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AD-DAMIRI'S

HAYÂT AL-HAYAWÂN

(A ZOOLOGICAL LEXICON)

TRANSLATED

FROM THE ARABIC

BY

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HAYÂT AL-HAYAWÂN

الزَّائِغ (*az-Zâg*).¹—[The rook]. One of the species of crows. It is also called *az-zar'î* and *gurâb az-zar'* (the harvest crow), and is a small black crow. It is sometimes red in the beak and legs², and is called *gurâb az-zaitûn* (the crow of the olive), because it eats that fruit. It is of a pretty form and beautiful appearance: but it is described in '*Ajâ'ib al-makhlûkât*' to be the large black kind of crow, and said to live more than a thousand years, which is only an imagination, whilst the correct thing is what has been mentioned before.

(A wonderful thing.) I have seen it stated in *al-Muntakâ* (selected) from the *Intikhâb* of the Hâfid as-Silafî and on the last leaf of '*Ajâ'ib al-makhlûkât*', regarding Muḥammad b. Ismâ'il as-Sa'dî, as having related, "Yahyâ b. Aktham (once) sent for me, and I went to him: when I entered his presence, I found on his right side a cage. He then made me sit down and ordered the cage to be opened, whereupon there came out of it something having a head like that of a human being, and the appearance of a rook from its lowest part to the pavel, with two excrescences on it, one on the chest and the other on the back. I became frightened, but Yahyâ laughed; so I asked him, 'What is this thing? May God render your state good?' He replied, 'Ask it regarding itself.' I therefore asked it, 'What art thou?' upon which it stood up and recited the following lines in a clear voice:—

- I am a rook (*az-zâg*), the father of 'Ajwah dates;
- I am the son of a lion and a lioness;
- I love wine and sweet scent (basil)
- And coffee and intoxication;
- My hand fears not my enemy.
- Nor is his attacking an object of fear with me;
- I have things which are appreciated
- On the day of marriage and feast,

¹ In Palestine the hooded crow, *Corvus cornix*; in Egypt it is called *gurâb* *N.M.* • In Egypt the red-legged crow, *Fregilus graculus*.

Out of which one is an excrescence on the back,
 Not concealed by my feathers;
 And as to the other excrescence,
 Had it only a handle,
 No man would have doubted
 Its being a drinking-cup.'

It then screamed and raising its voice said, 'āḡ āḡ;' it then went and threw itself in the cage. I thereupon said, 'May God cause the Kādī to be illustrious! It is a lover too.' He replied, 'It is what you see, and I have no knowledge regarding it, beyond its having been sent to the Commander of the faithful with a sealed letter containing an account of its condition, which I have not read.'

The Hāfid Abū-Tābir as-Silafī has (also) related this differently, namely, in the manner narrated by Mūsā ar-Ridā. He said that Abū'l-Ḥasan 'Alī b. Muḥammad said, "I (once) went to Aḥmad b. Abī-Duwād and found on his right side a cage; he asked me to uncover it and to look at the wonder (in it); so I opened it, and there came out of it before me a man, a span in height and having the appearance of a human being from his middle to the uppermost part, and from his middle to the lowermost part that of a rook in its tail and legs. He asked me, 'Who are you?' I therefore mentioned to him my pedigree. I then asked him regarding his name, and he replied:—

'I am a rook (*az-zūg*), the father of 'Ajwah dates,
 A companion of wine and coffee;
 I have things the claims of which cannot be denied
 On the day of play at a feast;
 Out of them are an excrescence on the back,
 Not concealed by my feathers,
 And another on my chest,
 Which, had it only a handle,
 No man would have doubted
 To be truly a drinking-cup.'

He then said to me, 'Recite to me some lines of amorous verse, upon which I recited the following:—

'A night having on its sides tresses (redundances)
 Of darkness black, intensely black,
 As if its stars were the pent up tears,
 Flickering between the eyelids of girls.'

He then screamed out, 'O my father and my mother!' and returning to the cage hid himself. Ibn-Abī-Duwād then said, 'He is a lover too.'

[The author here quotes, out of the biography of Yahyâ b. Aktham, from the B. D. of Ibn-Kh., the reasons which led Ma'mûn to appoint Yahyâ a kâdî, the reply given by Yahyâ to the people of al-Basrah when he found that they considered him too young to be a kâdî, the incident which led to *matâ'* marriages being declared unlawful, the conversation which passed between Yahyâ and a certain man who had asked him for some advice, the vice for which Yahyâ was reproached, together with the incident of his interview with a certain Khurâsânî, the particulars of his death, and the dream in which he was seen after his death.]¹

(Lawfulness or unlawfulness.) It is lawful to eat the rook, which is the correct opinion according to ar-Râfi'i; and al-Ḥakam, Ḥammâd, and Muhammad b. al-Ḥasan have said the same thing. Al-Baihaqî relates in his *Shûb*, "I asked al-Ḥakam regarding the eating of crows, and he replied, 'As to the large black ones, I disapprove of eating them, but as to the small ones which are called the rook, there is no harm in (eating) them.'"

The Proverbs will be given under the letter غ in the art. الغرائب.

(Properties.) If the tongue of a rook be dried and eaten by a thirsty person, it will take away his thirst, even in the middle of summer. In the same manner, if its heart be dried and reduced to a fine powder and then drunk by a person, he will never feel thirsty on his journey, because this bird does not drink water in summer. If its bile be mixed with the bile of a domestic cock and then used as a collyrium, it will remove dunness (darkness) of vision (the eye); and if it be applied to hair, the hair will become wonderfully black. Its gizzard prevents the formation of cataract, (if it is used) at its commencement.

(Interpretation of it in a dream.) A rook having redness in its beak, in a dream, indicates a man possessing power and given to amusement and pleasure. Artâmidûs states that a rook in a dream indicates men loving partnership, and sometimes it indicates poor men. Some say that it indicates a bastard and a man having good evil mixed in him.

¹ De Slane's T. Vol. IV, pp. 34-38 and 48.

يزقو. زقا (az-Zâkî).—The domestic cock. Pl. az-zawâkî. الزاقي = it vociferated or crowed : and everything that vociferates or crows is a zâkî.

It is said in a tradition of Hishâm b. 'Urwah, "You are heavier than domestic cocks (az-zawâkî)," meaning thereby that when they crow at dawn, night-companions and friends part. الزقى and الزقو are the roots of the word. يزقي and يزقو, زقا الصدى = the echo answered or the male owl hooted ; zâkî = a vociferator or crower ;—so al-Jawharî says.

[The author here gives the lines of Tawbah b. al-Ḥumayyir, the lover of Lailâ al-Akhyaliyah, which are already given in the art. البرم (Vol. I, p. 347), and states that they will be again given under the letter ص in the art. الصدى.]

الزامور (az-Zâmûr).—At-Tawhîdî states that it is a certain fish, small in body and fond of hearing the voices of men, on hearing which it is pleased; on that account it accompanies ships, taking a delight in hearing the voices of the men in them. When it sees a large fish attempting to scratch and break ships, it jumps and enters the ear of the large fish, in which it continually makes a singing noise, until the latter runs away to the beach in search of a bank or a rock ; on finding it, it keeps on striking its head over it, until it dies. People travelling in ships are fond of az-zâmûr; they give it food and search for it as a lost thing, for the purpose of its being continually with them and in the company of their ships, so that they may escape annoyance from any injurious fish. If they throw nets and az-zâmûr happens to be caught in them, they let it go on account of its generous action.

الزبابة (az-Zabâbah).—A certain species of field-rat which steals what it is in want of and what it is not in want of. Some say that it is a blind and deaf rat. Pl. zabâb. An ignorant man is likened to it. Al-Ḥârith b. Kaladah says :—

"I have seen a body of men

Who have collected for themselves wealth and children,

But they are only perplexed field-rats (zabâb)

Whose ears hear not thunder."

That is to say, they do not hear anything, meaning thereby that they are dead. The poet has described *az-zabâb* as possessing the quality of being perplexed, which quality belongs to the blind; he intends by it that wealth (the means of sustenance) is not distributed according to the proportion of men's intellect. The word *al-iruld* (child or children) is employed both in the sing. and in the pl. sense. The words of the poet, "لا يسمع الاذان رعد," mean that their ears do not hear thunder; he has substituted *ال* for apposition, as in the words of God, "Verily, Paradise is his resort (المأوى)!"¹ He has explained that, on account of the great deafness of their ears, they do not hear with them (even) thunder. The Imâm ath-Tha'libî states in *Fikḥ al-lugah* that a man is said to have in his ear *wakr* (heaviness of hearing); if it be a degree more than that, it is called *saman* (deafness); if it be greater in degree than that, it is called *tarash*; and if it be still greater than that, so that thunder cannot be heard, it is called *salakh*.

This species of animal possesses the special characteristic of being deaf, in the same manner as *al-khuld* (the mole-rat) possesses that of being blind.

Its lawfulness or unlawfulness will be given under the letter *ف* in the art. الفاء.

(Proverbs.) "More thievish than a *zabâbah*," so said, because it steals what it wants and (also) what it is not in want of.

الزَّبَاب (*az-Zifzab*).—A certain beast like the cat; so it is said in *al-U'ub*.

It is related in the *Kāmil* of Ibn-al-Athir, among the events of the year 304 A.H., that in that year all the people of Bagdād were in a state of alarm, owing to a certain animal which they called *az-zabzab*; they alleged that they used to see it on the tops of their houses, and that it ate their infants. Sometimes it used to bite the hand of a man or a woman and cut it off. The people used to defend and guard one another against it and beat basins, plates, and other articles, to frighten it away. Thus Bagdād was in a state of panic on its account. Then after that, the followers of the Sultân seized at night an animal of a mixed colour having black in it and

short in its fore and hind legs, and said that that was *az-zabzab*. They then impaled it over the bridge, which caused the panic among the people to subside.

الرَّخَّارِ (az-Zakhārī).—The pl. of *zakhraḥ*. Certain small flies having four legs, that fly about over water. Aws b. Hajar says:—
 “He became reminded of a spring in ‘Umān and its water
 Having a swell in it, in which *az-zakhārī* go about briskly.”

الزُّرْزُور (az-Zurzur).—[The starling].¹ A certain bird of the passerine kind, so called on account of its *zarzarah*, that is to say, its peculiar cry. Al-Jāhid states that, if the feet of any bird having short wings like starlings and sparrows be cut off, it is unable to fly, in the same manner as a man with one of his feet cut off is unable to run.

Its lawfulness or unlawfulness will be given under the letter ع in the art. العصفور .

(Information.) Aṭ-Ṭabarānī and Ibn-Abī-Shaibah relate regarding ‘Abd-Allāh b. ‘Amr b. al-‘Āṣ as having said, “The souls of Believers are in the interior of green birds like starlings, contending one with another in glory, and being fed on the fruits of Paradise.” How beautiful are the lines of our shaikh, the Shaikh Burhān-ad-dīn al-Kāfirāfi:—

“I said, when he passed before me,
 Carrying in his hand a starling,
 ‘O thou, whose delay (in coming) has tortured me,
 If thou visit me not in person, visit me as a starling.’”

It is related in the book, *Manāḳib al-Imām ash-Shāfi‘i* by ‘Abd-al-Muḥasan b. ‘Uthmān b. Qānim, that ash-Shāfi‘i said, “It may be mentioned, as one of the wonders of the world, that there is a talisman made of copper and having the appearance of a starling in Rūmīyah, which whistles one day in a year, and that thereupon a bird of the kind remains without coming to Rūmīyah with an olive in its beak. When all the olives are collected, they are pressed; and that is the stock of olive oil of the people for the year.” This will be (again) related in the art. السودانية under the letter س .

¹ In Palestine and Egypt *Sturnus vulgaris*. In ‘Omān the Siberian starling, *Sturnus mexzbieri*, is called *al-washwāsh*.

(Lawfulness or unlawfulness.) It is lawful, because it is one of the species of passerine birds.

(Properties.) Its flesh increases the sexual power. If its blood be applied to boils, it will prove beneficial. If the ashes of a starling be sprinkled over a wound, it will heal by the permission of God.

(Interpretation of it in a dream) A starling in a dream indicates going forwards and backwards on journeys, both on land and by sea. Sometimes it indicates a traveller who is in the habit of travelling much, like one who lets out beasts on hire, never resting in any one place, and others like him; it also indicates lawfully acquired food, because, when God sent Adam down out of Paradise, it held food and drink unlawful for itself and did not take either of them, until God became again gracious to him. It sometimes indicates a mixture of good and bad actions, or a man who is neither rich nor poor and neither high nor low in life. Sometimes it indicates also meanness, satisfaction with the smallest means of sustenance, and play; and sometimes it indicates a writer.

الزُّرَّاقُ (*az-Zurraq*).—A certain bird used for catching other birds, between the common hawk (*al-lâzî*) and the sparrow-hawk (*al-bâshak*);—so Ibn-Sîdah says. Al-Farra' states that it is the white falcon. Pl. *zarârik*. It is a sort of a hawk and is delicate, but is hotter and drier in temperament than that bird, on account of which it is more powerful in its wings, swifter in flying, and stronger in attacking; it is deceitful and treacherous. The best colours for it are black on the back, white on the breast, and red in the eyes. Al-Hasân b. al-Hâni' says in his *Tarîdah* :—

"Often do I go early with a receptacle of travelling provisions
slung up,

And containing what one desires to profit by,—

In the morning with a male or female *zurraq*,

Which I now describe, giving a true description ;

Its eye, on account of the beauty of the pupil,

Is as though it were a lily springing upon a leaf,

And it has a beak dyed with congealed blood ;

Many a goose and many a stork have we chased with its aid,

Whereupon its talons (weapons) separated in their flesh."

(Lawfulness or unlawfulness.) It is unlawful to eat it, as has been already mentioned in the art. البازي.

الزَّرَافَةُ (*az-Zarâfah*) and الزُّرَّافَةُ (*az-Zurâfah*).—[The giraffe]. Its sobriquet is *umm-ʿĪsâ*. It is a certain beast of a beautiful make, having long fore legs and short hind ones, the collective length of both the hind and fore legs being nearly ten cubits. Its head is like that of a camel, its horn is like that of a cow, its skin is like that of a leopard, its legs and hoofs are like those of a cow, and its tail is like that of a gazelle. It has no knees to its hind legs, but its two knees are attached to its fore legs. When it walks, it advances its left hind leg first and then its right fore leg, contrary to the rule of all other quadrupeds, which advance the right fore leg first and then the left hind leg. Among its natural qualities are affection and sociableness. It ruminates and voids globular dung. As God knew that it would derive its sustenance from trees, He has created its fore legs longer than the hind ones, to enable it to graze on them easily; — so al-Kazwîni says in *ʿAjâib al-makhlûqât*.

It is related in the History of Ibn-Kh., in the biography of Muḥammad b. ʿAbd-Allāh al-ʿUṭbî al-Baṣrî al-Akḥbârî, the well-known poet, that he used to say, "*Az-zarâfah*, which may be pronounced with a *jāthah* or a *ḍammah* over the *z*, is a certain well-known animal, the product of three animals, namely, the wild she-camel, the wild cow, and the male hyena. The hyena mounts the she-camel, which then begets an animal between a she-camel and a hyena; if the offspring is a male animal, it mounts the cow, which then brings forth the giraffe. This occurs in Abyssinia, and on account of what is mentioned above, it is called *az-zarâfah*, which originally means a collection; and because this animal is the product of several animals, it is thus called. The Persians call it *ushtur gâw yalank* (*palank*), because *ushtur* is a camel, *gâw* a cow, and *yalank* (*palank*) a hyena."

One party of authorities states that it is the product of several animals, the reason being that during summer beasts and wild animals collect together over the water (in the watering places), and have (promiscuous) sexual intercourse with one another, as the result of which some of the females conceive and others do not; sometimes several mates mount the same female animal, thus causing the seminal fluids to be mixed up; and, in consequence of it, the females give birth to animals varying in appearance, colours, and forms. But al-Jāhidī is not satisfied with this explanation, and states that it

is rank ignorance and comes only from one who has no faculty of discrimination (in him), for God creates whatever He pleases; it is a certain species of animal, independent (standing by itself) like the horse and the ass, which is proved by the fact that it is able to bring forth one like itself, a fact which has been seen and ascertained.

With regard to its lawfulness or unlawfulness, there are two views, one being that it is unlawful, which is so decided by the author of *at-Tanbîh*. In the *Sharḥ al-Muḥadḍḥab* by an-Nawawî, it is said that it is unlawful without any contradiction, and that some reckon it as the product between an edible and an unedible animal. The Kāfi Abū'l-Khaṭṭāb, one of the Hanbalis, also declares it to be unlawful. The other view is that it is lawful, which has been so decided by the Shaikh Taḳī'd-dīn b. Abī'd-Dam al-Ḥamawī, and which he has copied out of the *Fatāwā* of the Kāfi Ḥusain. Abū'l-Khaṭṭāb mentions what is conformable to its lawfulness, for he gives in his *Furūḡ* (derivative institutes of the law) two statements with regard to the question whether in the case of the crane, the duck, and the giraffe, a sheep or a goat is to be given as a substitute, or their price, whilst there is no giving of substitutes, excepting in the case of such animals as are eaten. Ibn-ar-Rāfa'ah states what is worthy of believing, namely, in the same way as has been decided by al-Bagawī, who states that there are some who have explained the word (*az-za-rāfah*) by saying that there is no ۚ in it but a ۞. The Shaikh Taḳī'd-dīn as-Subkī states that this reason is of no consequence, because it is not known (to be spelt with a ۞). It is accepted to be lawful in *al-Ḥalabīyāt*, as has been decided by Ibn-Abī'd-Dam and copied by him from the Kāfi Ḥusain and from *Tatimmat at-Tatimmat*. He states, "What an-Nawawī has declared, namely, that it is prohibited, and what Abū'l-Khaṭṭāb has declared, make it possible that the name is applicable to a species of animal which obtains its nourishment by means of a canine tooth, but in this which we have come across, there is no ground for holding it unlawful, and I never heard it so for a moment in Egypt." Ibn-Abī'd-Dam states in *Sharḥ at-Tanbîh* that what the Shaikh has mentioned in *at-Tanbîh* is not mentioned in the books on religion, whilst the Kāfi Ḥusain has stated it to be lawful; he then says, "I state this notwithstanding its near resemblance to lawful animals, namely, the camel and the cow, which points to its being lawful. It is possible that it may be said that the Shaikh has"

said so, depending on the statement of the lexicologists, namely, that it is one of the beasts of prey, their calling it thus indicating its unlawfulness. As it is so, the author of *Kitāb al-ʿAyn* states that *az-zarāfah*, with a *jāthah* or a *ḍapimah* over the *z*, is one of the beasts of prey and is called in Persian *ushtur gāw yalank* (palank). It is mentioned in another place that the giraffe is the product (of connection) between a wild she-camel and a hyena, the offspring being partly like a she-camel and partly like a hyena; if the offspring be a male one, it mounts a wild cow and causes it to conceive, the cow then giving birth to a giraffe, which is called *az-zarāfah*, because it is (partly) a he-camel and (partly) a she-camel. As such is the case and as the Shaikh heard that it was one of the beasts of prey, he believed it to be truly so, but he could not have seen it. He therefore concluded that it is unlawful to eat it." It has, however, been already mentioned that al-Jāhid was not satisfied with this statement and said, "This statement is rank ignorance, the giraffe being a certain independent species of animal like the horse and the ass."

I (the author) say that this, what al-Jāhid states, is opposed to what Ibn-Abī'd-Dam has copied from the author of *Kitāb al-ʿAyn*, namely that the giraffe is the offspring of two (different) edible animals, whilst the likeness which Ibn-Abī'd-Dam considers to exist between it and the camel, on the one hand, and the cow on the other, is a distant one, as its fore legs are long and its hind legs short. If a distant resemblance were sufficient, the eating of a cricket would have been also lawful, on account of its resemblance to a locust, and so would the giraffe have also been lawful to eat, because its foot resembles that of the camel. It is said in *Sharḥ al-Muḥadḍah* that some hold the opinion that the giraffe is the offspring of an edible and an unedible animal, which points to its being unlawful. But al-Jāhid's statement sets this aside, and shows that it is lawful, which is the opinion accepted in *al-Fatāwā al-Ḥalabīyāt*, as has been already mentioned; this is the doctrine of the Imām Aḥmad, and is conformable with that of Mālik, the Ḥanafī doctrine also tending towards it. If, then, the statements (of the different authorities) conflict and reasoning over the proofs for them is out of the question, we must return to the original permission (for the use of such animals as are not declared to be unlawful), whilst this animal enters the class of those in regard to which there is no dis-

tinct declaration as to their unlawfulness or lawfulness, and which, will be mentioned hereafter under the letter و in the art. الورل.

(Properties.). Its flesh is coarse and atrabilious, and gives rise to a corrupt humour (chyme).

(Interpretation of it in dreams.) A giraffe in a dream indicates a calamity affecting property. Sometimes it indicates a glorious or a beautiful wife, or the receipt of wonderful news from the direction from which it is seen to come; there is, however, no good in the news. If it be seen (in a dream) to enter a country or town, there is no gain to be obtained from it, for it indicates a calamity affecting property, and do not be sure of the security of whatever you take a pleasure in through it (the property), whether it be a friend, a spouse, or a child. It may sometimes be interpreted to mean a wife who is not faithful to her husband, because it differs from the riding beasts in its back.

الزَّرْيَاب (*az-Zirgâb*).—It is said in *Kitâb Mantik al-tayr* that it is the same as *abû-zurâik*. The author of that book states that a certain man (once) went out of Bagdâd with four hundred *dirhams*, beside which he did not possess anything. On his having seen some young ones of the bird *zirgâb*, he purchased them with the sum of money he had with him. He then returned to Bagdâd; the next morning he opened his shop and hung up the young birds over it, but a cold wind blew over them, and they died, excepting one which was the weakest and the smallest of them all. The man now became sure of becoming a pauper; so he continually addressed himself with energetic supplication to God during that night, saying, "O Helper of those asking for help, help me!" When the morning dawned, the cold abated, and the young bird commenced to ruffle its feathers and to sing with a clear voice, "O Helper of those asking for help; help me!" The people thereupon assembled to hear its voice, and a slave-woman of the Commander of the faithful happening to pass that way purchased it for a thousand *dirhams*.

Look at what true faith in God and turning to His omnipotence with extreme energy in supplicating before Him, keeping the heart with Him and preventing it from looking to anybody else for the accomplishment of the want despaired of, did! What do you

think of one who left the (usual) means and turned towards God with a turning, from which no engager of attention could draw him away, and no concealer or screener could screen him,—for his veil would have been his own self, but he had rid himself of it—? That was the place in which asking was pleasant and the drink sweet. Praise be to Him who distinguishes, by His grace, whomever He pleases! He is the mighty one, the giver of gifts!

الزُّغْبَةُ (*az-Zugbah*).—A certain small animal resembling a mouse;—so Ibn-Sidāh says. He states that the Arabs used to employ it as a proper name (for men), whereby he alludes to 'Īsā b. Ḥammād al-Baṣrī *Zugbah*, who related traditions on the authority of Rāshid b. Sa'd, 'Abd-Allāh b. Wahb, and al-Laith b. Sa'd, and on whose authority Muslim, Abū-Dāwūd, an-Nasā'ī, and Ibn-Mājah have related traditions. He died in 248 A.H.

الزُّغْلُول (*az-Zuglūl*).—The young of the pigeon so long as it is fed by the parent bird. الزُّغْلُولُ الطَّائِرُ فَخْه = *The bird fed its young one with its bill*. Also, a young goat or sheep and a young camel persistent in sucking (milk). It also means a man light in respect of dignity and manners.

الزُّغَيْم (*az-Zuqaim*).—A certain bird: some spell it with a ج;—so Ibn-Sidāh says.

الزُّؤْدَةُ (*az-Zukūdah*).—A certain aquatic bird, that sits still until it is very nearly seized, when it dives into the water and comes out at a distance;—so Ibn-Sidāh says.

الزُّؤَال (*az-Zulāl*).—A certain worm that is bred in snow; it is marked with yellow spots and is about the length of a finger. Men seize it in its haunts to drink whatever is in its interior, on account of its great coolness; hence, cold water is likened to it, but in *as-Sihāh*, *ma' zulāl* is given as sweet water. Abū'l-Faraj al-Ijli states in *Sharh al-Wajīz* that the water which is inside the snowworm is pure, and he who says that agrees with the Kāfī Ḥusain in regard to what has been already mentioned in the art. **الدَّوَد**. What is, however, generally known is that *az-zulāl* is cold water. Sa'īd b. Zaid b.

‘Amr b. Nufail, who was one of the ten for whom testimony was borne (by the Prophet) that they would enter Paradise, and regarding whom the Prophet said, “He would come as a nation by himself (on the Day of Judgment),” says :—

“I have turned my face with resignation to Him to whom
The cloud containing² sweet and cold water has resigned itself.”

How beautiful are the words of Abū’l-Fawāris b. Ḥamdān, whose proper name was al-Ḥārīḡ ! :—

“Thou wert my weapon with which I trusted to attack,
And my hand when fortune and my arm would prove false,
But thou hast thrown to me from thyself opposite of what I
had hoped for :
Whilst a man may be choked even with limpid cold water.”

Another (poet) says :—

“He who is ill and has a bitter taste in his mouth,
Finds even cool limpid water bitter in it.”

How beautiful are the lines of Wajih²ad-dawlah Abū’l-Muṭā‘ b. Ḥamdān surnamed Dhū’l-Karnain, who was a distinguished poet and who died in 428 A. H. :—

“She said to the phantom of imaginary shadow which had visited me
and passed away,
By God ! describe him and add not to, nor detract from (his state).’
It replied, ‘I saw him in a state in which, if he was dying from thirst
And thou wert to say, “Stop from going to the watering place,” he
would not go.’
She said, ‘Thou hast said truly, for fulness in love is his habit.’
Oh, how refreshingly cool was the effect of what she said on my
heart (liver) !”

Here is one of his beautiful pieces :—

“Seest thou linen clothes over which
The light of the full moon shines at times and causes them to become
old ;
How dost thou then deny that her head garments¹ become old,
When there is the full moon always present in them ?

¹ ^{جور} (ma‘ājir), pl. of ^{مجر} (mi‘jar) = a piece of cloth worn by a woman on her head. This word is given in only one of the copies, whilst in all the others the word ^{معر} (ma‘āṣir) is given, which seems to me to be a mistake.

• Another (poet) says:—

“Wonder not at the wearing away of his coat of mail,
For its buttons are buttoned over the moon.”

This piece and the one that precedes it are quoted in support of the fact that the light of the moon has the effect of causing linen clothes to wear away (rapidly), as has been said by clever philosophers, especially if the clothes are thrown into water when the two luminaries, the sun and the moon, are present together (in the sky). The two luminaries are present together from the twenty-fifth to the thirtieth day of the (lunar) month. Hence is the expression ثوب حام = *a garment tearing quickly*, the reason of which is what we have mentioned. Ar-Ra'is Ibn-Sinâ (Avicenna) has alluded to this fact in his *vajaz* poem in the following words:—

“Wash not your linen clothes,
Nor fish in them either,
At the time of the conjunction of the two luminaries, for then they
wear away (quickly);
This is true, and adopt it as a fundamental rule.”

• Linen clothes ought to be guarded from the light of the moon and ought not to be washed when the two luminaries are present together (in the sky), as we have said.

(Lawfulness or unlawfulness.) Abû'l-Faraj al-Ijli says in *Sharh al-Wajiz* that the water inside the snow-worm is pure (clean), and what he says agrees with the statement of the Kâdî Husain in regard to what has been already mentioned in the art. الذود; but the well known thing is that *az-zulâl* is cold water, as has been mentioned before, on the authority of al-Jawhari and others.

• الزُّمَّاج (az-Zummaj).—Like *rummin*. A certain bird that used to stand, in the Time of Ignorance, over Uṭan¹ in al-Madīnah and utter something which was not understood. Some say that it used to alight on a *mirbad*² belonging to one of the inhabitants of al-Madīnah and eat his fruit, whereupon the people used to throw (stones) at it and kill it, but nobody could eat its flesh without dying. A poet says:—

“Is Umm-‘Amr in the same state as she was?
Would that I knew it! Or has a *zummaj* destroyed her?”

• So Ibn-Sidah and others say.

¹ A fortress in al-Madīnah. ² A place for drying dates in.

الزَّمَج (az-Zummaj).—Like *al-khurrad*. *A certain well-known bird employed by kings for seizing other birds. The people of al-Bazdarah consider it one of the light kinds of birds of prey, which fact is known from its eye, its movement, and the vehemence of its attacking; they describe it to be deceitful, ungrateful, and untamable, on account of the coarseness of its nature. It is capable of being trained but after a long time, and is in the habit of seizing (other) birds on the surface of the earth. The praiseworthy thing in it is that it is of a red colour. It is one of the two species of the eagle, which will be described hereafter under its proper letter (ع).

Al-Jawālīkī states that *az-zummaj* is a certain species of bird, by means of which other birds are seized. Abû-Ḥātim states that it is the male of the eagle, and that the pl. is *az-zamāmij*. Al-Laith states that it is a certain bird, smaller than the eagle and having the red colour prevalent in it; the Persians call it *du birâdarân*, which when translated means that, when it fails in seizing its game, its brother helps it in seizing it.

(Lawfulness or unlawfulness.) It is unlawful to eat it like all other birds of prey.

(Properties.) The habitual eating of its flesh is beneficial in palpitation of the heart. Its bile, if added to collyriums, is highly beneficial in obscurity and dimness of vision. Its dung removes freckles and spots on the skin, if it is applied externally.

زَمَجُ الْمَاءِ (Zummaj al-mâ').—[The gull].¹ A certain bird, called in Egypt *an-nauras*,² of a white colour, and of the same size as the pigeon or a little bigger. It soars high in the sky and then darting down into the water snatches fish from it but it does not alight on a dead animal and does not eat anything but fish.

(Lawfulness or unlawfulness.) It is lawful to eat it, but ar-Rûyânî states, on the authority of as-Ṣaimari, that a white

¹ In Maskat the different species of gulls have different names; *Larus ridibundus* is called *hawairi*, *L. hemprichii* is called *suwaidi*, and *L. cachinnans* is called *ziraiḳi*. ² This name is applied in Palestine to *Larus ridibundus*. The species found in Egypt are *L. leucophthalmus*, *L. gelastes*, *L. hemprichii*, and vera: others.

aquatic bird is unlawful, on account of the nastiness of its flesh. Ar-Râfi', however, states that the truth is that all aquatic birds are lawful, excepting *al-laklak* (the stork), which will be described hereafter under the letter ل.

الزُّبُّور (az-Zunbûr).—[The hornet.]¹ The same as *ad-dabr*. It is (sometimes) made of the fem. gend.. *Az-zinbâr*² is a dialectical variety of it, and sometimes the bee is called *zunbûr*. Pl. *az-zanâbîr*.

Ibn-Khâlawayh states in *Kitâb Laîsa*, "I have not heard anybody mention a sobriquet for the hornet, excepting Abû-'Amr az-Zâhid, who says that its sobriquet is *ûbû-'Alî*."

It is of two kinds, the mountain hornet and the hornet of the plain. The mountain hornet lives in mountains and builds its nest in trees; its colour is inclined to black, and at first it is of the form of a worm, after which it takes its proper form. It builds nests of earth like those of the bee, making four door-ways to the nest for the entrance of the four winds. It possesses a sting with which it stings, and it derives its nourishment from fruits and flowers. The males are distinguished from the females by the largeness of their bodies. The hornet of the plain is of a red colour and builds its nest under the ground, digging out the earth from it, in the same manner as the ant. It hides itself in winter, for, whenever it shows itself during that season, it dies. It sleeps during the whole of winter like a dead animal to escape the cold of it and does not store up any provisions of food for winter, its habit in that respect being contrary to that of the ant. When spring comes, hornets become like dry wood from cold and want of food, and God then blows life into their bodies, upon which they live again as in the previous year. This is their usual habit. There is a variety of this species having a different colour and a long body, and possessing in its nature the qualities of avarice and greediness; it seeks kitchens and eats meat out of them; it flies singly and lives under the ground and in walls. The head of this animal

¹ In 'Omân the name *az-zunbûr* is applied to the wood-burrowing bee *Xylocopa violacea* and *X. divisa*, the hornet being called *ad-dibî*, *Vespa orientalis* (*dibî 'akar*) and *Polistes hebraicus* (*dibî kitâf*). ² The author gives it as الزُّبُّور, which appears to be a mistake; in Lane's Lex. the word is given as *az-zinbâr*.

is separate from its middle part, on which account it does not at all respire from its interior. When it is immersed into oil, it becomes still, on account of the narrowness of its passages (holes), and, if after that it is thrown into vinegar, it becomes active (again) and flies away.

Az-Zamakhsharî states in his commentary on the chapter الاعراف that a thing which is expected necessarily to happen may sometimes be expressed as a thing that has actually occurred, an instance of which is what has been related regarding 'Abd-ar-Rahmân b. Hassân b. Thâbit al-Ansârî, who, while he was a little child, having gone in to his father crying, was asked by the father, "What makes you cry?" and he replied, "A flying thing, as if clothed in two cloaks of striped cloth, has stung me." The father thereupon said, "By the Lord of the Ka'bah, my son, you have said poetry!" meaning thereby, "You will become a poet." The father thus expressed a thing that was expected to occur, as if it had occurred.²

How beautiful are the lines of one of the early poets:—

Both the hornet and the hawk possess
For flying, wings and the property of flapping them,
But between what the hawk hunts
And what the hornet hunts, there is a difference."

The Shaikh Dâhîr-ad-dîn b. 'Askar, the kâdî of as-Sallâmiyah, has said excellently in the following lines:—

"In the embellishment of speech lies the adornment of its falsehood,
Whilst truth is rendered unsound by a bad way of expressing;
Thus, when you say, 'This is honey,'³ you praise it,
But if you wish to speak of it in derision, say, 'The vomit of bees
(hornets);'⁴
Whether you speak of it in praise or derision, you change not its
character;
So, verily, the magic of poetry (eloquence) shows darkness to be
light."

¹ Al-Kur'ân, VII. ² De Slane has evidently not understood it in this sense, for he says in his note on the subject, "The Arabic words uttered by the child do not appear to form a verse, as they cannot be scanned by any metrical scale," whilst the father, as explained here, meant that the boy had poetical genius in him. See De Slane's T. of Ibn-Kh. 's B. D. Vol. III, p. 347 and p. 348. ³ قلى الزنا بئر ⁴ لى النحل lit. the spittle of bees.

Sharaf-ad-dawlah b. Munqidh speaks enigmatically of the hornet and the bee in the following lines :—

“Both of them buzz and make a rhythmic sound in an assembly,
Both are driven away on account of the annoyance they cause men;
This one is liberal in its gifts, and that one the opposite of it,
This one is praised, and the other dispraised (blamed).”

Ibn-Abî'd-Dunyâ relates on the authority of Abû'l-Mukhtâr at-Tamîmî, who said, “A man has informed me, saying, ‘We went forth on a journey, and had a man with us who vilified Abû-Bakr and ‘Umar; we forbade him, but he would not be forbidden. One day he went forth for a natural purpose of his, when hornets swarmed over him, and he cried out for help; we therefore went to his help, but they attacked us, and so we left him alone, and the hornets did not leave him, until they had cut him into pieces.’” Ibn-Sab' has related it similarly in *Shujâ'g-sudûr* and added, “‘We then tried to dig a grave for him, but finding that the ground had become so hard that we could not dig it, we threw him on the surface of the ground and threw some leaves and stones over him. One of our friends then sat down for the purpose of making water, and one of those hornets alighted on his private parts, but it did not injure him, from which we understood that those hornets were ordered (to punish him).’”

Yahyâ b. Mu'in relates that Ya'la b. Manşûr ar-Râzî was one of the greatest of the learned men of Bagdâd: he related traditions on the authority of Mâlik, al-Laith, and others. One day while he was praying, a swarm of hornets alighted on him, but he did not turn round or move, until he had finished his prayer. The people then looked at him and found that his head had swollen up from inflammation.

(Lawfulness or unlawfulness.) It is unlawful to eat it, on account of its nastiness, and it is desirable to kill it, on account of what Ibn-'Adî has related in the biography of Maslamah b. 'Alî, on the authority of Anas, namely, that the Prophet said, “Whoever kills a hornet earns (the reward of) three good actions.” But the burning of their houses with fire is disapproved;—so al-Khattâbî says in *Ma'âlim as-Sunan*. The Imâm Ahmad, having been asked regarding the smoking of the houses of hornets, replied,

"If any injury or annoyance (on their part) is dreaded, then there is no harm in doing so, and I like it better than burning them." Their sale is not valid, because they are a kind of creeping things (*al-ḥasharât*).

(Properties.) If a hornet be thrown into olive oil, it dies, and if it be then thrown into vinegar, it comes to life again, as has been already mentioned. If young hornets are taken out of their hives and boiled in olive oil, and then rue and caraway seeds are sprinkled over them and they are thus eaten, they increase the sexual power and desire. 'Abd-al-Malik b. Zuh'r states that, if the expressed juice of *al-mulūḥiyâ* (a certain species of marshmallow) be applied over a hornet sting, it will cure it.

(Interpretation of it in a dream.) A hornet in a dream indicates a fighting enemy. Sometimes it indicates a builder, a sapper, and an engineer; sometimes, a highway robber and a plunderer; and sometimes, a musician not keeping proper time. Sometimes a dream regarding it indicates the eating of poisons or drinking them. Some say that a dream about it indicates a contending dreaded man, one who is firm in fighting and vulgar and filthy in his food. If hornets enter a place, they indicate soldiers possessing the power of inspiring dread, quick (in their movements), brave, and fighting with the people openly. Some say that a hornet indicates a man contending with false arguments. It is a transformed animal. The Jews state that the hornet and the crow indicate gamblers and shedders of blood. Some say that hornets in a dream indicate a merciless people.

الزَّانِبِيلُ (*az-Zandabîl*).—A large elephant. Yahyâ b. Murîn quotes:—

"There came to us Quraysh, Quraysh of the valley,
 Illustrious bands,
 Led by the elephant, *az-zandabîl*,
 And the one possessing a prominent tooth and upper lip."

Yahyâ states that he (the poet) intends by the elephant and *az-zandabîl* 'Abd-al-Malik and Abân, the two sons of Bishr b. Marwân, who fought in the company of Ibn-Hubairah the Lesser (younger), and that he intends by "The one possessing a prominent tooth and upper lip" Khâlid b. Maslamah al-Makhzûmî well-

known by the name of al-Fa'fa' al-Kūfī; traditions are related by Muslim and the other four collectors¹ of traditions as given by him, and he related traditions on the authority of ash-Sha'bi and his followers; Shu'bah b. al-Ḥaṣṣāj and the two Sufyāns have (also) related traditions on his authority; he was a Murjī' and used to hate 'Alī. He was seized with Ibn-Hubairah, and Abū-Ja'far al-Manṣūr cut off his tongue and then slew him.

الزَّهْدَم (az-Zahdam).—The falcon; it is also said to be the young one of a hawk. Zahdam b. Muḍrib al-Jarmī was named after it; al-Bukhārī, Muslim, at-Tirmidhī, and an-Nasā'ī have related traditions as given by him. Az-Zahdamān were two brothers in the tribe of the Beni-'Abs, namely, Zahdam and Kardam, regarding whom Kais b. Zuhair says:—

“The two Zahdams have requited me with evil,
When I was one worthy of being requited with generosity.”

أَبُو زُرَيْق (abū-Zurāik).—The same as *al-kūk*, which will be described under the letter ق, and the same as *az-zirgāb*, which has been already described (p. 11) before. It is tame with men and can be quickly taught, picking up quickly what it is taught. It sometimes excels (even) the parrot, the excellence consisting in its being nobler; if it is taught, it produces the sounds of the letters distinctly, so that a person hearing it has no doubt of its being a human being that is uttering them. It has been already described in the art. الزَّيَاب.

(Lawfulness or unlawfulness.) It is lawful to eat it, as it is not considered filthy. Some, however, say that it is a hybrid produced between the green magpie (*ash-shikarrāk*) and the crow, under which condition it is open to be held unlawful, though it is not mentioned so.

أَبُو زَيْدَان (abū-Zaidān).—A certain species of bird.

¹ Abū-Da'wūd, at-Tirmidhī, an-Nasā'ī, and Ibn-Mājah. ² Belonging to the sect of Murjiyah, who assert that good works are unnecessary, and that faith alone is sufficient.

ḤAYĀT AL-ḤAYAWĀN

أَبُو زِيَاد (abū-Ziyād).—The ass. A poet says :—

“Ziyād, I know not who his father is,
But the ass is called the father of Ziyād.”

It also means the male organ of generation. A poet says :—

“She tries to excite abū-Ziyād,
But the (black) crow becoming white would be easier than its
erection.”

It also means the poor-rate tax (*az-zahad hāj*);—so it is said in
al-Muraṣṣa.

س

سَابُوط (*Sábûṭ*).—A certain marine animal;—so Ibn-Sîdah and others say.

سَاقُ حَرٍّ (*Sâk ḥurr*).—It is the same as *al-warashân* and is the male of collared turtle-doves (*al-kamârî*). It is an indeclinable word. Al-Kumait says:—

“The warbling of a pigeon standing on a stem is answered,
By one of the loud warblers, possessing a ring (round the neck) and
a (long) neck.”

Humaid b. Thawr al-Hilâlî says:—

“Nothing has excited this desire but a pigeon
That called a *sâk ḥurr* cheerfully and warbling;
It is collared and handsome, and warbles the more
As summer approaches and the change in spring shows itself;
It is decked with a ring which is not an amulet,
Or one made by a goldsmith's hands for money;
It sings on a branch at early part of the night and leaves not
For a female mourner, a share in its plaintive note;
When the wind shakes the branch, or when it is bent down,
It still warbles, whether the branch is erect or bent.
I wondered as to whence its power of warbling
So eloquently, when no mouth has ever uttered its speech;
I have never seen one like me in whom a voice like its has excited
ardent desire,
Or an Arab excited (to desire) by a foreign voice.”

Ibn-Sîdah states that the male of collared turtle-doves is called *sâk ḥurr*, on account of its cry, for it says, “*sâk ḥurr, sâk ḥurr*,” and for that reason the word does not bear (final) vowel-marks; if it had final vowel-marks, it could be declined, in which case one could say سَاقُ حَرَّان in case by apposition, and سَاقِ حَرَّان in a state of government, and it could then be declined on account of its being indeterminate. But the leaving off of its (final) vowel-marks is a proof of its being the sound of its cry. Sometimes, however, (in the

case of compound words) the first word may be in apposition with the second one as in خاز باز (*khâz bâz*), for that among words resembles the door of a house.

This bird will again be mentioned under the letter ق in the art. القمري .

السالك (*as-Sâlikh*).—A certain black species of serpent. It has been already described in the art. الانعى under the letter أ .

سَامَ أَبْرَسَ (*Sâmm abraş*).¹—Lexicologists state that it is one of the large kinds of geckoes. It is a determinate word, but only in the sense of a generic appellation; they are two nouns compounded into one, and there are two ways of using the word, namely, one to use the two nouns with a *jathah* like خدمة عشر , and the other to use the first one determinate and to join it to the second with a *jathah*, because it cannot be declined and has neither a dual nor a plural out of the same root. But one may say as its dual, “these two *simmâ abraş*,” and in the pl., “these *sawâmm abraş*,” and if he wishes, he may say, “these *as-sawâmm*,” without mentioning *abraş*, or if he wishes, he may say, “these *al-biraşah* or *al-abâriş*,” without mentioning *sâmm*. A poet says:—

“By God, even if I were his entirely,
I should not be a slave eating *abâriş*.”

If one uses the second word only, he may say in the dual *abraşân* and in the pl. *abâriş*, as the poet has done (in the above lines), for he has given the pl. of the second word only.

This species is called *sâmm abraş*, because it is a *samm* (poison), that is to say, God has created a deadly poison in it, and because He has made it of a leprous appearance (*abraş*). It will be mentioned again under the letter و in the art. الوزغ . One of the characteristic qualities of this animal is that, when it settles down in salt, it rolls about in it, giving rise to what becomes a means of producing white leprosy.

(Lawfulness or unlawfulness.) It is unlawful to eat it, on account of its being considered filthy, and on account of the order (of

¹ A species of gecko. In Egypt gen. *Ptyodactylus*.

the Prophet) to kill it ;* and it is not permissible to sell it, as is the case with other animals from which no benefit is derived.

(Properties.) If its blood be applied over a patch of alopecia, it will cause hair to grow on it. * Its liver relieves tooth-ache; and if its flesh be placed over a scorpion sting, it will prove beneficial for it. If its skin be placed over a hernia, it will cause it to disappear. It does not enter a house in which there is the smell of saffron.

(Interpretation of it in a dream.) *Sāmm abraş* and *al-ad'iyah* mean, in the interpretation of dreams, two scoundrels going about with slander. Arfāmīlūs states that a *sāmm abraş* indicates poverty and anxiety.

السَّانِعِ (*as-Sāniḥ*).—Applied to a gazelle or a bird or any other animal that turns its right side (towards one) in passing. One says, "سَخَّ الظَّبْيُ لِي مِنْوَحًا" = *The gazelle presented its right side to me in passing,* when it passes from the direction of his left side to that of his right one. The Arabs look upon *as-sāniḥ* as an auspicious omen and upon *al-bāriḥ* as an inauspicious one. It is said in a proverb, "Who will be responsible to me for an auspicious event (*as-sāniḥ*) after an inauspicious one (*al-bāriḥ*)?"

Abū-'Ubaid states that Yānus having asked Ru'bah regarding *as-sāniḥ* and *al-bāriḥ*, the latter replied, "*As-sāniḥ* is that which turns its right side towards you in passing, and *al-bāriḥ* is that which turns its left side towards you in passing; the latter used to stop people from proceeding to accomplish their objects, but the Prophet has prohibited that by an interdiction against omens, and informed that it has neither the power of drawing any advantage nor that of driving away any evil." Labīd says:—

"By thy life, the diviners with pebbles know not,
Nor the diviners by the flight of birds, what God is doing"

The subject of *at-tiyarah* (an omen) will be given in the arts. الطير and اللقمة under the letters ط and ل.

السُّبَدِ (*as-Subad*).—A certain bird having soft plumage over which, if a drop of water is dropped, it flows over it on account of its softness. Pl. *sibdān*. A *rājiz* says:—

“ Oh! Every day her house is my place of rest at noon,
So that you see the long breeches
Like the wing of a washed *subad*. ”

The Arabs liken to it a horse when it sweats. Tufail al-‘Āmirī says :—

“ As if it were a *subad* washed with water. ”

I do not find that our divines have expressed any views regarding its lawfulness or unlawfulness.

الصيد (as-Sabū), also الصيد (as-Sab') — An animal of prey. Pls. *asbu'* and *sibā'*. ارض مبعدة = A land abounding with animals of prey.

Al-Ḥasan and Ibn-Ḥayāt used to recite, “ And what wild beasts of prey (*as-sabur*) have eaten, ”¹ with a *saknah* on the ب (*as-sab'*), which is a dialectical variety with the people of Najd. Ḥassān b. Thābit says with regard to ‘Utābah b. Abī-Lahab :—

“ Who will return this year to his people ?

For, verily, one that is eaten by a lion will not return ! ”

Ibn-Mas‘ūd used to recite (in the above verse) رأ كيلة الصيد, and Ibn-‘Abbās used to recite رأ كيل الصيد.

Some say that it (the lion) is called a *sab'*, because it remains in the womb of its mother for seven months, because the female does not give birth to more than seven whelps in a litter, and because the male does not leap the female until it is seven years old.

Abū-‘Abd-Allāh Yāqūt al-Ḥamawī states in *Kitāb al-Mushtarak*, under the (combination of the) letters غ and ب, that Qābah is the name of a certain place in the direction of Syria, between which and al-Madinah there is a distance of four miles; it is mentioned in the military expeditions of the Prophet, and it was in it that the beasts of prey came to the Prophet to ask him to assign for them something as food. It is related in the *Ṭabaqāt* of Ibn-Sa‘d, on the authority of ‘Abī-Allāh b. Ḥanṭab, who said, “ While the Prophet was seated in al-Madinah, a wolf approached, stood before him, and howled, upon which the Prophet said, ‘ This is an ambassador to you from the beasts of prey; if you wish to assign for it something (as food), it will not pass on from it to any other thing, and if you wish, you may leave it alone and guard against it, in which case whatever it,

¹ Al-Kur‘ān V-4.

is able to seize will be its means of sustenance.' They replied, 'O Apostle of God, our hearts are not inclined to grant it anything.' The Prophet thereupon beckoned to it with three of his fingers, meaning thereby, 'Snatch it from them unawares.' The wolf then went away." A portion of this has been already related under the letter ذ in the art. الذئب.

The Wâdî as-Sibâ' (the valley of the beasts of prey) is on the road to Rakkah. Wâ'il b. Kâsiṭ, while passing through it by Asmâ' bint Ruwaim, thought of (enjoying) her, when he saw her alone in the tent; she said, "By God, if you are thinking of me, I shall call my beasts of prey," upon which he said, "I see nobody in the valley but yourself." She thereupon called out to her sons, "O Dog, O Wolf, O Lynx, O Bear, O Sirhân (wolf), O Lion, O Sabu' (lion), O Hyena, O Leopard," upon which they came with their swords, vying with one another in running. He then said, "This is nothing but the Wâdî as-Sibâ' (valley of the beasts of prey)."

It is related in the two *Suhûls* that the Apostle of God has prohibited a person saying a prayer to spread out his two forearms in the manner that a lion (beast of prey) does.

At-Tirmidhî and al-Hâkim relate on the authority of Abû-Sa'îd al-Khudrî that the Prophet said, "By Him in whose hand my soul is, the Hour of Judgment will not arrive, until the beasts of prey talk with men, and until the lash of a man's scourge and the strap of his shoe talk to him, relating to him of what his people may have done in his absence (after him)." He (al-Hâkim) adds that it is a tradition delivered on respectable authority, and resting on the authority of a single narrator. We do not, however, know it, excepting as being out of a tradition of al-Kâsim b. al-Faḍl, who is a trustworthy authority with the collectors of traditions. Yahyâ b. Sa'îd al-Kaṭṭân and 'Abd-ar-Rahmân b. Mahdî have considered him trustworthy.

(Information.) The Apostle of God was asked, "Shall we perform ablution for prayer with the water left behind by asses?" and he replied, "And with the water left behind by the beasts of prey (too)." It has been thus rendered by ad-Dâraḳutnî. As-Suhailî states that the Prophet intended by it, "Yes, and with the water left behind by the beasts of prey (too)," and that resembling this in construction are

the words of God, “‘Seven, and the eighth of them was their dog.’”¹ He adds, “The , in it is said to be the , of the eight. It is, however, not so, but the , in it indicates an admission of the truth of what the speakers said, namely, that they were seven, because it refers to the antecedent words being true with the meaning, ‘Yes, and the eighth of them was their dog.’ as would be the case if one were to say, ‘Zaid is a poet,’ and I were to reply, ‘And a jurisconsult too,’ meaning thereby, ‘Yes, and a jurisconsult too.’ It is said in the *Qur’ān*, ‘And provide the dwellers there with fruits.’” Az-Zamakhsharī states that this , is permissible, for those that said, ‘Seven, and the eighth of them was their dog,’ said that with a firm knowledge and satisfaction on their part, and did not merely guess or imagine it like the others.”

Al-Kushairī relates in the first part of *ar-Risālah* regarding Bunān al-Jammāl (the camel-driver), who was a man of great power and a worker of miracles, that having been cast before a lion, the latter began to smell him and did not do him any harm. When he came out, he was asked, “What was there in your mind when the lion smelt you?” and he replied, “I was thinking of the difference of opinion among the learned, in regard to the remains of food left by a lion.”

It is said that Sufyān ath-Thawrī happened to go on the pilgrimage in the company of Shaibān ar-Rā‘ī (the pastor), when a lion appeared before them. Sufyān thereupon said to Shaibān, “Do not you see this lion?” but he replied, “Be not afraid,” and then taking hold of its ear, he rubbed it, upon which the lion wagged and shook its tail. Sufyān said, “How great is this notoriety!” and Shaibān replied, “If it were not for the fear of notoriety, I should have placed my travelling provisions on its back, until it came to Makkah.”

The Ḥâfiḍ Abū-Nu‘aim mentions in *al-Hilyah* that Shaibān ar-Rā‘ī, whenever he was under the obligation of performing a total ablution on account of sexual intercourse and had no water near him, used to ask his Lord (for it), upon which a cloud used to come and shade him, with (the water of) which he used to bathe and then go away. When he used to go for the Friday congregational prayer, he used to draw a line round his sheep and goats, and when he

¹ Al-*Qur’ān* XVIII-21. • Idem, II-120.

returned, he used to find them in the same state that he had left them in, without their having moved at all.

Abû'l-Faraj b. al-Jawzî and others relate that the Imâm Aḥmad and ash-Shâfi'î one day passed by Shaibân the pastor, upon which the Imâm Aḥmad said (to his companion), "I shall ask this pastor a question and see what his answer is;" but ash-Shâfi'î said, "Do not come in his way." The Imâm Aḥmad, however, said, "I must do that," and asked him, "O Shaibân, what do you say regarding a person who says a prayer with four bowings of the body and makes a mistake in the four prostrations,—what ought he to do?" Shaibân thereupon asked, "According to our religious doctrine, or yours?" So, Aḥmad asked him, "Are there two religious doctrines about it?" He replied, "Yes; as to you, you hold that he ought to say a prayer with two bowings of the body and make a prostration for the mistake, but as to us, we hold that that person is divided in his heart and therefore ought to punish his heart, so that it may not repeat the mistake." Aḥmad then asked him, "What do you say regarding a person possessing forty sheep or goats, a year old,—what ought he to do?" Shaibân replied, "According to you, he ought to give a sheep or goat (as a poor-rate), but according to us, a slave cannot possess any thing while he is with his Master (God)," upon which the Imâm Aḥmad swooned; and when he returned to his senses, they both went away.

I (the author) say that a party of later learned men have adopted the doctrine that the prayer of a person making a mistake (in his prayer) is spoilt, on the authority of the saying of the Prophet, "No part of a man's prayer is acceptable, unless he has completed (bound) it properly, both as regards actions and words." They say that a prayer is not spoilt, excepting through leaving off some obligatory part (out of it); if not so, for what purpose are the bowing of the body and prostration? Their object is (to ensure) the magnification (of God) and the presence of one's mind, and not the absence of one's mind and neglect. It is a tradition delivered on respectable authority. The learned have fixed upon that as the test for the completeness of a prayer, on account of their inability to perceive the secret intentions of hearts, and they have handed it over to persons saying it, so that they may consult themselves, so as to enable the jurisconsults to keep away the machination and vociferation of Satan from those who

recite the formula, "There is no deity but God," and to lead them to the proper observance of prayer. They (the learned) have not decided that that in which the heart and the tongue do not conform with each other, though there may be sincerity towards God, is beneficial to them as regards the future world. Sincerity towards God is obligatory in all devotional acts, and consists in freedom from turbidity (of the mind) and clearness from impurities. God has said, "(We give you to drink from that which is in their bellies.) betwixt chyme and blood,—pure milk,—(easy to swallow for those who drink)."¹ In the same way as is the freedom of milk from chyme and blood, there ought to be the freedom of the sincerity (of man) in devotional acts from hypocrisy and the several desires of the soul. I have discussed this subject at length in *al-Jawhar al-farīd*, to which the reader is referred.

I have seen in one of *al-Majānī* that ash-Shāfi'ī used to sit with Shaibān the pastor to ask him decisions on certain subjects. Ash-Shāfi'ī was therefore used to be asked, "Can one (learned) like you ask this Baḥawī for decisions?" and he used to reply, "He has been granted knowledge of what we do not know." Shaibān was illiterate; and if such was the position of one unlearned in the sciences among them (the people of former days), what do you think of their imāms? Men who had attained the highest degree in learning, like ash-Shāfi'ī and others, used to acknowledge the abundance of the excellence of the learned men versed in hidden or secret knowledge! The two illustrious Imāms, ash-Shāfi'ī and Abū-Ḥanīfah, have said, "If learned men are not the saints of God, God has no saint (at all)."

More ḥāfiḍ than one have related that Abū'l-Abbās b. Shuraiḥ, whenever those present at his lectures used to be astonished at what he expounded out of the sciences, used to say, "Do you know whence I have derived this (knowledge)? I have derived it from the blessing of my sitting with Abū'l-Kāsim al-Junaid."

Shaibān's mode of supplication (to God) was this:—"O loving one, O beloved one, O owner of the glorious throne, O creator, O restorer, O door of what Thou desirest, I ask of Thee, by Thy might which none can attempt (desire) to reach, by Thy kingdom which

¹ Al Kur'ān XVI—68.

passeth not away, by the light of Thy face which has filled the pillars of Thy throne, and by Thy power with which Thou hast assigned a destiny for all Thy creatures, that Thou mayest spare me from the evil of all the wrong-doers!" One of the poets has given in verse the names of a party of saints, out of which are the following lines :—

"Shaibân was a pastor,
And the secret of his secret was not concealed.
Exert yourself and leave alone your boastful assertions,
Even if some (of them) have become manifest to you (as true)."

It is related in *ar-Risâlah*, in the chapter on the miracles performed by saints, that Sahl b. 'Abd-Allâh at-Tustarî had in his house a room which the people used to call "the room of the beasts of prey (*bait as-sibâ'*). The beasts of prey used to come to him, and he used to show them into that room, treat them hospitably, entertain them with meat, and then allow them to take their way. It is related in *Kifâyat al-mu'takid*, where mention is made of the earth having been collected together before them (saints) without any motion on their part, which is more excellent (as a miracle) than flying in the air and walking over water, about Sahl b. 'Abd-Allâh at-Tustarî as having related, "I performed the ablution for prayer one Friday in the early days of my career, and went to the congregational mosque. The mosque was full of people, and the preacher was thinking of mounting the pulpit; so leaving good manners and passing over and beyond the necks of the people, I reached the first row. I sat there and found on my right side a young man, beautiful in appearance, fragrant in smell, and having old and worn-out woollen garments on him. When he saw me, he said (to me), 'O Sahl, how do you find yourself?' I replied, 'Quite well; may God render your state good!' I then remained thinking over the fact of his having knowledge of me without my knowing him. While I was in that state, I was taken with a burning sensation for making water, which distressed me; so I remained in a state of fear between having to step over the necks of the people, and my prayer not being accepted if I sat down. The youth then looked towards me and said, 'O Sahl, are you taken with a burning sensation for making water?' and I replied, 'Yes,' upon which taking off his sleeveless garment (*hirâm*) from his shoulders, he covered me with it, and said, 'Accomplish your want, and be quick, so that you may join

the prayer.' I then swooned, and when I opened my eyes, I found an open door and heard a voice saying, 'Enter the door; may God have mercy on you !' So, I entered and found myself in a high and fortified palace raised on lofty columns, with a date palm standing in it and by its side a water-closet containing water sweeter than honey, and having in it a place for making water, a towel that was hung up, and a tooth-stick. I therefore took off my clothes, made water, then bathed, and wiped myself with the towel. I then heard a voice saying, 'O Sahl, if you have finished your want, say, "Yes."' So, I said, 'Yes,' and the youth thereupon took off the *hirām* from over me, when I found myself sitting in the place in which I was, and nobody knew (of my having moved out of it). I remained puzzled, thinking within myself and not admitting what had occurred to be true. The time for prayer having then come, I prayed, and I had no business left but the youth, so that I might know him. When I had finished my prayer, I followed his traces and found him to have entered a certain street; he then turned towards me and said, 'O Sahl, you seem as if not to believe what you saw,' and I replied, 'No, not at all.' He then said, 'Enter the door: may God have mercy on you !' I saw the door to be the very same one (as I had entered before); I entered the palace and saw the water-closet, the date-palm, and their condition to be the very same (as I had seen before). I then wiped my eyes and opened them, but did not find the youth or the palace." I have mentioned this narrative, because it is one of the many wonderful things with others beside this class of men, and because a great many people hardly believe them. There are, however, many possible explanations of it, one of which is that it is possible that he was removed from his place when he swooned, to where God desired, without his knowledge, and then brought back to his place, out of God's grace and as a mark of honour for His saints.

Our Shaikh al-Yāfi'ī relates that among other things told about Sahl, it is also related that the Amir of Khurāsān, Ya'qūb b. al-Laith, having been attacked with a disease in the treatment of which the physicians were tired, was told, "In your government there is a pious man called Sahl b. 'Abd- Allāh; if you cause him to be brought before you, and to pray for you, we shall hope of your being restored to health." So, he had him brought to him and

asked him to pray (for him), but Sahl replied, "How can my prayer for you be answered, when you are engaged in a course of wrongdoing?" Ya'kûb thereupon resolved upon repenting, turning away from wrong actions, and acting well towards his subjects; he then set free such of the oppressed people as were in his prison. Sahl then prayed, "O God, in the same manner as Thou hast shown him the abasement of sin, show him (now) the glory of obedience and clear away from him (the source of) his grief!" He thereupon rose up, as though he were loosed from his bond, and was restored to health that moment. He offered a large sum of money to Sahl, but the latter refused to accept it. When he returned to Tustar he was told at the turning of the road, "(You would have done well), had you accepted the wealth which the Amîr offered you, and distributed it among the poor," upon which he looked down at the pebbles, and they were converted into gems. He then said, "Take as much as you wish," and added, "Does one who has been given like this, want the wealth of Ya'kûb b. al-Laith?"

Resembling this narrative is the following one out of *Kalb al-a'ghân* regarding the Shaikh 'Îsâ al-Hitâr, namely, that he happened to pass one day by a prostitute and said to her, "After the first part of the night I shall visit you." She was pleased with it and adorned herself. When the first part of the night came, he entered the house in which she was, said the prayer with two bowings of the body, and then went out, upon which she said, "I see you are going out," but he replied, "I have accomplished my object." Then a man came to her and disquieted her mind with regard to the life she was leading. She therefore went out after the shaikh and repented through him. He married her to one of the beggars (poor men) and said, "Hold a feast with *'asîdah*¹ as the principal dish for it, but do not purchase any condiment for it." They did accordingly and brought the shaikh there; and the beggars also came, but the shaikh seemed like one expecting that something was yet coming. In the meantime that news reached the ears of an amîr (nobleman) who was a friend of that woman; he therefore took out two flasks filled with wine, and sent them to the shaikh, desiring thereby to sneer at him; he directed the messenger to say to the shaikh, "I am delighted

¹ A sort of thick gruel made with boiling water, flour, clarified butter, and honey.

with the news I have heard, but I learn that you have no condiment; take this therefore and use it as a condiment." When the messenger came, the shaikh said to him, "You are late (in coming);" then taking one of the flasks and shaking it, he poured out of it pure and clear honey. He then did the same thing with the other one, and pouring out of it Arabian clarified butter, said to the messenger, "Sit down and eat." So he ate and tasted the clarified butter and honey, the like of which two in taste, colour, and smell he had never seen. The messenger thereupon went back and informed the amir of it; so he next came and ate, was puzzled over what he saw, and repented (of his sins) through the shaikh.

Resembling this is what has been related regarding one of them, as having said, "While I was going through a desert, I found a man turning round a thorny tree and eating out of it fresh dates. I greeted him with a salutation, and he returned it and said, 'Advance and eat.' I therefore advanced to the tree, but every time I took a date out of it, it returned to the condition of a thorn, upon which the man smiled and said, 'Begone, had you obeyed Him in your places of retirement, He would have fed you with dates in deserts!'"

There are several narratives about them like this, but I have here given only a drop out of the deep oceans. In short, the world appears to them in the light of an old woman who serves them, as will be shortly related under this letter. To refer all this to an origin, requires faith in it, namely, that "God is mighty over all;" whilst a breach in the usual natural laws is not inconsistent with reason.

It is related regarding the Shaikh Abū'l-Ḡaith al-Yamanī that he went out one day to collect wood, and that while he was engaged in doing it, a lion came there and ate his ass. He therefore said to the lion, "By the might of Him who is worshipped, I shall not carry my wood but on thy back." So, the lion submitted itself to him, upon which he loaded the wood on its back and drove it to the town, where he unloaded it, and then let the lion go.

It is related that Sha'wānah was blest with a son, and that she brought him up in the best manner possible. When he grew up and came to be of age, he asked her, "O mother, I ask you by God, have you not given me to God (as a present)?" She replied, "O my son, none but the people of learning and those that have the fear of

God in them are fit subjects for making a present of to kings, whilst you my son are (yet) devoid of experience and knowledge and do not know what is wanted of you; your time for it therefore has not yet come." He then did not speak any more on the subject with her. One day he went forth to the mountain to collect wood; he had his riding beast with him, so he dismounted from it, tied it, and then went away. He collected the wood, and on returning finding that a lion had eaten his beast, he placed his hand on the lion's neck and said to it, "O dog of God, thou hast eaten my riding beast; so by the truth of my Master, I shall certainly load the wood on thy back, in the same way as thou hast acted wrongfully towards my beast." He then loaded the wood on its back, and it was obedient to his order, so much so that it went with him to the house of his mother. He then knocked at the door, which she opened for him. She then said, "O my son, now that I have seen this, you are certainly fit for the service of the King (God); therefore depart now in the service of God." He thereupon bade her farewell and went away.

The author of *Manāḩib al-abrār* relates regarding Shāh al-Kirmānī, who was the king of Kirmān, that having (one day) gone out for hunting, he went so far in pursuit of game that he reached a desert by himself. He there saw a young man mounted on a lion, and round about him a great many beasts of prey. When the beasts of prey saw him (Shāh), they hastened towards him; but the youth turned them away from him. While he was doing that, an old woman approached with a cup of water in her hand: she handed it over to the youth, who drank some of it and gave the rest of it to Shāh. The latter drank it and said, "I have never tasted any thing pleasanter or sweeter than it." The old woman then disappeared, and the youth said, "This world, the whole of which belongs to God, is at my service, and whenever I want anything, I cause it to be present before me until such time as I wish." Shāh was surprised at it, and the youth added, "I inform you that when God created the world, He said to it, 'O world, serve him who serves me, and make him serve thee who serves thee.'" He then gave him some good advice. That was the reason of Shāh's repentance and turning away from his sinful course.

It is related in *al-Iḥyā'*, in the subject of *'Ajdā'ib al-ḥulb* (the wonders of the heart), on the authority of Ibrāhīm ar-Raḥḥī, who said,

"I went to Abū'l-Khair ad-Dailamī at-Tināfī (?) to pay my respects to him; he said the evening prayer, but did not recite the first or opening chapter of the *Kur'ān* standing; so I said to myself, 'All my journey is in vain.' When the morning came, I went to the washing place for ablution, when a lion came to me; so I returned to him and said to him, 'A lion came to me,' upon which he went out and cried out to the lion, 'Have I not told thee that thou art not to come in the way of my guests?' The lion then turned away, and I performed the ablution. When I returned, he said, 'You devote yourselves to the observance of the external forms and are therefore afraid of the lion, whilst we devote ourselves to the observance of the internal forms, and the lion is therefore afraid of us.'"

Our shaiikh, the Imām the very learned Jamāl-ad-dīn b. 'Abd-Allāh b. Asad al-Yāfi'i, recited to us the following lines composed by himself:—

"They are the (true) lions! What is the lion? The lions are in dread of them!

And what is the leopard, and what are the claws of the lynx and its canine tooth,

And what is the shooting with arrows and what the stabbing with a spear,

And what is the stroke of a sharp (bold) sword, and what its point, to them?

They have resolutions that cut cutting instruments;

They have hearts a change in which is the most excellent of things desired;

To them everything is obedient and subservient,

Nothing ever rebels against them, nay, to obey them is the custom of everything;

They fear God and nothing else,

Whilst all beside Him, the animate and inanimate things fear them

They have prepared themselves for acquiring all kinds of honour

And respect, to count which would take a long time,

Until they have (now) plucked the fruit of love after undergoing fatigue,

And the tortures of love have (now) become sweet."

It is related in a narrative that God inspired David to the effect, "O David, fear Me as thou fearest the injurious lion." The meaning of it is, "Fear Me on account of My fear-inspiring character, in the shape of My might, My greatness, My magnificence, My omnipotence, My indignation, the vehemence of My sternness, and

the execution of My order, in the same way as thou fearest the lion accustomed to seize its prey, on account of the greatness of its body, the austerity of its countenance, the interlocking of its canine teeth, the strength of its claws, the courage of its heart, the quickness with which it becomes enraged, the suddenness of its attack, its excessive rushing, and the vicissitudes of fortune in the seizing of its prey." O my brother, entertain a due fear of God and leave off the rest; everything fears him who entertains a just or due fear of God, and everything obeys him who observes due obedience to God.

Its lawfulness or unlawfulness has been already given under the letter **ل**. The riding of lions is disapproved, on account of what Ibn-'Adî has related in the biography of Ismâ'il b. 'Ayyâsh, on the authority of Bakîyah, who had it on the authority of Yahyâ b. Sa'îd, who had it on the authority of Khâlid b. Ma'dân, who had it on the authority of al-Mikdâm b. Ma'dî-Karib, who said, "The Prophet has prohibited the riding of the beasts of prey." The sale of such of the beasts of prey as are not useful is not valid, but some say that it is allowable to sell them for their skins. As to such as are useful like the lion, the elephant, and the ape, it is allowable to sell them.

السَّبَتَّى (*as-Sabantâ*), and **السَّبَدَّى** (*as-Sabadî*).—A bold or daring leopard. Fem. *sabandîh*.

'Â'ishah said that the genii wailed for 'Umar three days before his death.

[The author here gives some lines purporting to be the lamentation of the genii, which are omitted here on account of their length and on account of their not being in connection with the subject of this art., excepting the last line. The last distich is as follows:—

"I did not fear that his death would be

At the hands of a daring leopard (*sabantâ*), blue in the eyes, indignant and looking down."]

المطرق = One who is indignant with his eyelids relaxed and looking down on the ground. The word *as-sabantâ* may sometimes be pronounced with a *maḍdah*. Al-Jawharî attributes these lines to ash-Shammâkh and says in *al-Ist'âb* that, when 'Umar died, the people ascribed these lines to ash-Shammâkh b. Dirâr and his two brothers; they were three brothers, and all of them were poets. The leopard (*an-namir*) will be described hereafter under the letter **ن**.

السَّبَيْطَرُ (*as-Sabaitar*).—Like *al-‘amaithal*. A certain bird having a very long neck, always seen on shallow water, and bearing the sobriquet of *abû'l-‘aizâr*;—so al-Jawharî and Ibn-al-Athîr say, and it is evident that they intend by it *mûlik al-hazîn*. It is said in *al-Mukham* that *al-kurkî* (the crane) is surnamed *abû'l-‘aizâr*. *Al-‘amaithal* will be described hereafter under the letter ع .

السَّحَلَة (*as-Suhalah*).—Like *al-humazah*. A leveret or a young hare that has become larger than a *khirniq* and has separated from the company of its mother:

السَّحْلَاء (*as-Suhlâyah*).¹—The same as the lizard *al-‘adâyah*. Ibn-as-Salâh states that it is a certain reptile larger than the common gecko, and that in *ar-Rawdah*, *al-‘adâyah* is reckoned to be a species of the lizard *al-wuzay* (gecko); he says that it is unlawful. Ibn-Kutaibah and the author of *al-Kijâyah* state that the male of *al-‘adâyah* is called *al-‘adrafât*, and al-Jâhid states that *al-‘adrafât* is in the dialect of al-Kais the same as *al-‘adâyah*. Under the letter ع will be given the statement of al-Azhari, namely, that it is a sleek (shining) reptile that runs about and goes to and fro much, resembling *sâmm abraş*, but it does not injure (anybody) and is better looking than it.

السَّحَاب (*as-Sahâ*).—The bat. Sing. *sahâh*;—so an-Nadr b. Shumail says. The bat (*al-khujfâsh*) has been already described under the letter خ .

سَحْنُون (*Sahnûn*) and سَحْنُون (*Sahnûn*).—A certain very intelligent bird found in Morocco; it is so called on account of the sharpness of its intelligence and sagacity.

Sahnûn b. Saïd at-Tanûkhî al-Kairawânî was named after it; it is a unique surname, his proper name being ‘Abd-as-Salâm. He was a disciple of Ibn-al-Kâsim and the author of *al-Mudawwanah*, which was before him (at first) drawn up by Asad b. al-Furât, on the authority of Ibn-al-Kâsim, but without any arrangement in it. Ibn-al-Furât then, however, withheld it from Sahnûn, and Ibn-al-Kâsim therefore prayed against him to the effect that neither it nor he would

¹ Called in ‘Omân *insilân*—*Chalcides ocellatus*. *Lacerta ocellata* of Forskål.

be of any use to God, which has happened accordingly, as that book is neglected, and reliance is placed on the *Mudawwanah* of Saḥnūn. Saḥnūn died in the month of Rajab in the year 240 A. H., and was born in the month of Ramadān in the year 160 A. H. .

السَّحْلَةُ (*as-Sakhlah*).—[A kid or lamb]. The young one of a she-goat or a ewe, both male and female. Pls. *sakhl*, *sikhalah*, and *sikhāl*. A poet says:—

“For death, the mothers nourish their young ones (*sikhlit*).

In the same way as for the ruins of houses, are dwelling-houses built.”

The *ج* in the above lines (الموت and الخراب) is the *ج* of consequence, as in the lines of another poet:

“Our wealth for those who are to inherit, we collect.

And our houses for ruin to be caused by vicissitudes of fortune, we build.”

Houses are not built for ruin, but their end is ruin, which is like the lines of another poet:—

“If death is their end,

Then (surely) what the mother brings forth is for death.”

God has said, “And Pharaoh’s people picked him up *that* he might be (ليكون) for them a foe and a grief.”¹ And God has said, “Moses said, ‘O our Lord! verily, Thou hast brought to Pharaoh and his chiefs ornaments and wealth in the life of this world; O our Lord! *that* they may err (ليضلوا) from thy way! O our Lord! Confound their wealth and harden their hearts that they may not believe until they see grievous woe!’”²

(Information.) Abū-Zaid states that the young ones of a ewe or she-goat, the moment they are born, are (each one) called *sakhlah*, whether they are males or females; then they are called *bahmah* in the sing., both masc. and fem., and in the pl. *baham*; when they become four months old and are separated from their mothers, the young ones of a she-goat are called *jijār*, sing. *ja’r*, and fem. *ja’rah*; when it (a kid) grazes and becomes strong, it is called ‘*arīd* and ‘*atūd*, pl. ‘*irdān* and ‘*itdān*. The male during all these stages is called *jadi*, and the female which has not become a year old is called ‘*anāk*, pl. ‘*unūk*; the

¹ Al-Ḳur’ān XXVIII—7. ² Idem X—88.

male when it becomes a year old is called *tais*, and the female 'anz. Then in the second year it becomes a *jādha'*, the male being called *jadha'*, and the female *jadha'h*.

Mâlik relates regarding 'Umar as having said, "For taking the poor-rate from them, count the kids and lambs (foo)." Ash-Shâfi'i and others look upon this as a proof that one ought to pay a poor-rate (also) on what is produced from taxable property (*an-nisâb*),¹ by a year passing over the original stock,² for a year represents an increase, and the young kids and lambs are an increase in lives,—so much so that, even if they are born before the completion of the year by a moment (twinkling of an eye), the poor-rate tax ought truly to be paid on them, on the completion of the year over the *nisâb*, even if all the mothers have died before the completion of the year. But some say that it is conditional on the *nisâb* out of the mothers being alive (at the time), and others say that it is conditional only on some of the *nisâb*, even if it be one, being alive.

The Imâm Ahmad and Abû-Ya'la al-Mawṣilî relate out of a tradition of Abû-Hurairah that the Prophet happened to pass by a mangy kid or lamb, which its people had taken out (from the rest); the Prophet thereupon said, "By Him in whose hand my soul is, verily, the world is more insignificant in the eyes of God than this one is in the eyes of its people." Al-Bazzâr relates in his *Musnad*, on the authority of Abû'd-Dardâ', that the Prophet happened to pass by a dung-place of a tribe, in which a kid or lamb was lying dead, when he asked, "Have not its people any need of it?" and they replied, "O Prophet of God, had its people any need of it, they would not have thrown it away." The Prophet thereupon said, "By God, verily, the world is more contemptible in the eyes of God than this kid or lamb is in the eyes of its people. May I not find one of you destroyed by it (the world)!"

It is related in the *Sîrah* of Ibn-Hishâm that when the Prophet and his companions started on the expedition to Badr, they met a Badawî and asked him for the news of the people, but they did not get any news from him. The men then said to him, "Salute the

¹ Namely, two hundred dirhams, or five camels, or twenty dinârs, or forty sheep or goats, on all of which the poor-rate is levied. ² From the date of the last payment of the poor-rate.

Apostle of God;" so he asked them, "Is there an apostle of God among you?" They replied, "Yes," and so he saluted him and said, "If you are an apostle of God, inform me as to what there is in the womb of this my she-camel." Salamah b. Salâmah b. Waḡash, who was then quite a young boy, said to him, "Do not ask the Apostle of God that question, but turn to me, I shall inform you of it; there is in her womb a young one (*sakhlah*) from you." The Apostle of God thereupon said to Salamah, "Desist, you have uttered obscene language towards the man," and then turned away from him. Al-Hâkim has related it in *al-Mustadrak*, out of a tradition of Ibn-Luhai'ah, on the authority of Abû'l-Aswad, who had it on the authority of 'Urwah, with some additional words, namely, that the Apostle of God having met at ar-Rawhâ' a man out of the people of the desert, who was going in the direction of Badr, the men asked him regarding the news of the people, but they did not find any news with him. They then said to him, "Salute the Apostle of God;" so he asked them, "Is there an apostle of God among you?" and they replied, "Yes." He then saluted him and said to him, "If you are an apostle of God, inform me of what there is in the womb of this my she-camel." Salamah b. Salâmah b. Waḡash, who was then quite a young boy said to him, "Do not ask the Apostle of God, but turn to me, I shall inform you about it; you have covered her, and there is in her womb (as the result of it) a young one (*sakhlah*) from you." The Apostle of God thereupon said to Salamah, "Desist, you have used obscene language towards the man." The Apostle of God then turned away from him and would not speak to him at all, until they returned from the journey, and the Muslims welcomed them at ar-Rawhâ' and congratulated them, when Salamah said, "O Apostle of God, what do they congratulate you about? By God, we saw none but barren old women like confined (tied down) sacrificial camels, and we slaughtered them!" The Apostle of God said, "Every tribe has the faculty of intuitive perception, and the noble ones are aware of it." Al-Hâkim adds that it is an authentic tradition, but one not traced to the Companion (of the Prophet) who first related it (*mursal*).

Connected with the subject of the faculty of intuitive perception (*al-firâsah*) is what al-Hâkim has related regarding Ibn-Mas'ûd as having said, "The best of mankind in intuitive perception were three,

namely, al-‘Azīz, when he perceived the intrinsic state of Joseph and said to his wife, “Honour his abiding here;”¹ the woman, who when she saw Moses said to her father, “O my father, hire him (as a servant);”² and Abū-Bakr, when he appointed ‘Umar as his successor.” Al-Ḥākim adds that Ibn-Mas‘ūd has brought them together beautifully, with this authentic authority.

(Side-information.) A kid or lamb that has been reared on the milk of a bitch is, as regards its lawfulness, in the same position as an animal eating ordure (*al-jallālah*); the eating of it is disapproved in the same light as that of a thing from which one ought to keep at a distance as being unclean. This is said to be truly so, in *ash-Sharḥ al-kabīr*, *ar-Rawḍah*, and *al-Minhāj*, and *ar-Rûyânî* and the people of al-‘Irāq have decided in the same way, whilst Abū-Ishāq al-Marwazī and al-Kaḥḥāl state that the disapproval of it is to be in the light of unlawfulness, and the Imām al-Ḡazzālī, al-Bagawī, and ar-Rāfi‘i in *al-Muḥarrar* are inclined to the same opinion. *Al-jallālah* is an animal that has been eating ordure and unclean things, whether it be one of the class of camels, or cows, or goats and sheep, or domestic fowls, or geese, or fish, or any other kind out of the edible animals. It has been already related under the letter ج that whenever the Prophet wished to eat a domestic fowl, he used to order it to be tied, which was done accordingly for days, after which he used to eat it. Ad-Dāraḳuṭnī, al-Ḥākim, and al-Baihaḳī relate on the authority of ‘Abd-Allāh b. ‘Umar that the Prophet has prohibited the eating of an animal feeding on ordure, and the drinking of its milk, until it is confined: al-Ḥākim adds that the tradition is authentic in its authorities, but al-Baihaḳī states that it is not a strong one, and adds that, if no change be apparent in its flesh on account of its feeding on ordure, there is no unlawfulness in it or any disapproval of it. Ar-Rāfi‘i, copying from *Tatimmat at-Tatimmat*, states that, if an animal mostly eats clean things, it is not a *jallālah*, but the truth is that the test does not consist in what it does mostly, but in the smell, for if there is the slightest smell of uncleanness in its sweat or its mouth, even if it be very little, it is in the position of a prohibited animal, otherwise not. It is related on the authority of Abū-Hurairah that the test for prohibition is that there should be a smell of uncleanness in the whole of it, or the smell should

nearly resemble the smell of uncleanness; but as to a little smell, it is not to be taken into consideration. But the former is the true opinion, and it corresponds in that respect to any slight change towards uncleanness in water. If, however, an ordure-eating animal eats clean fodder for a long time, so that its flesh becomes good and is free from uncleanness, the condition of disapproval is also removed from it. There is no particular period with us for feeding it on fodder, but the test is the removal of the smell by whatever means. Ar-Râfi states that, according to some of the learned men, the period of feeding with fodder in the case of camels and cows is forty days, in the case of goats and sheep seven days, and in the case of domestic fowls three days. He adds, "With us that is the period mostly allowed." If it be not fed on fodder, the prohibition for its use is not removed by (simply) washing it after slaughtering it, or by cooking or roasting it, or drying it in the air, even if that should remove the smell, and similarly according to the author of *at-Tahdhīb*, even if the smell passes away in process of time. Some, however, say the opposite of this. In the same manner as its flesh is prohibited, so are also its milk and eggs prohibited, and riding it without a thing intervening between the rider and it is disapproved; its hide becomes clean by tanning, but the true opinion is that it is like its flesh and cannot be rendered clean by slaughtering it, according to those who hold the animal to be unclean.

Sahnûn was asked regarding a lamb suckled by a sow, and he replied that there was no harm in eating it. At-Tabarî states that all the learned men are agreed in the opinion that, if a kid (*al-jadi*) be fed with the milk of a bitch or a sow, it is not unlawful, though there is no difference of opinion with regard to the doctrine of the milk of swine being unclean like ordure. Another authority states that the meaning of it is that the milk of the sow is not recognisable either by taste or smell in the lamb; God removes it and converts it (into another thing), in the same way as He converts nourishment, whilst God has declared as unlawful for eating (only) the things which are in themselves unclean, and the uncleanness of which is recognisable by the senses;—so Abû'l-Hasan 'Alî b. Khalaf b. Battâl al-Kurtubî says in *Sharḥ al-Bukhârî*. He died in the year 449 A. H. and was one of the shaikhs (teachers) of Abû-'Umar b. 'Abd-al-Barr.

السَّوْحَانِ (*as-Sirhân*).—The wolf. Pls. *sarâh* and *sarâhîn*. Fem. *sirhânah*. The fem. pl. is of the usual form. It means the lion in the dialect of Hudhail. Abû'l-Muthlam says as an elegy on a dead man:—

“The alighter in valleys, the carrier of banners,
The sitter in assemblies, the lion (*sirhân*) of youths.”

Sibawaih states that the *و* in *sirhân* is an additional or servile letter, and that the word is of the measure *فَعْلَان*, the pl. being *sarâhîn*. Al-Kisâ'i states that the fem. is *sirhânah*.

Al-Kazwî relates regarding a pastor that he alighted in a valley with his sheep and goats, and that a wolf snatched away a sheep out of them. He thereupon rose and raising his voice exclaimed, “O protector of the valley!” upon which he heard a voice saying, “O wolf, return to him his sheep.” The wolf then brought the sheep and leaving it there, went away.

Its lawfulness or unlawfulness, properties, and the interpretation of it in dreams have been already given.

(Proverbs.) “The seeking for the evening meal made him light on a wolf.” Abû-Ubaidah states that the origin of it is that a man, having gone out in search of his evening meal, fell upon a wolf which ate him. Al-Aṣma'i states that a beast went forth in search of its evening meal, and a wolf having come across it, ate it. Ibn-al-A'râbi states that the origin of it is that the people used to be afraid of a man called Sirhân, who was a brave man; a man, however, said one day, “I shall surely graze my camels in this valley, and I am not afraid of Sirhân b. Huzlah,” but Sirhân came to him, killed him, and took away his camels, saying:—

“Inform Naṣîbah that the pastor of their camels
Fell upon Sirhân, while he was in search of his evening meal;
But the search for an evening meal made him fall upon one like a leopard,
Free of both hands and accustomed to stabbing.”

It is applied to the seeking of an object of want which leads one to destruction.

السَّوْرَاتَانِ (*as-Sarâṭân*).—[The crab]. A certain well-known animal; it is also called the water-scorpion. Its sobriquet is *abû-bahr*. It is one of the aquatic creatures, but also lives on land; it is very

quick in walking and running, and has two jaws, claws, sharp nails, and several teeth, and is hard in its back; a person seeing it would think that it is an animal without a head or a tail. Its two eyes are placed on its shoulders, its mouth is in its chest, and its two jaws are split on the two sides. It has eight legs, and walks on one side. It draws in through the nostrils both water and air together. It casts off its skin six times in a year, and builds for its hole two doors, one opening into water and the other on dry land; when it casts off its skin, it closes the door which is next to the water, out of fear for itself on account of the animals of prey of the fish kind, and leaves the one which is next to the dry land open, so that the wind may reach it, dry up the moisture in it, and strengthen it; when it becomes strong again, it opens the door next to the water and seeks its nourishment.

Aristotle states in *an-Nu'ât* that people assert that, if a dead crab be found in a hole (pit) thrown on its back in a village or any land, that place will be secure from heavenly misfortunes, and that if it be hung on a tree, it would increase the quantity of its fruit. A poet says descriptive of it:—

“ There is a wonder in the crab of the sea,
 ‘ Visible to men, and not concealed;
 It is esteemed to be weak in its movement,
 But it is more powerful in assaulting with its arms than its neigh-
 ‘ bours;
 It shows itself to one who sees it, as a whole,
 But when it moves, he sees it (only) as a half.”

It is said that in the Chinese Sea there are crabs which, when they come out on land, become hard like stone, and physicians make them into a collyrium, which has the effect of clearing away opacities (in the eye).

The crab does not affect to be created by means of propagation (of the species) or production, but it affects to be created in the shell; it comes out of it and is then born.

It is related in *al-Hilyah* regarding Abû'l-Khair ad-Dailamî as having said, “I was with Khair the weaver, when a woman came to him and asked him to weave a sash for her; she asked him, ‘What would be the cost of making it?’ and he replied, ‘Two dirhams.’ She said, ‘I have nothing with me this moment, but

to-morrow morning I shall bring them to you'. He then said, 'When you bring them in the morning, if you do not see me, throw them into the Tigris, and when I return I shall take them out of it,' upon which she replied, 'Willingly and with pleasure.' The woman came the next morning, and Khair being away, she sat down for a time expecting him, after which she got up and threw a rag with the two dirhams folded in it into the Tigris. A crab thereupon held up the rag and dived (with it) into the water. Then after a time Khair came back, opened the door of his shop, and sat on the bank (of the river) for the purpose of performing ablution for prayer, when a crab came out of the water, hastening towards the direction of the place where he was, with the rag on its back. When it approached the shaikh, he took it, and the crab went its way. I thereupon said to him, 'I saw such and such a thing!' and he said, 'I wish you not to divulge this secret in my life-time.' I consented to do so."

(Lawfulness or unlawfulness.) It is unlawful to eat it, on account of its being considered filthy like a shell-fish, and ar-Râfi'i states, on account of an injurious property in it. But according to one statement it is lawful, which is the doctrine of the school of Malik.

(Properties.) The eating of a crab is beneficial in pain of the back, which is thereby strengthened (hardened). It is, said in *an-Nu'ât* that he who has the head of a crab hung on his person is not able to sleep, if the moon is invisible or black (burnt), but if it be otherwise, he would sleep. If a crab be burnt and piles of whatever nature are stuffed with it, it will cure them. If its leg be hung on a tree having fruit on it, its fruit will fall down without any (obvious) reason. Its flesh is highly beneficial to persons suffering from consumption. If a crab be placed over wounds, it would extract an arrow, and it is beneficial in snake-bites and scorpion-stings.

(Interpretation of it in a dream.) A crab in a dream indicates a man much given to plotting, on account of the large number of its weapons,—one possessing much energy, difficult to be caught, and difficult to be made a friend of. He who dreams of eating a crab will obtain wealth from a distant land. Jâmāsb (جام شب) states that the flesh of a crab in a dream indicates unlawful property.

السَّوْرُوبُ (*as-Sur'ûl*).—[The weasel]. The same as *ibn-irg*. It is also called *an-nims* (the ichneumon);—so it is said in *Kifâyat al-mutahaffid*.

السَّرْقُوتُ (*as-Sarqût*).—A certain small insect that builds its nest in a furnace for making glass, at the time of its being excessively heated; it lays its eggs and produces its young ones in it, and it does not build its nest, excepting in a place in which fire is continually burning;—so Ibn-Kh. says in the biography of Ya'kûb b. Şâbir al-Manjanîkî. This insect shares this descriptive character in common with the phoenix (*as-samandal*), which will be described in its proper place.

السَّرَفَةُ (*as-Surfah*).—The same as *al-aradâh* (the wood-fretter). Ibn-as-Sikkî states that it is a certain creeping thing having a black head, the rest of its body being red. It builds for itself a square nest or habitation out of small fragments of twigs, which it glues together by means of its saliva in the shape of a coffin. It then enters it and dies.

السَّرَفَةُ الشَّجَرَةِ، سَرَفَتْ الشَّجَرَةَ، or سَرَفِيَا with a *kasrah*, سَرَفًا. = The *surfah* ate the leaves of the tree, the tree becoming *مسروفة*.

* It is related in a tradition that Ibn-'Umar said to a man, "When you come to Minâ and reach such and such a place, alight there under a certain tree which is there, the leaves of which never fall, upon which locusts never light, which is never attacked by the insect *surfah*, which is never pastured upon by pasturing camels and goats and sheep, and under which seventy prophets alighted."

(Lawfulness or unlawfulness.) It is unlawful to eat it, because it is one of the small animals that creep on the earth (*al-hašharât*).

(Proverb.) "More skilled in fabricating than a *surfah*," which has been already explained under the letter *f*.

السُّرْمَانُ (*as-Surmân*).—A certain insect like a stone. Also, a species of hornets, yellow, black, and of mixed colours.

السَّوْرَة (as-Sirwah).—The locust in its first stage, when it is a larva. The word is originally with a *hamzah* (sar'), and as-sirwah(?)¹ is a dialectical variety.

السَّوْمَاء (as-Sirmâh).—The locust;—so Ibn-Sîdah says.

السَّعْدَانَة (as-Sa'dânah).—A pigeon.

السَّعَالَة (as-Si'lâh).—The most malignant kind of devils called *al-gîlân*. *As-si'lâ* also means the same. It may be written with either a long or short *â* (at its end). Pl. *as-sa'âlî*. امْسَعَلَتِ الْمَرْأَة = *The woman became very clamorous and foul-tongued*. A poet says:—

"I have seen a wonder since yesterday,—
Five old women like goblins (*as-sa'âlî*)
Eating what I make, by chewing it gently with closed mouths;
May God not leave a tooth for them!"

Abû-'Umar says:—

"O, may God remove far from good, the children of the female goblin!
'Amr b. Yarbû'—the most wicked of men (*an-ni't*);
They are neither chaste nor prudent (*ak-yi't*)."

The poet has converted the *س* in *an-ni's* and *ak-yâ's* into *ت*, which is a dial. variety with some of the Arabs.

Al-Jâhid states that it is said that 'Amr b. Yarbû' was the offspring of a female goblin and a man. He adds that Jurhum was out of the offspring of angels and women (daughters of Adam), and that whenever an angel rebelled against God in heaven, he was sent down to the earth in the guise of a man, as was done in the case of Hârût and Mârût; in this manner one of the angels had sexual intercourse with one of the women (daughters of Adam), who then gave birth to Jurhum, on which account a poet of theirs says:—

"There is no harm, for Jurhum are your slaves;
People are strangers (to you), but they are your inherited slaves."

Al-Jâhid further states that out of this class was Bilkîs, the queen of Sheba, and likewise Dhû'l-Karnain, whose mother was a woman and

¹ *As-siryah* is given as a dial. var. in Lane's Lex.

whose father was an angel, for which reason, when 'Umar b. al-Khaṭṭāb heard a man calling out another man, "O Dhū'l-Ḳarnain," he said, "Have you finished the names of the prophets, so that you have now taken to the names of angels?" The truth about it is that angels are preserved from the minor and major sins like prophets, as the Ḳāḍī 'Iyād and others have said. As to their saying that Jurhum was out of the offspring of angels and women, and likewise Dhū'l-Ḳarnain and Bilkīs, it is a thing which is rejected (denied), whilst their adducing in evidence the story of Hārūt and Mārūt is not worth anything, for it does not establish the argument which they advance, nay, Ibn-'Abbās states that they were two men, enchanters, living in Babylon. Al-Ḥasan states that they were two strong sturdy men out of the unbelieving foreigners, who used to decide disputes between men and teach them the art of enchantment or magic; but they were not angels, because angels do not know magic. Ibn-'Abbās and al-Ḥasan al-Baṣrī used to recite the word المكين in the verse, "And what has been revealed to the two angels at Babylon, Hārūt and Mārūt,"¹ with a *kasrah* under the ج. An account of them will be given hereafter under the letter ك in the art. الكلب.

There is a difference of opinion with regard to the pedigree (origin) and name of Dhū'l-Ḳarnain. The author of *Ibtid' al-akhya'r* states that the proper name of Dhū'l-Ḳarnain was Alexander, and that his father was the most learned man out of the people of the earth in the science of astrology; nobody had observed the movements of the stars as he. God had extended his period of life. He said one night to his wife, "Want of sleep has very nearly killed me; let me alone that I may sleep for a time, and do you watch the sky (for me); when you see a (certain) star rising in this place," pointing with his hand the place of its rising, "wake me up, that I may compress you, and you may conceive a son who will live to the end of time." Now, her sister was listening to his words. The father of Alexander then slept, and the sister of his wife kept up watching for the star; when the star rose, she informed her husband of the affair, and he compressed her, with the result of her conceiving al-Khidr, so that al-Khidr was the son of Alexander's (maternal)

¹ Al-Ḳur'ān II—96.

aunt; he was his wazīr (too). When Alexander's father woke up, he saw that the star had descended into a sign of the Zodiac other than he was watching; so he said to his wife) "Why did you not wake me up?" She replied, "I was ashamed." He then said to her, "Do not you know that I have been watching for this star for forty years? By God, I have wasted my life without any profit; but at this moment there will rise in its steps another star, and I shall compress you then, so that you will conceive a son who will possess the two horns of the sun." He had not waited long when the star rose, upon which he compressed her, and she conceived Alexander, who and the son of his maternal aunt, al-Khidr, were born on the same night. Then God bestowed on Alexander his firm possession of the earth; he conquered countries, and his career was such as is known to have been.

It is related on the authority of Wabb b. Munabbih, who said that Dhū'l-Karnain was a man out of the Greeks and the son of one of their old women, who had no son beside him. His name was Alexander, and he was a pious man. When he reached the age of puberty and maturity of judgment, God said (to him), "O Dhū'l-Karnain, I am sending you to the nations of the world, who are diversified and of various classes: out of them there are two nations between whom there is the length of the earth, and two nations between whom there is the breadth of the earth, and there are nations on the middle of the earth." Dhū'l-Karnain thereupon said, "O my God, Thou hast, verily, summoned me for a great task, the magnitude of which none but Thou can estimate: inform me therefore about these nations for whom Thou hast summoned me, as to by what strength I am to overpower them, by what patience I am to endure their troubles, in what language I am to talk to them, how I am to understand their languages, with what ear I am to hear their words, with what eye I am to look furtively at them, with what argument I am to dispute with them, with what reason I am to reason about them, with what heart and wisdom I am to manage their affair, with what justice I am to administer justice among them, with what knowledge I am to decide (disputes) between them, with what hand I am to domineer over them, with what foot I am to tread upon them, with what power I am to compute them, with what army I am to fight with them, and with what kindness I am to act towards them, whilst, O my God, I possess nothing

out of what I have mentioned, nothing that would stand for them, that would be strong enough against them, and that would be able to bear the brunt of their strength. "Thou art merciful and compassionate, one who "requires not of a soul save its capacity" and burdens it not beyond its power." God said, "I shall give you strength to domineer, lead you, and widen your chest that it may become capacious enough for everything; I shall strengthen for you your power of understanding that you may understand everything, stretch out for you your tongue that you may talk in every language, open your ear that you may hear everything, and extend your sight that you may gaze furtively at everything; I shall strengthen for you your army that nothing may overpower you, and I shall strengthen your heart that nothing may frighten you. I shall guard for you your intellect that nothing may be concealed from you, and I shall extend what there is before you that you may domineer over everything; I shall strengthen your footsteps that you may demolish everything, and I shall dress you with grandeur that nothing may terrify you. I shall make submissive to you light and darkness and appoint them among your forces, that light may guide you from before you and darkness may protect you from behind you," which is meant by the words of God, "And we gave him a way to everything."¹

Ibn-Hishâm states that Dhû'l-Karnain's proper name was aṣ-Ṣa'b b. Dhî-Marthad al-Ḥimyarī, and that he was out of the children of Wâ'il b. Ḥimyar. Ibn-Ishâk states that his name was Marzubân b. Mardhabah;—so it is mentioned in the *Sirah* compiled by him. It is mentioned that he was the same as Alexander. Some say that he was a man out of the children of Yûnân b. Yâfith (Japhet), and that his name was Hermes (Hermus), but others say that it was Hardis. What is, however, apparent from the science of History and accounts of military expeditions is that there were two different persons (of that name), one of whom flourished in the time of Abraham; it was he who decided in favour of Abraham, when he went to him for justice with regard to *bi'r as-sab'* (the lion's well) in Syria. The other one flourished near the time of Jesus. Some, however, say that he was the same as Afrîdûn; he it was that killed the rebellious king who was in the time of Abraham or some time before him.

¹ 'Al-Ḳur'ân XVIII-83.

There is a difference of opinion in regard to his being surnamed Dhū'l-Karnain. Some say that he was thus named, because he possessed the kingdoms of Persia and Greece, and some say, because there were on his head things resembling two horns; others say, because he saw in a dream that he had seized the two horns of the sun, the explanation of the dream being his circumventing the east and the west. Some, however, say that he was thus surnamed, because he invited his people to declare the unity (of God), upon which they struck him on the right side of his head; he then again invited them to declare the unity (of God), but they struck him on the left side of his head. Others say that he was noble in his origin on both the sides, out of the people of honour, both on the side of his father and that of his mother. Some say, because in his time two generations of men passed away, and yet he was alive. Some say, because, whenever he went to a battle, he fought with both his two hands and his two stirrups. Some say, because he entered both light and darkness, and others say, because he had two beautiful forelocks, a forelock (*adh-dhū'ābah*) being also called a *karn*. Ar-Rā'î says:—

“I kissed her mouth, taking hold of her forelocks (بِقُرُونِهَا).”

Some say that he was so called, because he was given both the open and the secret knowledge. He was a man from Alexandria bearing the name of Iskandar (Alexander) b. Failabash (Philip) the Greek, and he flourished in the interval which elapsed after Jesus.

Al-Mujāhid states that there were four men out of the believers and unbelievers who possessed the kingdom of the whole earth, the believers being Solomon and Dhū'l-Karnain and the unbelievers Nimrod and Nebuchadnezzar. A fifth one, out of this nation (the Muslims), will hereafter possess it, namely, al-Mahdî.

There is a difference of opinion with regard to Dhū'l-Karnain having been a prophet. Some say that he was a prophet, on account of the words of God, “We said, ‘O Dhū'l-Karnain!’”¹ but others say that he was (only) a pious and just king, which is most probably true. Those who argue that he was a prophet say that the name of the angel that used to come to him with the revelation was Rak'yā'il, who is the angel of the Earth, and who it is that will fold

up the Earth on the Day of Judgment and decrease it, the feet of all the creatures treading on the surface of *as-Sâhirah*;¹—so Ibn-Abi-Khaithamah says. As-Suhailî states that this state resembles the duty with which he was charged in respect of Dhû'l-Karnain, who traversed the whole earth—all its eastern and western parts—in the same manner that the narrative regarding Khâlid b. Sinân al-'Absî, who was a prophet in the interval that elapsed between the time of Jesus and that of Muḥammad, in respect of his subduing fire,² resembles the state of the angel who was entrusted with his charge, namely, Mâlik, the keeper and guardian of Hell-fire. The subject of Khâlid and his prophetic mission will be treated of hereafter under the letter ع in the art. (المعالم).

Al-Jahîd states that it is asserted that sometimes sexual intercourse between men and genii and their conception (in consequence of it) do take place, on account of the words of God, "And share with them in their wealth and children."³ This is quite evident, for female genii set themselves to cause men to be affected with an ardent desire for sexual intercourse (with them), and in the same manner male genii act towards women, and, were it not so, the males (of one kind) would have presented themselves to the males (of the other kind), and the females (of one kind) to the females (of the other kind). God has said, "Whom no man nor *jinn* has deflowered before them;"⁴ so then, if male genii were not in the habit of deflowering women, why is the word introduced into what God has said in the above verse? It is said that *al-wâk'wâk* is a cross-breed between one of the plants and an animal.

As-Suhailî states that *as-si'lâh* is the goblin that shows herself to men in the daytime, and that *al-gûl* is the one that shows herself at night. Al-Kazwîni states that *as-si'lâh* is a species of devilish beings, the reverse of *al-gûl*. 'Ubaid b. Ayyûb says :—

"Were the eye of the enchantress of my eyes

To see what I meet with in the shape of horrors, she would go mad :
I remain at night, and the devils and goblins in the desert,

When the night conceals the confusedness of the darkness, utter a
plaintive cry."

• ¹"A land which God will create anew on the day of Resurrection."—Lane's Lex. art. *سحر*. • See Ibn-al-Athîr's *at-Ta'rikh al-Kâmil*. • Al-Ḥur'ân XVII-60. • Idem LV-56 and 74.

Al-Ḳazwīnī adds that *as-sīlāh* is mostly to be found in thickets or woods, and that when she overpowers a man, she makes him dance about and plays with him, in the way that a cat does with a rat. He further states that sometimes a wolf seizes her at night and eats her; when she is thus seized as a prey, she raises her voice, saying, "Come and reach me (for help), for a wolf is verily eating me;" sometimes she says, "Who will save me? The person who does it will have the thousand dīnārs which are with me." People know these to be the words of a *sīlāh*, and nobody delivers her from the wolf, which then eats her.

السَّقْنَجِ (as-Suqnaḡ).—Abū-ʿAmr states that it is a swift (light) male ostrich. It is a word rendered into one of five letters by doubling the third letter out of it (*suqannaḡ*):—so al-Jawharī says. It also means a certain bird that jumps about much:—so it is said in *al-Uḡab*.

السَّكَبِ (as-Sakb).—A young one of a she-camel or one that is just born. Pls. *sakb*, *sikāb*, *sakāb*, and *sukhān*. Fem. *sakbah*, and the mother-animal is called *miskab* and *miskāb*.

(Proverb.) "Viler than the male young ones of camels among milch camels." *Al-hala'ib* is the plural of *halabab*= a she-camel that is milked.

السَّكْرِ (as-Sakr).—Al-Ḳazwīnī states that it is a certain bird of prey of the size of the white falcon (*ash-shāhīn*): its legs are, however, excessively thick, and it does not live in any but cold countries; it is found largely in the country of the Turks. When it is let loose after birds, it soars high above them and flies round about them in the form of a circle, and then, when it returns to the place from which it starts, all the birds remain in the middle of the circle, and none of them goes out of it, even if they are a thousand in number; it then remains stationary over them and keeps on alighting gradually, whilst with its descent the birds (in the circle) also keep on descending, until they touch the earth (dust), upon which the falconers seize them, not one of them at all escaping.

1 In Egypt *Falco saker*.

السَّقَنْقُور (as-Sakankûr).—[The skink—Vol. I, p. 51.] There are two varieties of it, the Indian and the Egyptian. One variety of it is produced (born) in the Red Sea, which was the sea in which Pharaoh was drowned near the *Akabat al-Hâjj*. It is also produced in Abyssinia. It lives on fish in water, and on land on the sand-grouse, which it swallows like serpents. The female lays twenty eggs, which it buries in the sand, and that process takes the place of hatching (in their case.) The female has two vulvæ and the male two penes like the lizard *ad-dabb*;—so at-Tamîmî says.

Aristotle states that *as-sakankûr* is a marine animal, and that it is sometimes born in the sea, in places where thunderbolts fall. A wonderful thing in connection with it is that, if it bites a man and the man then precedes it to the water and washes it (the poison) off from him, the *sakankûr* dies, but if it precedes the man to the water, the man dies. There is enmity between it and the serpent, so that if one of them vanquishes its opponent, it kills it. The difference between it and the monitor (*al-waral*) is in many respects, one of which is that the monitor is a land-animal and does not betake itself to any places but deserts, whilst the skink does not betake itself to any places but to such as are near water, or to water itself; another difference is that the skin of the skink is softer and more delicate than that of the monitor; another difference is that the back of the monitor is yellow and dusty coloured, whilst that of the skink is ornamented with yellow and black colours on it.

The male of this animal is the one selected (for medicinal purposes), because it is more useful in quality and quantity as regards the aphrodisiacal property which is attributed to it, both analogically and experientially, aye, the male is almost the only one which is supposed to have that property. Among the members of its body, the part of its back next to the tail is the one which is preferred, because it is more useful (than the rest of its body). This animal is about two cubits in length and about half a cubit in breadth. It is said in *al-Mufradât* that at present, in our times, the skink is not known to exist in any part of Egypt but the district of al-Fayyûm, whence it is imported into Cairo for those who want it. It is hunted in winter, because when the cold becomes too severe for it, it comes out and proceeds on land, when it is caught.

(Lawfulness or unlawfulness.) It is lawful to eat it, because it is a fish. But it is possible to look upon it in the light of its being unlawful, because there are two animals resembling it on land, namely, the monitor which is unlawful and the *dabb* (*Uromastix*) which is edible but nearly unlawful. According to what has been related under the letter *f*, it is unlawful, because it is produced out of the crocodile, as has been already mentioned; it is therefore unlawful like the original animal (which begets it).

(Properties.) The flesh of the Indian skink while fresh is hot and moist of the second degree, and as to the salted and dried flesh, it is hotter but less moist, especially if a long period has passed after hanging it to dry: on that account it is not suitable to persons having hot and dry constitutions, but is suitable to persons having cold and moist constitutions. If two persons having enmity between them eat (together) of its flesh, the enmity between them will disappear, and they will become friendly (towards each other). The (chief) property of its flesh and fat is that of exciting the sexual desire, acting as an aphrodisiac, and that of being useful in diseases of muscles and tendons arising from cold. If it be used alone, it is more beneficial than if mixed with any other medicine. The dose for drinking it is from a *mithkâl* to three *mithkâls*, according to the constitution of the person taking it, his age, the time of the year, and the country. Aristotle states that, if the flesh of the Indian skink be cooked with ceruse, it swells up the flesh and fattens (the body); its flesh relieves pain in the back and kidneys, and causes the flow of the seminal fluid to be abundant; and if the vertebra from the middle of its back be tied (suspended) on the back of a man, it will excite the venereal desire and increase the sexual power.

(Interpretation of it in a dream.) In a dream it indicates a learned imâm, one who can be trusted for guidance in darkness, for its skin can be lighted, and its flesh restores strength, the heat of which it excites.

السُّلْحَفَةُ الْبَرِّيَّةُ (*as-Sulhâfâh al-barriyyah*).—[The tortoise].¹ The n. of unity of *as-saldhi'*:—so Abû-'Uбайдah says. Ar-Rû'âsi calls

¹ In Egypt *Testudo marginata*.

it *sulahfiyah* like *bulahnayah*. All use a *š* with it, but Ibn-'Abdûs gives it as *as-sulahfâ* without a *š*. The male is called *gailam*. This animal lays its eggs on land; such of the eggs as slide down into the sea become converted into turtles (*laja'ah*), and such as remain on land become converted into tortoises (*sulahfâh*). Both the varieties attain a large size, reaching the size of a camel-load. When the male desires to tread (the female) and the female does not submit to it, the male brings a blade of (a certain) grass in its mouth, one of the properties of which is to render the animal bringing it acceptable; when it does that, the female submits itself to the male. Only a few men know this grass. When the female lays an egg, it devotes all its energy to it in looking after it, and continues to do so, until God produces a young one out of it, for it (the mother) cannot hatch it, so as to make it complete by means of its heat, because the under surface of the mother is hard and has no heat-giving power in it. A tortoise sometimes seizes the tail of a serpent and cuts off its head, and then chews it going upwards from the tail, whilst the serpent keeps on beating itself on the back of the tortoise and on the ground until it dies. It has a wonderful dodge in obtaining its prey, which consists in its coming out of water, then rolling about in the dust, and going to a place in which birds have alighted for drinking water; it thus remains concealed there from the sight of the birds, owing to the dirty colour which it assumes from the mixture of water and dust; it then seizes out of them as many as are necessary for its food and enters water (again) with them, that they may die, after which it eats them. The male has two penes and the female two vulvæ; the male takes a long time over completing the act of treading. The tortoise is very fond of eating serpents, and when it eats them, it eats after them *sactar* (the leaves of *Zataria multiflora*). The shield which is on its back is a means of protection for it. A poet says beautifully in describing it:—

“May God oppose the animal with a speechless mouth !
 (When) its vain thought is prolonged from walking,
 It turns on its back its shield,
 And protrudes out of its carapace its head ;
 But when out of precaution its mind is in a state of anxiety,
 And out of fear its breathing becomes difficult,
 It conceals its arms towards its neck,
 And inserts its head into its carapace.”

(Lawfulness or unlawfulness.) Al-Bagawî gives two views in holding it lawful ; and ar-Râfi'î confirms its unlawfulness, on account of its being considered filthy owing to its mostly eating serpents. Ibn-Hazm states that both the land and sea varieties are lawful, and so are likewise their eggs, on account of the words of God, " Eat of what is in the earth, things lawful and things good,"¹ together with His words, " When He has detailed to you what is unlawful for you,"² whilst God has certainly not detailed to us the unlawfulness of the tortoise, on which account it is lawful. He adds that the jerboa, the crab, the field-rats, the chameleon (*umm-hubain*), the monitor, and all the birds are likewise lawful. He states, " We have been informed regarding 'Atâ' as having said that the eating of the tortoise is permissible, and regarding Ibn-Abbâs that he has prohibited the killing of the Egyptian carrion-vulture by a person in the state of *ihrâm*, and that he has assigned a penalty for doing it." Abû-Zaid al-Marwazî, one of our religious doctors, states that the mucus from the nose, saliva, semen, and other things like those are not unlawful, as if he were satisfied that men would naturally keep away from them, and he therefore does not restrain (them) from them.

(Proverb.) " More stupid or sluggish than a tortoise."

(Properties.) The author of *al-Falâḥ* and al-Kazwinî state that, when the cold in any land is intense and injurious to that place, a tortoise may be taken and turned over on its back in it, so that its feet are turned (upwards) towards the sky, the cold will not (then) have an injurious effect on that place. It is beneficial in articular rheumatism (pain in the joints), if the (patient's) hands and feet are besmeared with its blood. Its blood is beneficial in rigors and cramps, if it be continually applied ; the eating of its flesh acts also similarly. If its blood be dried, pounded, and applied over a lamp, whoever lights that lamp will break wind, which is a tried and wonderful secret. If a member of a tortoise's body corresponding to any member of a human body that is affected with pain be tied on it, the pain in it will be relieved by the order of God. Whoever takes the end of the tail of a male

tortoise at the time of its being in heat and ties it over himself will have his sexual desire excited. If a lid or cover be made of its back, and a caldron be covered with it, (the contents of) it will not boil while it is on it.

(Interpretation of it in a dream.) A tortoise in a dream indicates a woman decorating herself, perfuming herself, and exposing herself to the sight of men. Some say that it is to be interpreted in the sense of the *kādî* of *kādîs*, because it knows what is in the sea. Some say that a tortoise means a learned man. If one dreams that a tortoise is honoured in a place, the learned men will be honoured in that place. He who dreams of eating the flesh of a tortoise will acquire knowledge, and the Christians say that he will acquire wealth and knowledge.

السَّحَابَةُ الْبَحْرِيَّةُ (*as-Salahyâh al-bahriyah*).—The turtle (*al-tajâ'ah*), which will be described hereafter under the letter ج.

Al-Jawharî states that it is asserted that the daughter of a soldier placed her necklace on a turtle, which then crept into the sea, upon which she said, "O people, take the water out, take the water out; there is not remaining in the sea more than handfuls (*gîrâf*) of water."

The skin of the turtle is what is called tortoise-shell, of which combs are made. Combing (hair) with a comb made of tortoise-shell has the effect of removing nits. If tortoise-shell be burnt, and its ashes kneaded with the white of an egg, and then painted on cracks on heels and toes, it will prove beneficial. Some say that tortoise-shell is the skin of the Indian turtle.

(Information.) The Prophet possessed a comb made of tortoise-shell (*al-âj*), which is the same as *adh-dhabl* and which is a thing taken from the back of the turtle; combs and bracelets are made of it. It is related in a tradition that the Prophet ordered Thawbân to purchase a pair of bracelets made of tortoise-shell (*al-âj*) for Fâtimah. As to ivory (*al-âj*) which is a bone of the elephant, it is *unclean* according to ash-Shâfi'î, *clean* according to Abû-Hanîfah, and according to Mâlik it becomes clean by polishing. It is allowable

to comb hair with a comb made of *al-‘āj*, which is the same as tortoise-shell, and that is what an-Nawawî mentions in *Sharḥ al-Muhaddḥah* regarding the lawfulness of combing with it, intending by *al-‘āj* tortoise-shell and not ivory, which is the tusk of the elephant.

السَّيْفَانِ (*as-Silfān*).—Young partridges : n. of unity *sulaf* like *surad*, pl. *ḡirdān*. Abū-Amr states that the word *sulafah* is not heard applied to the female, but if *sulafah* (fem.) be used in the same way as *sulakah* is as the n. of unity of *silkān*, it would be approvable.

السَّيْقِ (*as-Silk*).—The he-wolf : fem. *silkah*. A clamorous and long-tongued woman is sometimes called a *silkah*, and in that sense are the words of God, “But when the fear has passed away they will assail you with sharp tongues.” ¹ *As-silikah* = a woman raising her voice on the occasion of a calamity.

السَّيْكِ (*as-Sulak*).—The young one of the sand-grouse, and according to some the young one of the partridge. Fem. *sulakah*, pl. *silkān*, like *surad*, pl. *ḡirdān*. Some say that the n. of unity of it is *silkānah*.

The Arabs use the name of Sulaik b. Sulakah proverbially in the matter of running. He was a Tamimî out of the sub-tribe of Beni-Sad. Sulakah was his mother and was of a black colour. He was called Sulaik al-Makānib. A poet says :—

“To terror, running faster than Sulaik al-Makānib.”

He was one of the black Arabs : an account of them will be given hereafter under the letter غ.

السَّيْكُوتِ (*as-Salakūt*).—A certain bird ; so it is given in *al-Muḥkam* among the four lettered words beginning with س.

السلوى (*as-Salwà*),—[The quail.]¹ Ibn-Sîdah says that it is a certain white bird like *as-sumînâ*. The n. of unity is *salwâh*. *As-salwâ* (also) means honey. Khâlid b. Zuhair al-Hudhalî says :—

“He swore to her, ‘By God, you are sweeter
Than honey (*as-salwâ*) when it is freshly gathered.’”²

Az-Zajjâj states that Khâlid has made a mistake, for *as-salwâ* means (only) a certain bird. Some say that *as-salwâ* means meat or flesh.

The Imâm the Hujjat-al-Islâm al-Gazzâlî states that *as-salwâ* is so called, because it comforts and renders a man content in the absence of all other condiments, and that men call it “the remover of desires (قاطع الشهوات).”

Al-Kazwînî and Ibn-al-Baiṭâr state that it is the same as *as-sumînâ*, but others state that it is a bird nearly resembling it. Al-Akhfash states that its n. of unity is not heard in use, but it would seem that the sing. of it is (also) *salwâ*, in the same way as is the case with *diḡlâ*, being the same both in the sing. and plural. It is a bird that lives the whole of its time in the rugged mountainous valleys; and when falcons become ill from disease (pain) of the liver, they seize it and eat its liver, which cures them. It was this bird that God sent down to the Beni-Isrâ'îl according to the well-known narration, but al-Hudhalî has made a mistake about it in thinking it to be honey, for he says :—

“Sweeter than honey when it is freshly gathered.”

It is related in the *Ṣaḥîḥ* of al-Bukhârî among the traditions regarding the prophets, and in Muslim in the chapter on Marriage, out of a tradition of Muḥammad b. Râfir, who said, “Abd-ar-Razzâk has related to us, saying, ‘Marmar has related to us on the authority of Hammâm b. Munabbih, who said, “This is what has been related to us, by Abû-Hurairah,” and mentioned several traditions, out of which is this :—the Apostle of God said, “If it were not for the Beni-Isrâ'îl, flesh-meat would never have become putrid, and if it were not for Eve, no woman would ever

¹ In Palestine and Egypt *Coturnix communis* (*coturnix*). ² In one of the copies this is given as *اذا ما تشورها* (when it is roasted), in which case the *salwâ* in the lines would mean the quail, but in the other copies it is given as *اذا ما نشورها*.

have become faithless to her husband.” ” The meaning of it is that flesh-meat would never have changed or become putrid. The learned state that the meaning of it is that when God sent down to the Beni-Isrā'il the manna and quails, they were prohibited to store them up, but they stored them up, upon which they became spoilt and putrid, and that has continued (to happen) ever since. Ibn-Mājah relates on the authority of Abū'd-Dardā' that the Prophet said, “ The prince of food for the people of this world and Paradise is flesh-meat.” It is also related on his authority that there was no flesh-meat offered to the Prophet which he did not accept, and that there was no meat asked of him which he did not give. It is also related regarding the Prophet as having said, “ The best of meat is the meat on the back.” How beautiful is what our shaikh, Burhān ad-dīn al-Kirāṭī, has said :—

“ When I saw that Salawwā was baffled in what he desired of you,
And the knot of my patience was undone,
I came loving under your subjection,
‘ That God might accomplish a thing that was as good as done.’ ”

(Lawfulness or unlawfulness.) It is lawful to eat it according to all.

(Properties.) Ibn-Zuhir states that, if its eye be hung on the person of one suffering from ophthalmia, it will cure him, and that, if it be used as a collyrium, it will be beneficial in pain of the liver. If its bile be mixed with warmed saffron and painted over alphas (dull-white leprosy), it will stop its progress. If its dung be reduced to a fine powder and sprinkled over corroding ulcers, it will prove beneficial. If its head be buried in a pigeon-tower or house, all the vermin will clear out of it ; and if a place be fumigated with its head, the fret-worm will clear out of it.

(Interpretation of it in dreams.) A dream about a quail indicates the removal of a difficulty, the act of being saved from an enemy, the fulfilment of a promise, prosperity, and easy means of sustenance without any trouble or fatigue, for one who sees it or has it in his possession (in a dream). It sometimes indicates forgetfulness or unmindfulness of a lover, on account of its name ; and sometimes.

it indicates ingratitude for favours, loss of a position, and straitness in the means of living, on account of the words of God, “ ‘ Do ye ask what is meaner instead of what is best? ’ ” *

السَّمَانَى (as-Sumânà).²—Az-Zubaidî states that it is thus spelt, that it is of the same measure as *al-hubâra*, and that it is the name of a certain bird that lies on its breast, cleaving to the ground and hardly flying unless it is made to fly. It is a certain well-known bird. One ought not to say *sumânà* with a *shaddah*. Pl. *sumânayât*. It is called *katil ar-ra'd*, because when it hears thunder it dies. It is said that its young one, directly it comes out of the egg, begins to fly. It may be mentioned, as a wonderful thing in connection with it, that it remains quiet in winter, and that when spring comes, it begins to utter its cry. It feeds on *bish* and *bishâ* (aconite) plants, both of which are deadly poisons. It is one of the birds of passage, and it is not known as to what place it comes from, so that some people state that it comes out of the sea, for there is a bird seen on it with one of its wings dipping into it and the other one spread out like the sail of a ship. The people of Egypt are anxious in purchasing it and bid against one another in raising its price.

(Lawfulness or unlawfulness.) It is lawful to eat it according to all.

(Properties.) Its flesh is hot and dry, and the best kind are such as have put forth feathers after the first feathers (المخاليف) and are fresh. The eating of it is beneficial in articular rheumatism (pain in the joints) arising from cold, but it is injurious to a hot liver, which injurious property may, however, be removed by means of coriander and vinegar. It produces blood of a hot kind and is suitable to persons with cold temperaments and old people. The roasting of *as-sumânà* is disapproved, on account of its dryness and drying property;—so Ibn-ʿAbdûn says. Others say that the property of its flesh is between that of the domestic fowl and that of the partridge, but more inclined to the former. It produces very good chyme, and the eating of it dissolves stone (in the bladder) and

* Al-Kurʿân II-58. ² This name is also applied in Egypt to the common quail—*Coturnix communis*.

causes urine to flow (easily). If its blood be dropped into the ear, it allays pain in it. If it be eaten continually, it softens the heart, but it is said that this property is found only in its heart.

(Interpretation of it in a dream.) A dream about it indicates profits and means of sustenance in the shape of agricultural produce. For one who desires to hear its voice, it is an indication of means of sustenance of a doubtful nature. It sometimes indicates playing, amusement, and dissipating (money). A dream about it sometimes indicates a crime deserving imprisonment and crucifixion.

سَمَحَى (as-Samḥay).—A long-backed she-ass. Pl. *samāḥij*. It also means a long-backed mare, but it is not applied to the male.

سَمِى (as-Sim').—The young one of the wolf begotten from the hyena. It is a beast of prey and possesses the severity and strength of the hyena and the boldness and lightness of the wolf. It is asserted that it is like the serpent, not knowing any diseases, that it does not die a natural death, and that it is quicker in running than wind. Al-Jawhari states that 'as-sim' al-azall means the wolf lean in the thighs,¹ for every wolf is lean in the thighs, this descriptive property being inherent in it, in the same way that the hyena is called al-'arjā'. A Badawi says regarding it:—

“You see him, sharp in sight, bright and cheerful in countenance,
Handsome, having long arms, and quicker of hearing than a sim’.”

It is said that its jump exceeds twenty or thirty cubits.

There is related in *Kitāb Khair al-bushar bi-khair al-bashar* a narrative told by Ibn-Dafar on the authority of Rabīrah b. Abi-Nizār, who said, “My maternal uncle informed me, saying, ‘When God caused the Apostle of God to gain a victory at Hunain, we became separated on every road, not even a solicitous relation turning to another. While I was on one of the roads, I saw a fox with an *arkam* which had coiled itself round it, and it was running vehemently. I threw a stone at it and did not miss the aim; then going to it, I found that the fox had died before my arrival, and that the *arkam* was cut to pieces and in a

¹ This is the primary meaning, the secondary meaning being *light* or *active*.

state of convulsion. I then stood there looking at it, when an invisible speaker exclaimed to me with a voice more frightening than any I had ever heard before, "May perdition and calamity seize you! You have killed a chief and done a wrong to the mighty one." He then cried out, "O Dâthir, O Dâthir," upon which a voice answered from the other side, "Here I am at thy service, here I am!" He then said, "Hasten, hasten to the Beni'l-Qadâfar and inform them of what the infidel has done." I thereupon said, "I was not aware of it, but I take refuge with thee; therefore protect me." He replied, "No, not at all, by the sanctity of God (الاميد), I shall not protect one who has fought with the Muslims and served other than the Lord of the worlds." I next exclaimed, "I embrace al-Islâm;" upon which he replied, "If you embrace al-Islâm, the punishment in your case will be done away with, and you will succeed in being saved, but otherwise there would be no time to escape." I then said, "I bear testimony that there is no deity but God and I bear testimony that Muḥammad is the Apostle of God." He replied, "You are now saved and rightly guided, and if it were not for that, you would have perished. Now return to the place whence you came." I then returned retracing my steps, upon which he recited the following:—

"Ride the lean-thighed *sim*,
Which will ascend the hill with you;
There you will find Abû-ʿÂmir,
And he will follow up with you the defeated ones."

I then looked round and found a *sim* of the size of a large lion: I mounted it, and it went on running until it reached a large hill, which it then climbed until it reached its top. I observed from there the cavalry of the Muslims; then dismounting from it, I went down a slope towards them. When I approached them, there came forth to meet me a rider like a large double-humped camel excited by lust; he said (to me), "Throw down your arms, may you have no mother!" upon which I threw down my arms, and he asked me, "Who are you?" I replied, "A Muslim." He then said, "Salutation to you, and the mercy and blessing of God upon you!" and I said, "Salutation to you, and the mercy and blessing of God upon you! Who is Abû-ʿÂmir?" upon which he replied, "I am he;" and then said, "Thanks to God! No harm (will come) upon you; those over there

are your Muslim brethren. I saw you on the topmost part of the hill riding a horse ; where is your horse ?" I then related to him the narrative, and he was astonished at what he heard from me. I then went with the army, tracing with them the foot-steps of the Hawâzin, until they obtained through God what they desired."

[The author here gives an explanation of the difficult words and expressions in the above narrative, as given by Muhammad b. Ḥafar, who states that the Badawî Arabs assert that foxes are the vehicles or riding beasts of genii, and that they disapprove hunting them, saying that whoever hunts a fox is afflicted in respect of some of his property.]

(Lawfulness or unlawfulness.) It is unlawful to eat it. There is a difference of opinion with regard to the question whether a person in the state of *ihrām* is liable to a penalty for killing it, as is the case with a person killing the mongrel between a wild and a domestic ass, or not. Ibn-ul-Kâṣṣ states that there is no penalty for it, but he has made a mistake in regard to it, the proper doctrine being that it is unlawful for a person in the state of *ihrām* to attack it, and that there is a penalty for it.

(Proverbs.) "Quicker of hearing than a *sim*." "Quicker of hearing than the lean-thighed *sim*," for this descriptive character is inherent in it, in the same way that the hyena is called *al-anjā*.

(Interpretation of it in a dream.) In a dream it indicates a person having an ignoble origin, and one carrying statements which he hears, both good and bad. This interpretation is taken from its name.

السَّمَائِمُ (*as-Samā'im*).—The pl. of *samāmah*. A certain kind of bird like the swallow, the eggs of which cannot be got at. Some say that it is the same as *as-samānū*, which will be shortly described. It is the same as the birds *al-abābil* which were sent by God against the army of the Elephant.

(Proverbs.) "The eggs of *as-samā'im* have given me trouble." According to another version, "The eggs of *as-samāsim* (red ants) have given me trouble." *As-samāsim* is the pl. of *simsinah*,

which is the red ant, and which will be presently described. This proverb is applied to a thing rarely found.

سَمْسَم (as-Samsam).—The fox.

سَمْسِمَال (as-Simsimah).—The red ant. Pl. *samâsim*.

Ibn-Fâris states in his *Mujmal* that they are small ants, and he has explained in that sense a tradition related by Muslim on the authority of Jâbir, namely, that the Prophet mentioned the subject of the people of Hell and said, "A people will come out of the fire of Hell after being in it for some time, (looking) as though they were branches of *as-samâsim*; they will then enter one of the rivers of Paradise and bathe in it, after which they will come out, (looking) as though they were paper." The Imâm an-Nawawî states, with regard to the Prophet's words, "(looking) as though they were branches of *as-samâsim*," that the last word is spelt as *as-samâsim*, and that it is the pl. of *as-simsim*, the well-known thing, out of which the oil of sesame (*ash-shiraj*) is extracted. Abû's-Sa'âdât b. al-Atlîr states that *as-simâsim* is the pl. of *simsim*, and that its branches, when they are pulled out and left for the purpose of taking out its fine grain, look quite black, as if they were burnt. He adds "I have been since a long time searching about this word and have asked regarding it, but have not found a satisfactory answer, and yet the word does not seem to be one with its letters transposed. Perhaps the branches of *as-samâsim*, which is a black wood like ebony, are meant." The Kâfi 'Iyâd states that the meaning of *as-samâsim* is not known, but perhaps the correct form of the word is *as-sa'sam*, which is a black wood. Some say that it is ebony, and others say that it is a small weakly plant like coriander. Other still say that perhaps the word *as-sa'sam* has a *hamzah* in it, in which case it would mean ebony, the simile being taken from it on account of its blackness.

السَّمَك (as-Samak).—[Fish]. Certain aquatic creatures. Nou of unity *samakah*. Pls. *asmâk* and *sumûk*. They are of several species, every species having a special name for it.

It has been already mentioned at the end of the art. **القرآن** that the Prophet said, "God has created a thousand nations, out of which six hundred are in the sea and four hundred on land."

There are some kinds of fishes, the beginning and end of which the eye cannot comprehend, on account of their largeness, and there are some kinds which the eye cannot comprehend, on account of their smallness. All of them live in water and inspire it, in the same manner as man and the land-animals inspire air, with this difference, however, that whilst the land-animals inspire air with their noses, through which it passes into the chamber of the lungs, fishes inspire with their gill-openings (temples). In the matter of the production of animal life in their heart, water stands for them in the same position as air (for the land-animals). They are independent of air in the maintenance of life, whilst we and other animals like us are not independent of it, because they are creatures of water and earth only but not of air. Whilst we are creatures of earth, water, and air, Al-Jâhid states that fishes declare the praises of God in the depth of water and not on its surface, and that if the land-breeze with which birds live were to blow on fishes even for a moment, it would kill them. A poet says :—

- "A sweet smell and a cool breeze cause it distress ;
- It is always under water and it swims
- In the sea, the sea being to it in the position of a solicitous protector ;
- Its mother, the fond mother,
- Eats it publicly, and yet it does not go far."

The poet's saying **أكلها علانية** is an evidence of the mother being called *al-ḥāḍi* in the case of other animals also, beside man. **أكلها علانية** = *It eats it*, for fishes eat one another; it is their nourishment. On that account al-Ḡazzālī has said that fishes are the most numerous creatures of God. **لا يهرب** = *It does not go away* from that place in which it is eaten. As to what al-Jâhid states regarding the land-breeze injuring fish, it does not apply to all of them absolutely, as al-Ḡazzālī has made an exception in the case of one species which is not affected by the breeze, for he says that there is a species of fishes, which flies on the surface of the sea for a long time, after which it descends (into the sea).

Ibn-at-Talmidh speaks metaphorically of fishes in the following lines :—

“Dressed in coats of mail from fear of death,
With helmets on their heads,
When it is ordained for them, they die,
From the cold of a breeze which is considered pleasant (by men).”

Fishes as a rule are very greedy, being given to eating much, on account of the cold temperament of their stomachs and the nearness of their stomachs to their mouths. They have neither necks nor voice, and air never at all enters their interior, on which account some state that they have no lungs, in the same way as the horse has no spleen, the camel has no gall-bladder, and the ostrich has no marrow. Little fishes guard themselves from big ones, and for that reason they seek the waters of rivers and shallow water, which cannot hold big ones. Fishes are endowed with great power of movement, because their nourishment, which is the exciter of their desire, flows in one channel and is not divided between any particular members (of the body)—a thing that occurs exactly in the same way in serpents. There are some fishes which procreate by means of treading, and others which are born without the aid of that act, either from mud or sand, which is the mode that more usually obtains among their several species; most of them, however, are born out of stinking things. The eggs of fish have neither the white nor the yolk in them, but their contents are throughout of one colour. Al-Jâhid states that among fishes there are some which are fishes of passage (*al-kawâfir*) and some which are wild (*al-awâ'id*), as among birds, for there is many a fish that comes only during some of the seasons of the year and is not seen in others. Among their several species are the skink, the dolphin, the *bulfi* (*al-khirshaklâ*—*Chromis niloticus*), and the crocodile, which have been already described under their proper letters; then there are the shark (*al-karsh*) and the whale (*al-'anbar*), which will be described hereafter under their proper letters. There are some among their species which are of the appearance of serpents and other animals; out of their species is the torpedo-fish,¹ which is of a small

¹ *A-r-râ'âdah*, called in 'Omân *'anâu*—*Torpedo marmorata*. The name *r-râ'âdah* is also applied to *Silurus electricus*.

size and which, when it is caught in a net, while the fisherman is holding its string, gives a shock to his hand. Fishermen know of this property and, therefore, when they are aware of its presence in a net, they keep the string of the net tied to a peg or a tree, until the fish dies, for when it dies, its peculiar property is lost. How beautiful are the lines of Sharaf-ad-dīn Muḥammad b. Ḥammād b. ‘Abd-Allāh al-Bāṣifī, the author of the poem al-Burdah, which are a satire on the Shaikh Zain-ad-dīn Muḥammad b. ar-Ra‘ād :—

“A poet has found fault with my poetry among men,
But he who dares to find fault with my poetry must be satirized;
My poetry is a sea in which no frog is to be seen,
Nor can a loquacious man (*ar-ra‘ād*) any day go through its fathomless depth.”

Indian physicians use it in diseases characterized by excessive heat, but as to other countries, it is not possible to use it (in them). Ibn-Sīdah states that, if the torpedo-fish be placed near the head of one in a fit of epilepsy, while it is alive, it will have a beneficial effect on him, and that if a woman hangs a portion of it on her person, her husband will not be able to part from her. In the sea there are wonders which cannot be counted, and sufficient on that subject are the words of the Apostle of God, “Talk of the sea, for there is no harm in it.” Among the other species of fishes is *ash-shaikh al-gahūdi*, which will be described hereafter under the letter ش.

(A wonderful thing.) Al-Kazwīnī relates in *‘Ajā‘ib al-makhhlū-kāt*, on the authority of ‘Abd-ar-Rahmān b. Ḥāṣim al-Magrabī, who said, “I went on a voyage in the sea of Morocco and arrived at a place called al-Bartūn. We had with us a Sicilian boy, who had with him a fishing-hook; he threw it into the sea and fished up with it a fish about a span in length. We looked at it and found written on the back of its right ear, ‘There is no deity but God,’ on the back of its neck, ‘Muḥammad,’ and on the back of its left ear, ‘the Apostle of God.’”

In the book *Tahfāt al-‘alab* by Abū-Ḥāmid al-Andalusī al-Ḡarnāṭī, it is related that there is a small fish like the fore-arm in the Grecian Sea, called *at-talb* (?); if it be seized and held a long time, it does not die, but moves about and shakes; if a piece of it be placed on fire, it jumps out of it and sometimes strikes the faces of men; if a fish of this species be placed in a cooking-pot and the

top of the pot is then covered with a stone or a piece of iron with the view of its not escaping out of it, while it is not cooked, it does not die, even if it be cut into a thousand pieces.

(Profitable narratives.) The Imâm Ahmad relates in *az-Zuhd*, on the authority of Nawf al-Bakâlî, who said, "A believer and an unbeliever (once) set out for fishing; the unbeliever used to cast his net and take the name of his deity (idol), upon which the net used to be filled with fish, whilst the believer used to throw his net and take the name of God, but could not succeed in getting anything. They did that until sunset, when the believer caught a fish, which he took in his hand, upon which it became agitated and fell into the water, so that the believer returned without anything, whilst the unbeliever returned with his boat full. The guardian angel of the believer thereupon became dejected and said, 'O Lord, Thy believing servant, who asks in Thy name, has returned without anything, whilst Thy unbelieving servant has returned with his boat full.' God said to the guardian angel of the believer, 'Come,' and then showed him the dwelling-place of the believer in Paradise, saying, 'What has befallen this my believing servant will not harm him, when he comes to possess this.' He then showed him the dwelling-place of the unbeliever in Hell-fire, saying, 'Would anything he has found in the world stand in good stead for him?' The angel replied, 'No, by God, O Lord!'"

Another of these narratives is the one that is related at the end of *Ṣaḥīḥ al-Saḥīḥ*, on the authority of Abû'l-Abbâs b. Masrûk, who said, "I was in al-Yaman; there I saw (once) a fisherman fishing on one of the shores of the sea, with his daughter by his side. He used to throw into the basket he had with him every fish he caught, but the girl used to return it to the water. The man then looked round, and seeing no fish, asked her, 'O girl, what have you done with the fish?' upon which she replied, 'O my father, I have heard you relate regarding the Apostle of God as having said, "A fish falls not into a net unless it forgets to remember God."' The man thereupon cried and threw away the fishing-hook."

Another of these narratives is the one related in *Kitâb ath-Tha'âb*, on the authority of Nâfi', regarding Ibn-'Umar. Nâfi' stated, "Ibn-'Umar having been ill and having had a desire for fresh fish,

I searched for it for him in al-Madīnah, but could not find any; at last after such and such a number of days, I found one, which I purchased for a dirham and a half, and then after roasting it I took it to him on a cake of bread. Just then a beggar happened to come to the door; so he said to a slave, 'Roll it up with the cake of bread on which it is and give it to him;' but the slave said to him, 'May God render your state good! You have had a desire for it since such and such a day, and we could not find it, but now when we have found and purchased it for a dirham and a half, you order us to give it away to the beggar! We shall give him (instead) its price.' Ibn-'Umar said, 'Roll it up and give it away to him; but the slave asked the beggar, 'Will you take a dirham and leave this fish?' He then took a dirham and returned the fish. The slave then came back and said, 'I have given the beggar a dirham and taken it from him.' Ibn-'Umar said, 'Roll it up and give it away to him, and do not take anything from him, for I have heard the Apostle of God say, "Whoever has a desire for a thing and prefers to give it away (to another person) to taking it for himself, has his sins pardoned for him by God."'

Another of these narratives is related by at-Ṭabarānī, giving authentic authorities, on the original authority of Nāfi'; namely, that Ibn-'Umar having become ill and having had a desire for grapes, a bunch of them was purchased for him for a dirham, but a beggar having (just then) come, he said, "Give it to him." A man, however, disobeyed his order and purchased it from the beggar for a dirham, and then came with it to Ibn-'Umar, who did as before three times, but on the fourth occasion he ate it. Had he, however, known of this circumstance, he would not have (even) tasted it.

Suraij b. Yānus relates, "I went out on a Friday for the Friday congregational prayer and saw two roasted fishes, which I desired to have from the bottom of my heart for the children, but I did not say a word about it. When I returned, I had not remained long, when a man knocked at the door with a tray on his head containing the two fishes, some sweets, vinegar, and a large quantity of fresh ripe dates, and said to me, 'O Abū'l-Ḥārith, eat this with the children.'" 'Abd-Allāh, the son of the Imām Aḥmad b. Ḥanbal states, "I have heard Suraij say, 'I once saw the Lord of glory, and he said to me, "O Suraij, ask for what you want." I then said, "O Lord, sar

basar (head with head).”¹ It is related in the History of Ibn-Kh. that this Suraij was the grandfather of Abû'l-Abbâs, the leader of the juriconsults of the Shâfi'i school.

(Lawfulness or unlawfulness.) All the species of fish are lawful without slaughtering (in the legal way), being equally so, whether they have died from an apparent cause such as force, or collision with a rock, or from exhaustion of water, or from a fisherman striking them, or died a natural death, on account of all that has been related regarding the saying of the Prophet, “Lawful for us are the two dead things and the two bloods—fish and locusts, and the liver and the spleen.” All the Muslims are agreed on the cleanness of these two things (fish and locusts) as dead animals. Under the letter ع will be given the tradition regarding the whale (*al-anbar*) which Abû-Ubaidah and his companions found and of which the Prophet partook some.

(Side-information.) If a fire-worshipper (Majûsî) catches fish, it is clean, on account of the statement of al-Ḥâsan, “I have seen seventy of the Companions of the Prophet eat fish caught by fire-worshippers, and they had not the slightest compunction about it in their minds.” All are agreed with regard to this thing about fish, but Mâlik differs with regard to locusts.

(Side-information.) It is not lawful to eat a live fish, on account of inflicting pain by doing so, just in the same way as frying it before its death in boiling oil;—so Abû-Ḥamid says. An-Nawawî states that this derived doctrine is on account of his electing the doctrine of the unlawfulness of swallowing it alive, which is permissible. I (the author) say that this is doubtful, for, because it is permissible to swallow it (alive), it is not necessarily permissible to fry it (alive), on account of inflicting pain (on it) with fire.

(Side-information.) Slaughtering fish (in the throat) is disapproved, unless it is a very big one, so that there is fear of its remaining alive for a long time, in which case it is truly desirable to cut its throat as a means of (bringing) relief to it. Ar-Râfi'i states that there are two views regarding eating a small roasted fish, without slitting open its interior and extracting what is contained in it, and that the first Islâmic doctors pardoned it. Ar-Rûyânî states, “I

¹ Without any pre-eminence over others. For an explanation of the phrase, see De Slane's T. of Ibn-Kh.'s B. D. Vol. I, p. 48.

decide it in this way, and hold its excrement to be clean," which is the doctrine elected by al-Kaffāl.

(Side-information.) The learned differ with regard to the animals which are in the sea beside fish. Some of them say that all the animals which are in the sea may be eaten, excepting the frog, even though the animal may have the appearance of a man. Abū-ʿAlī at-Tayyibī out of our religious doctors acted according to this doctrine; it is said in *Sharḥ al-Kinḡah* that he was asked, "Would it be so, if it has the appearance of a man?" and he replied, "Even if it speaks the Arabic language, and says, 'I am such a one the son of such a one,' for it would not be believed." This is on weak authority and strange. The modern religious doctors state that all the animals may be eaten, excepting such as have the appearance of the dog, the pig, or the frog. Some state that, truly speaking, the animals in the sea corresponding to such land-animals as are eaten slaughtered in the lawful manner, may be eaten either slaughtered or not, but others state that it is necessary to slaughter them, which doctrine has been elected by aṣ-Ṣālikān. According to this, the water-dog (beaver or otter) would not be lawful, nor the water-pig (dolphin), nor the sea-ass (?), even though there is an animal resembling it (the last one) on land which is lawful, namely, the wild ass, because there is another animal on land resembling it which is unlawful, namely, the domestic ass, which influences the sea-ass so as to render it unlawful: so it is said in *ar-Raḡdih* and *Sharḥ al-Mahādih*. I (the author) say that the doctrine to guide in deciding (this point) is that all the animals are lawful, excepting the crab, the frog, and the crocodile, whether or not they are of the appearance of a dog, or a pig, or a man.

(Side-information.) If a man takes an oath that he would not eat flesh (*lākhūn*), he does not violate the oath by eating fish, because it is not understood by general usage to bear the sense of the word flesh (*lahm*), even though God has called it "fresh flesh (*لَحْمًا طَرِيًّا*)",¹ in the same way as he does not violate his oath by sitting in the sun, if he were to take an oath that he would not sit in the light of a lamp, even though God has called the sun a "lamp (*سَراجًا*)",² and in the same way as he does not violate his oath by sitting on the ground,

¹ Al-Kurʾān XVI-14 and XXXV-18. ² Idem XXV-62, LXXI-15, and LXXVIII-13.

if he were to take an oath that he would not sit on a carpet (*bisât*), even though God has called the earth a "carpet" (سجادة).¹

(Side information.) There is a difference of opinion with regard to the application of the term *samak* to other animals of this class beside fish. Ash-Shâfi'i has declared in *al-Umm* that, in short, it is applicable to all the animals (living in the sea), which is true as given in *ar-Rawḍah*. Ash-Shâfi'i states with reference to the difference of opinion of the people of al-'Irâk in regard to the words of God, "Lawful for you is the game of the sea, and to eat thereof; a provision for you and for travellers; but forbidden you is the game of the land while ye are on pilgrimage; so fear God to whom ye shall be gathered,"² that the commentators say that by "eating thereof" is meant the eating of all the animals that are in the sea. It certainly seems to be as ash-Shâfi'i says, but God only knows the meaning of this expression of His, whilst it seems plainly to declare the lawfulness of all the animals. It is mentioned in *al-Minhâj* that the word *samak* is not applied to any animals but fish.

(Side-information.) It is allowable to make a payment in fish and in locusts, whether they be living or dead, when they are to be had in large quantities, but each class has to be described (before-hand) for what it is worth. It is not allowable to sell fish while it is in water, on account of what the Imâm Ahmad has related on the authority of Muḥammad b. as-Sammâk, who had it on the authority of Yazîd b. Abî-Ziyâd, who had it on the authority of al-Musayyab b. Râfi, who had it on the authority of 'Abd-Allâh b. Mas'ûd, who said that the Apostle of God said, "Do not purchase fish in the water, because it is a sale of hazard or risk (غرر)." Al-Baihaqî states that the tradition is thus related in a discontinued manner, without its being traced to the Companion who originally related it, and that there is a looseness in it between al-Musayyab and Ibn-Mas'ûd, whilst the true version is the one related by Hushaim on the authority of Yazîd, the authorities being then discontinued, on the authority of 'Abd-Al-lâh, namely, that he (the Prophet) disapproved the sale of fish in water.

(Side-information.) The amphibious animals are the frog, the crocodile, the serpent, the turtle, the crab, the tortoise, the snail, the

¹ Al-Kur'ân LXXI-18. ² Idem V-97.

larvæ of mosquitoes (*al-da'âmîs*), the shells, and *an-nasnâs*. As to the first six, they are unlawful; as to the snail, its lawfulness or unlawfulness has been already given under the letter ح (*al-ḥalazân*); as to the larvæ of mosquitoes, they are, according to the Kâfi, organized in water and do not live in anything but water; they are therefore lawful to eat; but according to al-Jâhid, they are unlawful, because mosquitoes are unlawful; their lawfulness or unlawfulness has been already given under the letter د. As to shell-fish it is unlawful, as has been already mentioned in the art. السرطان, and as to *an-nasnâs*, there is a difference of opinion about it, which will be given under the letter ن.

(Properties.) The flesh of fish is cold and moist, the best kind being that of marine fish, having variegated colours on the back, small, and scaly (on the body). It possesses the useful property of fattening lean bodies, but it produces thirst and a phlegmatic humour. It suits persons with hot temperaments and young people. The best kinds of fish are those that are eaten in summer and in hot countries. There are several species of fish, and out of them the black, the yellow, the green, and such as feed on black mud are disapproved (for eating). *Al-abrâmîs* and *al-bîrî* are disapproved, on account of their injurious effect on the stomach, their property of giving rise to looseness of the bowels, their causing pains and aches, their giving rise to anger after eating them, and their causing diseases of a bad type. The river-fish are very bony and delicate, and possess much moisture, whilst the marine fish are just the opposite of that. The eel *sillîr*, which is the same as *al-jîrî*, is very nourishing, has a cathartic action on the bowels, cleans the lungs, and clears the voice; and the eel *mîrmâhi* increases the seminal fluid and the fat of the kidneys. The larger-sized fish are very nourishing and give rise to flabbiness. Avicenna states that the flesh of fish benefits the lustre (water) of the eye, and if eaten with honey sharpens the sight. Another authority states that it increases the sexual power. Al-Kazwîni states that the eating of fresh fish with green onions excites the venereal desire and increases the sexual power, if it be eaten hot. If a drunken person smells fish, he will return to his senses, and the intoxication will pass away. If the bile of a fish

¹ A species of mullet, *Mugil cephalus*.

and that of a turtle are mixed, and then used with an iron pen for writing on paper, the writing will be seen at night, as if it were gold. The bile of fish, that of the crane, and that of the partridge, if used as a collyrium, prevent the formation of cataract in the eye. If the bile of fish be drunk, it will prove beneficial in palpitation (of the heart), and so also, if it be blown into the throat with some sugar.

(Interpretation of it in dreams.) Fish in dreams, if their number be known to be up to four, indicate women, but if they are more than four, they indicate wealth and booty, on account of the words of God, "He it is who has subjected the sea, that ye may eat fresh flesh therefrom,"¹ which is fish. A great fish (*al-hât*) is interpreted to mean the wazîr of the king and small fish (*as-samak*) his troops. He who takes fish (in a dream) will obtain wealth from the troops of the king; and he who dreams of catching fish in a well is a sodomite, or will sell his slave to a man. The Christians state that the catching of fish in turbid water (in a dream) has no good in it, but he who dreams of fishing in clear water will hear words which will please him. Fish, for one who is ill and bedridden, is a bad indication, on account of the moisture (in it). If a traveller dreams of its being in his bed, it is indicative of trouble (difficulty), and sometimes fear is to be entertained of the dreamer's drowning, on account of the fish lying by his side. He who dreams of fishing in clear water will be blessed with an auspicious son. Salt fish means anxiety on account of the salt in, because salt fish are laid one over another. Some say that salt fish indicates prosperity and lasting wealth, because the salt (in it) preserves the fish from becoming spoilt; but others say that it indicates anxiety on account of slaves. Roasted fish indicates travelling in pursuit of knowledge. He who dreams that a fish has come forth out of his pudendum, if he has a pregnant wife, will have the glad tidings of having a girl (born to him). If one sees many fishes, among which there is a large one, which he then sees roasted, the unjust and tyrannical one will perish. Fried fish indicates the answering of the prayer of the person dreaming of it, because Jesus prayed to God, and his prayer was answered with the gift of fried fish on the table. Dreams regarding the larger kinds of fish indicate booties and

¹ Al-Kur'ân XVI-14.

wealth, whilst dreams about the smaller kinds of fish indicate anxieties and griefs, because the bones in the smaller fish are more than the flesh, and it is difficult for an eater to eat them.

(Another section.) A dream regarding a great fish (*al-ḥūt*) indicates an oath, because God took an oath in its name, saying, "N. By the pen."¹ It sometimes indicates a place of worship of pious men and a mosque of the devout ones, because (the prophet) Jonah used to praise the glory of God in its belly. A dream about it sometimes indicates grief, straitness, loss of position, and the befalling of vengeance, because God had declared for the Jews their fish to be unlawful on Saturdays, but they disobeyed His order and became worthy of being cursed on that account. A dream about the fish of Jonah (*ḥūt Yûnus*) indicates security for one who is afraid, riches for a poor man, and relief for one who is in straits, and in like manner the prison of Joseph, the Cave, the Raḳīm, and the oven of Noah.

(Another section.) As to the interpretation of such fish as are fresh, and such as are sweet, and such as are salted, and such as have bones, and such as have spines (weapons), and such as are cut into long strips, and such as live in fresh water, and such as live in salt water, and such as have an audible voice, and such as float on the surface of water, out of the small ones and big ones, and such as have their likes on land, and such out of them as can be tamed in houses, and such out of them as can be held in the hand without the aid of an instrument, they are to be interpreted, and a due explanation is to be given, as follows:—If one dreams that he has caught out of the sea fresh and sweet fish by the aid of a fishing instrument, it indicates lawful earnings, exertions on that account, and the acquirement of lawful means of sustenance. Fishing in the case of a man indicates the changing of his opinion and utmost exertion; if the dreamer be unmarried, he will marry, and if he be already married, he will be blessed with children corresponding to the number of the fish he catches in his dream. Fishing in the case of a woman indicates wealth which she will collect from her husband or her father. Fishing in the case of a slave is indicative of what he will acquire out of his master's property. Fishing in the case of a child is indicative of what it will remember out of knowledge or a craft, or of property which it will

¹ Al-Ḥur'ân LXVIII-1. N. here stands for *nân* (fish).

acquire from its parents. If the instruments used in fishing are nets or hooks or such as go deep down into the sea, they are indicative of a difficulty which the dreamer will encounter and a danger which he will meet with. If this instrument of fishing be a light one, and fish that is caught with the heavier kinds of gear be caught with it, it indicates an extension of means of sustenance, and that his affairs will become easy. If fish that is generally caught in the lighter kinds of gear be caught with the heavier kinds of gear, it indicates trouble, fatigue, and scanty means of sustenance. If much fish be caught, it indicates means of sustenance out of what the sea indicates. As to what the sea indicates, it will be given hereafter under the letter **س** in the art. **فيس البحر**. If the water (in which the dreamer fishes) be salt, he will acquire a gain or knowledge from a foreigner or a heretic. If what he fishes has (many small) bones in it and skin, it indicates pure silver, or gold; if it has no (scaly) skin, it indicates vain (profitless) actions which will not be completed, on account of its slipping away quickly out of the hand and its sleekness. If the fish has spines, like *ash-shâl¹* and *ash-shilbâ²*, it indicates his vanquishing his enemies, and sometimes his becoming a friend of bad men. If it be a fish that can be cut into long slips, it indicates merchandise for merchants. If he dreams that fish out of fresh water has gone to salt water, or fish out of salt water has gone to fresh water, it indicates hypocrisy in the army and a change on the part of the people generally in what has been customary, by way of wrong-doing and exhibition of heresy. If he dreams of fish floating on the surface of water, it indicates affairs becoming easy, the nearness of what is distant, the publication of secrets, the exposition of concealed things, or property which is originally out of an inheritance. If one sees in a dream that he has with him small and large fish, it indicates his being concerned with joys and griefs, or what would necessitate the collecting together of good and bad (men). If he dreams that he has with him a fish of the appearance of a man or a bird, it indicates making acquaintance of merchants travelling about much on land and sea, or that of interpreters possessing a knowledge of languages, or that of persons having pleasing qualities, the interpretation being according to the animal the fish resembles. If he sees with him any fish which is

¹ Several fishes of the Fam. Siluridae; one of the species *shâl abî-riyâl* is *Chrysichthys auratus*, and another is *Synodontis shâl*. ² Gen. *Schilbe*.

happy in the company of man and which can be reared in houses like the turtle, *al-karmûl*,¹ and others like them, it is indicative of kindness to orphans and strangers. If he dreams that he has taken fish from the bottom of the sea, it indicates that he has an extensive knowledge of his craft and extensive means of sustenance, or that he has set about getting the property of sultâns, or that he has become a thief or a spy. If the sea becomes exhausted (of water) and he obtains (much) fish or gems, he will become acquainted with the secret knowledge of God by God imparting it to him, religion will become plain to him, he will be guided to the right course, and the end of his case with regard to it will become a good one; if the fish goes away from him and returns to the sea, he will become a follower of saints and acquire from them knowledge which nobody can have a glimpse of, and if he intends proceeding on a journey, he will find companions who will suit him and from whom he will derive a benefit, and will then return to his place laden with spoils.

السمندل (*as-Samandal*).—[The phenix]. Al-Jawharî calls it *as-sandal* without the م, and Ibn-Kh. calls it *as-samand* without the ج. It is a certain bird that eats *al-bîsh* (aconite), which is a plant found in the land of China where it is edible; it is green in that country, and when it is dry it becomes a kind of food for the people of it without any injurious effect on them, but if it be taken away from China, even at the distance of a hundred cubits and is then eaten, the eater of it dies instantaneously. A wonderful thing in connection with the phenix is that it takes a pleasure in fire and in remaining in it. When its skin becomes dirty, it cannot be washed but by means of fire. It is found largely in India. It is an animal smaller in size than the fox, piebald in colour, with red eyes and a long tail: sashes are woven of its soft hair, and when they become dirty, they are thrown into fire, upon which they become clean without being burnt.

Other authorities assert that the phenix is a bird found in India, that lays its eggs and produces its young ones in fire; it possesses the property of being unaffected by fire. Sashes are made of its feathers and taken to Syria; if any of them becomes dirty, it is thrown into fire, which consumes the dirt over it, but the sash itself

¹ *Clarias anguillaris*.

is not burnt. Ibn-Kh. states, "I have seen a thick piece of it woven in the shape of a belt for a riding beast throughout its length and breadth; it was put into fire, but the fire had no effect on it whatever; one end of it was then dipped in oil and left over the (burning) wick of a lamp, upon which it lighted up and remained so for a long time, after which the flame was extinguished, and it was found to be in the same condition as before, unaltered in any way." He further states, "I have seen in the writing of our shaikh, the very learned 'Abd-al-Laṭīf b. Yûsuf al-Baghdādī, who states that a piece of *samantal* a cubit in breadth and two cubits in length was presented to al-Malik ad-Dāhir b. al-Malik an-Nāṣir Ṣalāḥ ad-dīn, the sovereign of Aleppo; they kept on dipping it in oil and lighting it up, until the oil was finished, but yet it remained as white as it was." Ibn-Kh. has mentioned this in the biography of Yarkûb b. Ṣâbir al-Manjanîkî with other additional things; the verses will be given hereafter under the letter ع in the art. **العنكبوت**.

Al-Kāzwinî states that *as-samantal* is a species of rat that enters fire, and mentions what has been related above. But the well-known thing is that it is a certain bird, as has been stated by al-Bakrî in *Kitâb al-Masâlik wa'l-Mamâlik*, and others also.

(Properties.) If a *dînak* weight of its bile be given to drink, mixed with the boiled water of chick-peas and strained with fresh milk several times, to one who has deadly poisons in him, it will cure him of that. If a person having a cataract in his eye uses its brain mixed with antimony as a collyrium, it will cure him and prevent the pupil of his eye from being affected by any other diseases. If its blood be painted on patches of white leprosy, it will change their colour. He who swallows a part of its heart will not hear anything without remembering it. Its bile will cause hair to grow, even if it is applied over the palm of the hand.

السَّمُور (*as-Sammûr*) — [The sable].¹ It is a word of the same measure as *as-saffûd* and *al-kallûb*. A certain land-animal resembling the cat. Some people assert that it is the same as the ichneumon, and that the place in which it is found has exerted its influence

¹ De Slane's T. of Ibn Kh.'s. B. D. Vol. IV, p. 376. * *Mustela zibellina*. In Palestine the name *sammûr* is applied to *Mustela boccamela*.

in changing its colour. ‘Abd-al-Latif al-Bagdādī states that it is a bold animal, and that among animals there is none bolder than it towards man. It cannot be seized but by a dodge, which consists in burying for it a carcass, by which means it is deceived. Its flesh is hot, and the Turks eat it; its skin cannot be tanned like other skins.

It may be here stated as a strange thing mentioned by an-Nawawī, in *Tahdhīb al-asmā’ wa’l-luġāt*, that *as-sammūr* is a certain bird, but perhaps it is only a slip of the pen. But a still stranger thing than that is what Ibn-Hishām al-Bustī has stated in *Sharḥ al-Faṣḥ* that it is a kind of *jinn*.

This species of animal is specially selected in making furred garments out of its skin, on account of its softness, lightness, warmth, and beauty; kings and grandees wear them. Mujāhid says, “I saw on ash-Sha’bī’s person a garment of *sammūr* (the skin of the sable).

(Lawfulness or ‘unlawfulness.) It is lawful to eat it, which doctrine in its case is derived from the fox, because it does not eat any of the filthy things.

(Interpretation of it in a dream.) In a dream it indicates a tyrant—a thief, one who does not mix with anybody.

^{سميطر} (*as-Samīṭar*).—Like *al-‘amāthāl*. A certain bird having a very long neck, that is always seen in shallow water. It bears the sobriquet of *abū’l-‘aizār*;—so al-Jawharī says. It is also called *ash-shabāitar*, and evidently it is *mālik al-ḥazīn*, which is the same as *al-balashūn* (the heron), as has been already mentioned, and which will be described hereafter under the letter م.

^{سمندر} (*as-Samandar*) and ^{سميدار} (*as-Samaidar*).—[The salamander]. A certain animal well-known to the people of India and China;—so Ibn-Sīdah says.

^{سنداد} (*Sinād*).—[The rhinoceros]. Al-Kāzwinī states that it is an animal of the same description as the elephant, but it is smaller than it in body and larger than the ox. Some say that its young one puts its head out of the vulva of the dam (before it is completely born) and grazes until it becomes strong; when it becomes strong, it comes forth and flees away from the dam, out of fear of the latter

licking it with its tongue, for its tongue is like a thorn; if, however, the dam succeeds in finding it, it licks it until its flesh separates from its bones. It is very common in India.

(Lawfulness or unlawfulness.) It is unlawful to eat it like the elephant.

السَّجَاب (as-Sinjâb).—[The squirrel].¹ A certain animal about the size of the jerboa, but larger than the rat; its fur is excessively soft, and furred garments are made of its skin, which persons in affluent circumstances wear. It is a highly dodgy animal, for when it sees a man, it climbs up a high tree, in which it takes shelter, and then eats its fruit. It is common in the countries of the Slavs and the Turks. It is of a hot and moist temperament, on account of the quickness of its movements when compared with those of a man. The best kinds of skins of it are the gray and smooth ones. The author of the following lines has expressed beautifully :—

“The more my skin becomes gray from cold,
The more I fancy that it is the skin of a squirrel.”

7 (Lawfulness or unlawfulness.) It is lawful to eat it, because it is one of the good things: But al-Kâdî out of the Hanbalî sect declares it to be unlawful, the reason for which is that it bites serpents with its fore-teeth and therefore resembles the field-rat. The general body of authorities, however, hold it as resembling the jerboa, and when opinion vacillates between its permissibility and unlawfulness, the former overpowers the latter, because it is the original opinion. If a squirrel be slaughtered in the lawful manner, it is lawful to wear a furred garment made of it, but if it be strangled and then its skin tanned, its hair, truly speaking, is not clean, being like the skins of all dead animals, because the hair is not affected by tanning. Some, however, say that the hair becomes clean in consequence of the skin becoming so, but it is a version given by ar-Rabî' al-Jizî on the authority of ash-Shâfi'î, whilst there is no opinion copied in *al-Muḥadḍḥab* on his authority excepting on this point. This opinion is, however, confirmed by the Ustâdh Abû-Ishâk al-Isfârâyînî, ar-Rûyânî, and Ibn-'Uṣrûn, and has been elected by as-Subkî and others, because the Companions (of the Prophet) divided (among themselves),

¹ In W. Palestine *Sciurus syriacus*, and in Egypt *Xerus (S.) rutilus*.

in the reign of 'Umar, the furred garments plundered from the Persians, which were made from the animals slaughtered by the fire-worshippers. It is related in the *Ṣaḥīḥ* of Muslim, out of a tradition of Abū'l-Khair Marthad b. 'Abd-Allāh al-Baranī, who said, "Having seen on the person of Ibn-Wa'ilah as-Sabā'i a furred garment, I felt it; so he asked me, 'Why do you feel it?' I asked Ibn-'Abbās (about it), saying, "We live in Morocco, and we have the Barbars and fire-worshippers with us; a sheep that has been slaughtered by them is (sometimes) brought to us, but we do not eat animals slaughtered by them, and they (sometimes) bring skin-bottles in which they keep the fat of meat," upon which Ibn-'Abbās replied, "We asked the Apostle of God regarding it, and he replied, 'The act of tanning it, is the act of rendering it clean.'"

(Properties.) If its flesh be given to eat to a madman, it will take away his madness. If its flesh be eaten by a person suffering from atrabilarious diseases, it will benefit him. It is said in *al-Mufradāt* that the property of imparting warmth in the skin of the squirrel is little, because that property mostly follows the temperament of the animal, which (in the case of the squirrel) is that of excessive moisture and little heat, on account of its living on fruits. The wearing of its skin suits hot and young persons, because it imparts only a moderate amount of warmth.

السُّنْدَاوَةُ (*as-Sundāwah*).—A she-wolf.

السُّدَّة (*as-Sammah*).—Also a she-wolf.

السَّمْدَل (*as-Sandal*).—[The phenix]. The same as *as-samandal*, which has been already described a little before this. As-Sandal was the surname of 'Amr b. Kais al-Makkī, who is rejected as an authority in traditions. There are two weak traditions given on his authority in the *Summa* of Ibn-Mājāh.

السَّمْنَوْر (*as-Simnawr*).—[The cat]. The n. of unity of *as-samīnār*. It is a submissive and sociable animal. God has created it to keep away the rat. Its sobriquets are *abū-khidāsh*, *abū-gazawān*, *abū'l-haitham*, and *abū-shammākh*, and the sobriquet of

the female is *umm-shammākh*. It has several names. It is related that a Badawī (once) hunted a cat, but did not know what it was ; a man then met him and asked him, "What kind of *as-sinnawr* is this?" He then met another man who asked him, "What kind of *al-hirr* is this?" He then met another man who asked him, "What kind of *al-kitt* is this?" He then met another man who asked him, "What kind of *ad-daiwan* is this?" He then met another man who asked him, "What kind of *al-khaid* is this?" He then met another man who asked him, "What kind of *al-khailah* is this?" He then met another man who asked him, "What kind of *ad-dam* is this?" The Badawī thereupon said (to himself), "I shall carry it and sell it; perchance God may give me much money for it." When he came with it to the market, he was asked, "For how much is this?" and he replied, "For a hundred." He was then told that it was worth only half a dirham, upon which he threw it away and said, "May God curse it ! How many are its names and how little is its price !" All these names are applied to the male;—so it is said in *al-Kijāyah*. Ibn-Ḳutaibah states that the female is called *sinnawrah*, in the same way as the female of frogs is called *dijlīrah*. I (the author) say that analogy does not prohibit the forms *khailalah*, *daiwanah*, *kittah*, *khaid'ah*, and *hirrah*.

Al-Ḥākim relates on the authority of Abū-Hurairah, who said, "The Prophet used to visit the house of some people out of the Helpers, and there were near their house other houses, which he did not visit. This troubled their minds, so they spoke to him (about it), and he replied, 'There is a dog in your house,' but they said, 'Surely in their house there is a cat,' upon which he replied, 'The cat is a lion.'" Al-Ḥākim adds that it is an authentic tradition.

Nu'aim b. Ḥammād relates in *Kitāb al-Fitan*, on the authority of Abū-Shuraiḥah al-Qifārī, a Companion of the Apostle of God, that he (the Prophet) said, "Two men out of the tribe of Muzainah, who will be the last of men to be collected for judgment, will be brought to Judgment. They will come from a mountain which will be quite hidden and in a retired place, and will proceed, until they come to traces of (habitations of) men, but they will find the earth deserted, until they come to al-Madīnah. When they will arrive near al-

Madinah, they will say, 'Where are the men?' but they will not see anybody. One of them will say to his companion, 'The people are in their houses,' upon which they will enter the houses, where they will find nobody, but will find the beds occupied by foxes and cats. One of them will then say to his companion, 'Where are the men?' and the other one will reply, 'I think they are in the markets, engaged in buying and selling.' They will next go out, until they come to the markets, but will not find anybody in them. They will then go away, until they come to the gate of al-Madinah, where there will be two angels, who will seize them by their legs and drag them to the place of Judgment. • Those two will be the last of men to be collected for Judgment."

(A strange thing.) It is said that Rukn-ad-dawlah had a cat which was in the habit of being present in his assembly. When any of his companions desired to have an interview with him, but found it difficult, he used to write his want on a slip of paper and to hang it to the neck of the cat. Rukn-ad-dawlah used then to see it, take it, and after reading it to write an answer on it; he then tied it to the neck of the cat, which used to return with it to the writer of it.

It is said that the people of Noah's ark having suffered annoyance from the rat, Noah rubbed the forehead of the lion, upon which it sneezed and threw out a cat; on that account it resembles somewhat the lion, for it is not possible to draw a picture of a cat without (at the same time) drawing an image of a lion.

It is graceful and elegant, and cleans its face with its saliva; when any part of its body is dirty, it cleans it. It is in lust about the end of winter, when it is in great pain owing to the burning sensation of the spermatie matter, and keeps continually screaming, until it throws out that matter. When the female is hungry, it eats its young ones; but some say that it does that out of excessive love for them. Al-Jāhidī says:—

"She came with the two whose lips did not close together, in a litter,
Driving (تَرْجِي) to victory¹ her forces,
As though in her action she were a cat,
Desiring to eat her young ones."

¹ In one of the copies instead of "to an-naṣrah," "to al-Baṣrah," is given.

The meaning of نَزَجِي is *she drives*. God has said, "Hast thou not seen that God drives (نَزَجِي) the clouds?"¹

When a cat urinates, it conceals its urine, so, that rats may not perceive its smell and run away; it smells it itself at first, and if it finds the smell of it strong, it covers it with what would conceal the smell and colour (of it), otherwise it is satisfied with covering it in the easiest way possible. It is said that rats know the excrement of cats. Az-Zamakhsharî states that God has planted that as an instinct in the cat, so that an answerer of the call of nature out of men may take a lesson from it and cover up what comes out of him. When a cat becomes accustomed to a house, it prevents any other cat from entering that house, though it may be of the same kind, knowing that the people of the house may perchance like the other one better and prefer it to itself, or may perhaps divide the food between the two. If it takes anything, which would grieve the people of the house, it runs away, knowing what it will get in the way of beating, and if they drive it away, it comes flatteringly near them and rubs itself against them, knowing that flattering would save it (from punishment) and ensure for it pardon and good treatment. God has implanted fear of it in the heart of the elephant, for when it sees a cat it runs away. It is related that a party of Indians (once) routed (their enemy) in this way.

Cats are of three kinds,—the domestic², the wild³, and the civet-cat.⁴ Both the wild and the domestic cats have an austere nature; they seize a prey and eat the living flesh; they resemble man in some of the natural characters, namely, that they sneeze, yawn, extend themselves, and take things with their hands. The female conceives twice a year, and the period of its gestation is fifty days. The size of the wild cat is bigger than that of the domestic one. Al-Jâhidî states that it is a desirable thing to adopt and rear a cat. Al-Kazwîni states in *al-Ashkâl* on the authority of Ibn-al-Faḳîh that some cats have wings like those of bats extending from the root of the ear to the tail; if it be true, it is evident that they must be like the wild cat in resemblance.

¹ Al-Kur'ân XXIV-43. ² *Felis domestica*. ³ *Felis maniculata* and *F. chaus*. ⁴ *Viverra genetta*.

Mujāhid states that a man went to Shuraiḥ, the *kāḍī*, with a complaint against another man regarding a cat, upon which the *kāḍī* said, "Produce your evidence," but the man replied, "I do not find any evidence about a cat which its dam gave birth to with us." Shuraiḥ thereupon said, "Go with it, both of you, to its dam; if it remains there and continues there, leave it, for it is your cat, but if it trembles and its hair stands on its end, and it then runs away, it is not yours."

(Lawfulness or unlawfulness.) Truly speaking, it is unlawful to eat both, the domestic cat and the wild cat, on account of what is related in the tradition already mentioned, namely, that it is a lion (a beast of prey). Al-Baihaḳī relates on the authority of Abū'z-Zubair, who had it on the authority of Jābir, who said that the Apostle of God has prohibited the eating of cats and the taking (eating) of their price. It is said in the *Ṣaḥīḥ* of Muslim, the *Musnad* of the Imām Aḥmad, and the *Sunan* of Abū-Dāwud that the Prophet has prohibited the selling of cats. Some say that this applies to the wild cat, from which there is no benefit to be derived. Some say that he has prohibited it as a thing to keep oneself at a distance from, so that men may become accustomed to making a present of it and to lending it, as is mostly done. If, however, it is a cat from which a benefit is to be derived, and as such it is sold, the sale is valid and its price lawful. This is the doctrine we follow, and it is the doctrine of all the learned men, with the exception of what Ibn-al-Mundhir has said on the authority of Abū-Hurairah, and what Ṭā'us, Mujāhid, and Jābir b. Zaid have said, namely, that it is not allowable to sell it, arguing on the strength of this tradition; but the general body of authorities have replied to their argument, on the strength of the tradition in which the prohibition is applicable to what we have mentioned;—this is what is to be depended upon. As to what al-Khaṭṭābī and Abū-Umar b. 'Abd-al-Barr have mentioned, namely, that the tradition is one delivered on a slender authority, it is not as they state, but the tradition is an authentic one, as has been already mentioned. As to the statement of Ibn-'Abd-al-Barr that nobody has related it on the authority of Abū'z-Zubair but Ḥammād b. Salamah, he has also made in it a mistake, because Muslim has

related it in his *Ṣaḥīḥ* out of the version of Ma'kīl, on the authority of 'Ubaid-Allāh, who had it on the authority of Abū'z-Zubair; these two relaters are trustworthy, and they have related it on the authority of Abū'z-Zubair, who is trustworthy. 'Ibn-Mājah has also related it on the authority of Ibn-Luhai'ah, who had it on the authority of Abū'z-Zubair, which does not detract anything from its worth. This will be again hinted at in the art. *الهريرة*. The versions of the statement of the Imām Aḥmad regarding the wild cat differ, but most of them tend to hold it unlawful like the fox, whilst al-Ḥaḍramī out of our religious doctors declares it to be lawful, which is the doctrine of the school of Mālik. As to the domestic cat, it is unlawful according to Abū-Ḥanifah, Mālik, and Aḥmad, whilst al-Būshanjī out of our doctors has elected the doctrine of its being lawful, but truly speaking it is unlawful, as has been already mentioned.

(Proverbs.) "Quicker in taking or seizing (*الذئف*) than a cat."
الذئف = *Quick in taking*. *رجل ذئف لقف* = *A man quick in snatching away (a thing)*. "As if he were the cat of 'Abd-Allāh." This proverb is applied to one who, with his advance in years (of age), increases also in loss (of worth), and in ignorance. With regard to it Bash-shār b. Buḥd the blind says :—

"O Abū-Mukhlif,¹ you used to swim in the deep sea of generosity,
 But now, when you have become old, you have pitched your tent
 on its shore,
 'Like the cat of 'Abd-Allāh,' which was sold for a dirham, when young,
 But when old, for a *kīrāt*.²

It is a post-classical proverb and not out of the classical language of the Arabs. Ibn-Kh. states, "I have made inquiries about the proverb, 'the cat of 'Abd-Allāh,' in places where an explanation of it may be supposed to be found, and asked about it people possessing knowledge of such matters, but I have not learnt any history of it nor come across any traces of it. I have subsequently succeeded in finding the following lines of al-Farazdaq :—

"I have seen other men increase day by day
 In honour (prosperity), whilst your honour is on the decline,
 Like the cat, which, when young, is dear,
 Until when it becomes old, it is cheap."

¹ Abū-Khālīd in Ibn-Kh.'s B. D. The first line is given differently in that book.—De Slane's T. Vol. IV, p. 76. ² A twenty-fourth part of a dirham.

It was from this that Bashshār took his idea; no particular cat is meant by it, but the price of every cat, when it is young, is greater than when it is old."

(Properties.) Enchantment (magic) has no effect on him who eats the flesh of a black domestic cat. If its spleen be tied on the person of a menstruating woman, it will stop the menstrual flow. If its eyes be dried and a person fumigated with them, there will be no want of his that will not be accomplished. He who carries about his person its canine tooth will not fear at night. If its heart be tied in a piece of its skin and carried about by a person, his enemies will not vanquish him. He who uses its bile as a collyrium will see by night as he sees by day; if it be mixed with salt and Kirmānī cummin-seed and painted over festering wounds and ulcers, they will heal. Its blood, if it be applied locally, acts as a powerful aphrodisiac. If a person suffering from leprosy be given to drink some of it, it will benefit him; and if any man drinks it, women will love him. If its dung be used for fumigation, it will cause the foetal membranes (secundines) to come out. Al-Kazwīnī states that, if the bile of a black domestic cat and the bile of a black domestic fowl be dried and pounded fine and then used by a person as a collyrium mixed with (the ordinary) collyrium, genii will appear before him and serve him. He adds that it is a tried thing. If half a dirham weight of the bile of a black cat be taken and oil of jasmine be added to it, and then used as an errhine by a person suffering from facial palsy, it will cure him.

As to the wild cat, its marrow is a wonderful remedy for pain in the kidneys and difficult micturition, if it is dissolved in the juice or water of rocket (*al-jirjir—eruca*) plant, then warmed over fire, and drunk on an empty stomach in a hot vapour-bath. Fumigation with the smoke of its brain expels the spermatie fluid from the womb;—so al-Kazwīnī says.

The interpretation of it in dreams will be given under the letter ق in the art. **حَقْل**.

As to the civet-cat, it is like the domestic cat, but longer than it in its tail and larger in body; its hair is inclined to black, and sometimes it is spotted black and white. It is imported from India and Sind, and the civet in it has the resemblance of black viscid dirt, having a fetid

smell, incorporated with which is a smell like that of musk ; it is found in its armpits, on the inside of its thighs, on the under surface of its tail and round about its anus, from which parts it is taken with a small spoon or a thin dirham. A part of this has been already mentioned under the letter 3.

(Lawfulness or unlawfulness.) It is truly speaking unlawful to eat it like the domestic cat and the wild cat. As to civet, it is clean, but Māwardī states, and also ar-Ruyānī at the end of the chapter *al-Ḡurar*, that civet is the milk of a cat found in the sea, from which it is extracted, and is like musk in smell and like milk in whiteness, and that the sea-faring people use it as a perfume. This renders it lawful ; but if we say that the milk of an animal which cannot be eaten is unclean, there are two views regarding it. An-Nawawī states that it is clean and its sale valid, because it is true that all the animals of the sea are clean, and their milk and flesh lawful. This would be so, if we grant that it is a marine animal ; but the correct thing is that it is a land-animal: according to this, it is clean without any difference of opinion. But it is said that this is influenced by the fact of the mixture with it of the animal's hair which falls in it, and it is necessary to withhold from a thing that has in it the animal's hair, because truly speaking the hair of an animal that cannot be eaten, if removed during its life, except in the case of man, is unclean.

السُّنُونُ (as-Sunūnū).¹—Sing. *sunūth*. A certain species of swallows : on that account the jaundice-stone (*ḥajar al-yarḥān*) is called *ḥajar as-sunūnū*, but the author of *ʿAjāʾib al-makhlūkāt* has used a wrong letter, namely, ص, and spelt it as *ḥajar aṣ-sunūnū*; the correct spelling, however, is with س, the name being derived from this species of swallows. Jamāl-ad-din b. Rawāḥah has expressed a beautiful metaphor about it in the following lines :—

“A stranger, she yearned for her nest,
And came to it at the fortunate time ;
She spread her ebony-like black wings and clapped
“With the ivory-like white under surface, and then laughed with the
sandal-like yellow bill.”

¹ In W. Palestine *Hirundo rustica*.

Its lawfulness or unlawfulness has been already given under the letter خ in the art. (الخطأ).

(Properties.) If one takes its two eyes, ties them up in a rag, and hangs them on a cot, whoever mounts that cot will not be able to sleep. If sparrows are fumigated with its eye, they will fly away, and if a person suffering from fever be fumigated with it, he will be cured by the permission of God.

السُّودَانِيَّة (as-Sūdānīyah) and السَّوَادِيَّة (as-Sawādīyah).—A certain bird that eats grapes ;—so Ibn-Sīdah says.

(Wonderful information.) It is related that in the city of Rūmīyah (Rome), there is a tree of copper, on which there is a *sūdānīyah* of copper, in the beak of which there is an olive. When the season of olives comes, that bird whistles, upon which no *sūdānīyah* remains without coming there, every one bringing with it three olives, one in its beak and two with its (two) legs. They then throw the olives over the head of the *sūdānīyah* of copper. The people of Rūmīyah extract oil out of them, sufficient to last them for the whole of that year.

I (the author) say that *as-sūdānīyah* is evidently the same as the starling (*az-zurzur*), and that the above narrative has been already related in that art., on the authority of ash-Shāfirī. It eats grapes much.

(Properties.) The flesh of these birds is cold, dry, and bad, especially if they are lean ; the best ones are those which are caught in a net. It is an aphrodisiac, but has an injurious effect on the brain, which may be warded off by means of moist broths. It produces a burning humour and is suitable for cold constitutions and old men. The most suitable ones are those that are eaten in spring. The eating of their flesh is disapproved, on account of their eating creeping things (*al-ḥasharāt*) and locusts, for which reason there are pungency and a disgusting smell in their flesh, which is worse than that of larks.

Rāfus divides birds into three grades and says that the best of birds are the wild ones, namely, *ar-rukh*,¹ *ash-shuḥrūr*, and *as-*

¹ See note 22, Chap. XX of Lane's T. of "Thousand and one nights."

*sumânâ*¹; next come the partridge, the francolin, *at-taijûj*², *ash-shafnûn*³, the young one of the pigeon, and *al-fâkhit*⁴; then come the quail (*as-salwâ*) and larks, only that in medicine larks have more resemblance to nourishment than the quail.

السَّوْدَانِيَّة (as-Sûdhanîk).—The falcon;—so it is said in *Kifâyat al-mutahaffid*.

السُّوس (as-Sûs).—[The moth-worm and the weevil.*] A certain worm that attacks wool and food;—so al-Jawhari and others say. One says طعام مسوس = food attacked by weevils, and طعام مدود = food attacked by worms. [The author here quotes two lines from a rājiz poet, in which the two words مسوس and مدود are used, and which are also given in the art. المدود, Vol. I, p. 792.]

Katâdah and Mujâhid state with regard to the words of God, “He creates also what ye know not of,”⁵ that the worm which attacks clothes and that which attacks fruits are here meant. Ibn-‘Abbâs says that to the right of the throne (of God) is a river of light like the seven heavens and the seven earths, and that Gabriel enters it seventy times at the dawn of every day and bathes in it, whereby his already existing light, beauty, and greatness are increased; he then shakes, and God causes to fall from his every feather seventy thousand drops, from every one of which seventy thousand angels are born, out of whom seventy thousand enter al-Bait al-Marmûr⁷ and seventy thousand enter al-Ka‘bah every day, and they will not return till the Day of Resurrection. At-Tabari says, “You do not know what God has prepared in Paradise for its people, of things which the eye has never seen, the ear has never heard, and the heart of man has never imagined.”

We have been informed in one of the narratives, on the authority of al-Ḥārith b. al-Ḥakam, who said, “God has revealed in one of the (sacred) Books, ‘I am God, and beside me there is no deity; had I

¹ A species of quail. ² A small species of partridge. ³ A species of turtle-dove. ⁴ A species of collared turtle-dove. ⁵ The larva of *Phalena tinæa* and of *Curculio*.—Lane’s Lex. ⁶ Al-Kur’ân XVI-8. ⁷ The Sacred House in heaven corresponding to the Ka‘bah.

not decreed putrefaction (stinking) for the dead, their people would have confined them in their houses. I am God, and beside me there is no deity; I am the reducer of prices when countries are afflicted with famines. I am God, and beside me there is no deity; I am the raiser of prices when granaries are full. I am God, and beside me there is no deity; had I not decreed for the weevil the eating of food (corn), kings would have stored it up. I am God, and beside me there is no deity; had I not caused hope to dwell in the hearts (of men), care would have killed them." When 'Amr b. al-Hind prevented al-Mutalammis from eating the wheat of al-'Irāk, the latter said :—

"Fortune prevents me from eating the wheat of al-'Irāk,
Whilst the weevil is eating the wheat in the village."

Al-Baihaḳi relates in his *Shirb* regarding Ibn-Mas'ūd as having said, "Whoever out of you is able to place his treasure in heaven, where thieves cannot have an access to it, nor the weevil can eat it, let him do so, for the heart of every man is with his treasure."

It is related on the authority of the Shaikh the learned Abū'l-'Abbās al-Mursī that a woman said to him, "We had some wheat with us, which was attacked by weevils, and we ground it, so that the weevils were also ground with it; and we had some beans attacked by weevils, and we prepared of them the broth called *dashishah*, upon which the weevils came out of it alive." He said to her, "The companionship of great ones leads to safety."

Resembling this is what Ibn-'Aṭīyah has related in his commentary on the chapter of the Cave (al-Ḳur'ān XVIII), namely, that his father informed him regarding Abū'l-Faḍl al-Jawharī, the (celebrated) preacher in Egypt, as having said in his preaching-assembly, "Whoever accompanies the people of goodness has their blessing reflected on him: this dog accompanied pious people, and it has happened, as the result of their blessing on it, that God has mentioned it in the Ḳur'ān, and that its name is constantly on the lips (tongues) of men." On that account, it is said, "Whoever sits in the company of men taking the name of God is roused from his state of heedlessness, and whoever serves the pious is raised by his service."

I have been given by one of the good people the wonderful information that, if the names of the seven religious lawyers who were in the honoured city of *al-Madinah* are written on a piece of paper and placed in wheat, it will not be attacked by weevils while that piece of paper is in it. They are all given in the following lines by an old poet :—

“ Verily, every one who is not guided by imâms,
His division is defective and unjust;
Take them,—‘*Ubaïd-Allâh*, ‘*Urwah*, *Ḥâsim*,
Sa‘id, *Abû-Bakr*, *Sulaimân*, and *Khârijah*.

One of the verifiers of truth has informed me that, if their names be written down and hung on a head affected with hemicrania or mentioned over it, the hemicrania will be cured. Under the letter ج in the art. *الجبراد*, there have been already given the verses of the *Kur‘ân* which are beneficial in hemicrania. One of the learned men has informed me that if the following words be written on a piece of paper and that paper hung on the head, it will take away headache and hemicrania :—
“ In the name of God, the merciful, the compassionate ! Be still over him, O head, by the truth of Him who has created in thee the front teeth and the lateral or molar teeth, and has decreed it a writing without a pen and without paper, remain tranquil by the firmness of God, become still and be quiet by the order of God for becoming still, by the reputation of *Muḥammad b. ‘Abd-Allâh*, the Apostle of God : there is no strength nor power but in God, the High, the Great ! “ Hast thou not looked to thy Lord how He prolongs the shadow ? but had He willed He would have made it stationary.”¹ Become still, O pain and headache, and hemicrania and throbbing, (and cease) from (annoying) the wearer (carrier) of these words, in the same way as the Throne of the Merciful became still (stationary). “His is whatsoever dwells in the night or in the day, He both hears and knows.”² “ And we will send down of the *Kur‘ân* that which is a healing and a mercy to the believers.”³ “ God is enough for us, a good guardian is He.”⁴ And may peace and safety be granted to our lord *Muḥammad*, the last of the prophets and apostles, and to his people !”

¹ Al-*Kur‘ân* XXV-47. ² Idem VI-13. ³ Idem XVII-84. ⁴ Idem III-176.

Out of the tried remedies for getting rid of weevils and moths, may be mentioned what I have been informed by one of the imâms of the Imâmiyah sect, namely, to write on a piece of laurel-wood (خشب الغار) the following words in the shade, in such a place that the sun can never see them—either at the time of writing or at the time of taking it away—and then to bury the piece of wood in the wheat or barley; it will then not be attacked either by weevils or moths:—"In the name of God, the merciful and compassionate! "Dost thou not look at those who left their homes by thousands, for fear of death; and God said to them 'Die.'"" They died, and so also will the weevils and moths die and go away by the order of God." "Go out, O weevils and moths, by the order of God quickly, or you will go out of the jurisdiction of the Commander of the faithful, 'Ali b. Abi-Tâlib, and testimony will be borne against you that you stole the halter of the mule of the prophet of God, Sulaimân b. Dâwud." It is a wonderful and tried remedy.

(Lawfulness or unlawfulness.) It is unlawful to eat it separately (by itself), because it is a species of worm.

(Proverbs.) "The persons who compose a household are the grubs (weevils) of property." "More eating (greedier) than a weevil." Khâlid b. Safwân b. al-Ahtam was asked, "How is your son?" and he replied, "He is the lord of young men, and his companions are accomplished and well-mannered." He was next asked, "How much do you allow him for maintenance every day?" and he replied, "A dirham." He was then asked, "How can the thirty dirhams a month be sufficient for him, whilst you derive a revenue of thirty thousand?" upon which he replied, "The thirty dirhams are quicker in ruining property than the grubs in wool in summer." His answer having been related to al-Hasan al-Basri, he said, "I bear testimony that Khâlid is a Tamimi." Al-Hasan said that, because the Beni-Tamim are noted for miserliness and greediness.

In its interpretation in a dream, it is like a worm (الدودة), which article may be referred to.

السِّيد (as-Sîd).—One of the names for the wolf. From it was named the grandfather of Abû-Muḥammad 'Abd-Allâh b. Muḥammad b. as-Sîd al-Baṭalyawsî, who was a philologist, grammarian, and the author of many instructive and good works. He was born in the year 444 A. H., in the city of Badajoz (in Spain), and died in the month of Rajab in the year 521 A. H..

السَّيْدَة (as-Sîdah).—A she-wolf. From it is supposed to be derived the name of the Imâm, the very learned, the Hâfid, the grammarian, the philologist, the verifier of truth, Abû'l-Ḥasan 'Alî b. Isma'il b. Sîdah al-Mursî, who was a leader in philology and rare words and expressions, which both he used to remember well, and on which subjects he has composed his work *al-Muḥkam* and his work *al-Mukhaṣṣaṣ* and other books; he was blind (not naturally), and so also was his father. He died in Rabî' I in the year 458 A. H. at the age of 60 years.

مِدْقَنَة (Siḡannah).—Like *hîmannath*. Ibn-as-Sam'rânî states in *al-Ansâb* that it is a certain bird in Egypt that throws down the leaves of trees, not leaving any behind. Abû-Ishâk Ibrâhîm b. Ḥasan b. 'Alî al-Ḥamdânî Siḡannah, one of the greatest traditionists, is likened to it, because, whenever he succeeded in coming across a relater of traditions, he used to hear all the traditions he had with him, not leaving behind (unheard) any of them.

أَبُو سَيْرَاس (abû-Sairâs?).—Al-Ḳazwinî states in *al-Ashkâl* that it is a certain animal found in thickets and having in its nasal cavity twelve perfect holes. When it breathes, there is heard coming from its nose a sound like the sounds of flutes, and the other animals thereupon gather (round it) to hear that sound; if any of them happens to become confounded with the sound, it seizes that animal and eats it, but if it does not find it practicable to seize any of them, it gives a terrible scream, upon which the other animals separate and flee away from it.

ش

الشَّادِن (ash-Shâdin).—A male gazelle (antelope) whose horns have come forth. It will be described under the letter ط .

شاد هوار (Shâd-hawâr?).—A certain animal found in the most distant part of the country of the Greeks. Al-Kazwî states in *al-Ashkâl* that it has a horn having on it seventy-two hollow ramifications, which, when the wind blows, produce melodious sounds; other animals collect (about it) on that account to hear the sound. It is related that a king had a horn of it given to him as a present; it was left before him when the wind blew, and there used to come forth from it a wonderfully pleasing sound, very nearly causing one to become confounded; it used then to be placed on the incline, and there used then to come out of it a melancholy sound, very nearly causing one to cry.

الشَّارِف (ash-Shârif).—A she-camel advanced in age. Pl. *sharf* like *bâzil*, pl. *buzl*, and *ʿâidh*, pl. *ʿâdh*.

It is related in a tradition regarding ʿAlî as having said, "I had a *shârif* for my share out of the booty at the battle of Badr, and the Apostle of God had given me a *shârif* out of the fifth (share belonging to him) at that battle. When I desired to marry Fâṭimah,¹ I promised a goldsmith out of the tribe of Beni-Kainukâ that he might travel with me to bring the ornament which I desired to sell to the goldsmiths, as a help in preparing my marriage-feast. While I was engaged in collecting the necessary things in the shape of saddles, sacks, and ropes for my two old she-camels (*shârif*s), they were lying down by the side of a garden belonging to one of the Helpers; but when I had collected what I had to collect, I returned and found the camels with their humps entirely cut off, their flanks ripped open, and their livers taken away. When I saw that sight of their state, I

¹ أبني بفاطمة = lit. to have Fâṭimah conducted to me for the first time.

could not control my eyes and said, ‘ Who has done this deed ?’ upon which they replied, ‘ Ḥamzah b. ‘Abd-al-Muttalib, and he is in this place, in this house, in the drinking-place of the Helpers. A female singer (*kainah*) had sung to him the following in the presence of his companions :—

“ O Hamzah, be off to the fat aged she-camels
Which are tied up in the yard ;
Introduce the knife into the place for stabbing them
And smear them, O Hamzah, with blood ;
Bring quickly to the drinking-place the best parts out of them
For eating, either as flesh-meat split lengthwise or roasted,
For you are Abû-‘Amârah, ¹ who is expected
To remove from us distress and affliction. ” ”

The rest of the tradition is well-known. Al-Bukhârî, Muslim, and Abû-Dâwud have related it ; and it is an evidence of the permissibleness of eating any animal which has been (lawfully) slaughtered by any person, like an oppressor or a thief, who is not the rightful owner (of it), as an act of transgression (against the owner). This is the statement of the general body of learned men, but Saḥnûn, Dâwud, and ‘Ikrimah, who differ in this, say that it cannot be eaten, which is a very strange statement. The argument of the general body is that the slaughtering at the hands of the transgressor satisfies all the necessary and special conditions for it, whilst he is only responsible for the price of the slaughtered animal ; the animal therefore is not subject to the prohibition of eating it. This act of Ḥamzah’s occurred before wine was declared to be unlawful, because he was slain in the battle of Uhud, and wine was declared to be unlawful after that battle. It was therefore excusable in him to have said that he was not liable to punishment for it, and his drinking it, to which he was led, was a permissible thing, he being like a sleeping person or one in a swoon. When wine was declared to be unlawful, the drinker of it became liable to punishment for drinking it, being forbidden to do it.

الشَّاةُ (*ash-Shât*).—[A sheep or a goat]. One of the animals called *al-ganam* (sheep and goats), applied to the male and the female

¹ One who wears an ‘*amârah*—anything which a chief puts on his head such as a turban &c.—Lane’s Lex. art. *عمر*.

of sheep and goats. The original form of the word is *shâlah*, because its dim. is *shunaihal*. Pl. *shiyâh*, with a *š* as the pl. of paucity, that is to say, for any number from three to ten, but for any number in excess of ten, one says with a *š*, whilst if they are many, one says *هَذِهِ شَاءٌ* (*hâdhilihi shâ'*). *Ash-shât* also means a wild bull. Of or relating to *ash-shâ'* is *shâ'î*. A poet says :—

“Not all his goats and sheep would avail the owner of goats and sheep
(*ash shiwi*) in that matter,

Nor would his two stones, nor the third cross-stone.”¹

It is related in the *Kâmil* of Ibn-‘Adî in the biography of Khârijah b. ‘Abd-Allâh b. Sulaimân, on the authority of ‘Abd-ar-Rahmân b. ‘Â'idh, who said that the Apostle of God said, “Whoever has a ewe or a she-goat and does not feed his neighbour or a beggar with its milk ought to slaughter it or sell it.”

The following are some out of the anecdotes received successively regarding the wisdom of Luqmân. His name was Luqmân b. ‘Ankâ b. Bairân, and he was a Nubian out of the people of Aylah (on the coast of the Red Sea). His master (one day) gave him a sheep or goat, and ordered him to slaughter it and to bring to him the best thing in it: so he slaughtered it and brought to him its heart and its tongue. Another day his master gave him another sheep or goat, and ordered him to slaughter it and to bring to him the worst thing in it: so he slaughtered it and brought to him its heart and its tongue, upon which his master asked him regarding it, and he replied, “They are the two best things in it, if they behave well, and they are (also) the two worst things in it, if they behave badly.” This is the meaning of the saying of the Prophet, “There is a piece of flesh (*mudjah*) in the body: if it turns out to be good, the whole body is in a good state, and if it turns out to be corrupt, the whole body is in a corrupt state: it is nothing but the heart.” It is said that Luqmân’s master one day went to the privy and sat there for a long time, so Luqmân shouted out to him, “Do not sit for a long time over the privy, for it causes congestion (blowing out) of the liver, produces piles, and deadens the heart.”

¹ *وَلَا حِمَارًا وَلَا عِلَاقَةً*. *Himîrân* = Two stones, which are set up, and upon which is placed another stone, which is thin and is called *salih*, whereon [the preparation of curd called] *akhî* is dried. —Lane’s Lex. art.

The following is out of Luḡmān's advice to his son, whose name was Thārān, but according to some, another one. "O my son, beware of a mean man if you honour him, of a noble man if you demean him, of an intelligent man if you satirize him, of a fool if you joke with him, of an ignorant man if you accompany him, and of an immoral man if you contend with him. The completeness of kindness is quickness in its execution. O my son, there are three things which look well in a man—goodness of appearance, forbearance towards (one's) brethren, and not being tired of (one's) friend. The beginning of anger is madness and the end of it is repentance. O my son, there are three things in which there is rectitude—consulting an adviser, courtesy to an enemy and an envier, and affection for all. O my son, the deceived one is he who trusts in three things—he who believes in what he has not seen, trusts in him who ought not to be trusted, and aspires to what he cannot obtain. O my son, beware of envy, for it corrupts religion, weakens the soul, and results in repentance. O my son, if you serve a governor or a prince, do not slander anybody to him, because that will not add anything to your position, but will only have the effect of his keeping at a distance (from you), for if he listens to you with regard to others, he would surely listen to others with regard to you, and his heart will be frightened of you, lest you may slander him in the same way as you may have slandered anybody else before him, in consequence of which he will be always on his guard against you. O my son, at the time of his joy, be the nearest of men to him, but at the time of his anger, be the most distant one of them from him; if he trusts you, do not betray his trust; if he gives you even a little, take it and accept it, as it may lead to your getting much; respect his servants, act well towards his friends, cast down your sight (eyes) from his women (sacred things), close your ears against his replies, shorten your speech (tongue) at the time of talking with him, conceal his secret in the assemblies (of people), delicately follow his desires, act advisedly in his service, collect your reason at the time of conversing with him, and trust not fortune with regard to his anger, for there is no relationship between him and you, whilst anger is a thing which may come quickly to him at any time, and

its leaping is like that of a leopard. O my son, the concealing of a secret is the preservation of character. O my son, if you desire to be strong in wisdom, do not deliver yourself to the control of women, for a woman is a state of war, and there is no peace in her; if she loves you, she consumes (eats) you, and if she hates you, she ruins you."

In *Kitāb Rabʿu'l-abrār* by az-Zamakhsharī and in the *Riḥlah* of Ibn-aṣ-Ṣalāh, (in the copy) which is in his own writing, it is related that al-Ḥasan al-Baṣrī said, "If I found a cake of bread through lawful means, I should burn it, then pound it, and then treat with it the sick." After that he said, "The sheep and goats of the desert have mixed with the sheep and goats of al-Kūfah." Abū-Ḥanīfah (once) asked, "How long does a sheep or goat live?" and having been told, "seven years," he gave up eating the flesh of sheep and goats for seven years. Al-Mubarrad says:—

"Never has desire led me to an immoral act,
But modesty and nobleness of character have rebelled against it;
Neither has my hand stretched itself to anything unlawful,
Nor have my feet ever led me to anything suspicious."

[The author here quotes from the History of Ibn-Kh., out of the biography of al-A'mash, the anecdote about Hishām b. 'Abd-al-Malik's asking al-A'mash to write on the virtues of 'Uthmān and the crimes of 'Alī.]¹

The proper name of al-A'mash was Sukaimān b. Mihrān, and he was one of the learned Followers (*at-Ṭabīʿa*). He saw Anas b. Mālik and Abū-Bakrah ath-Thaḳafi, whose stirrup he (once) held, upon which he said, "O my son, you have verily honoured your Lord!" He had elegant qualities and was a great jester; he never missed for seventy years the first *takbīrah*.² There are several anecdotes related regarding him. [The author here gives the anecdote regarding his wife, the anecdote regarding some friends that visited him when he was ill, and the anecdote regarding the saying of the Prophet about a man oversleeping himself at night.]³

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. I, p. 588. ² At a congregational prayer. *Takbīrah* = saying, "God is greatest!" ³ De Slane's T. of Ibn-Kh.'s B. D. Vol. I, p. 588.

Among other anecdotes regarding him, it may be mentioned that Ibrâhîm an-Nakha'î desired (one day) to walk with him, upon which al-A'mash replied, "If people see us together, they will say 'The blear-eyed' and the blind (are together).'" An-Nakha'î thereupon said, "What does it matter to you, if they commit a sin and we should get a reward (for it)?" But he replied, "What does it matter to you, if they should be safe (from sin) and we should be safe (from their reproach)?"

Another anecdote regarding him is that he was one day seated in a place in which there was a small channel of rain-water, and he had on him an old worn-out furred garment: a man came there and said to him, "Get up and take me across this channel;" then dragging him by the hand, he made him rise up and mounted his back, saying, "'Celebrated be the praises of Him who hath subjected this to us! We could not have got this ourselves.'"¹ Al-A'mash went on with him until he reached the middle of the channel, when he threw him down, saying, "And say, 'My Lord! make me to alight in a blessed alighting-place, for Thou art the best of those who cause men to alight!'"² Al-A'mash then came out and left the man to struggle about (in the water).

Another of these anecdotes is that a man having (once) come to ask for him, and having been told that he had gone to the mosque with a woman, he went to him and found them on the road, upon which he asked them, "Which of you two is al-A'mash?" So, al-A'mash replied, "This one," and pointed at the woman.

He wrote to one of his brothers the following lines in condolence:—

"We condole with you, not because we believe
In living permanently, but because it is an institute of the religion.
Neither would he, who is condoled with, be spared after his dead
(relation),
Nor the condoler, even if they live for a time."

He died in 147 A. H., but some say in 148 A. H., and according to others in 149 A. H..

¹ Al-Kur'ân XLIII-12. ² Idem XXIII-30.

It is also related in the same book (History of Ibn-Kh.) that when 'Abd-Allāh b. az-Zubair succeeded to the khilāfah in Makkah, he appointed his brother Muṣ'ab b. az-Zubair governor over al-Madīnah and drove out of it Marwān b. al-Ḥakam and his sons, who then went to Syria. 'Abd-Allāh b. az-Zubair continued to lead the people at the Pilgrimage from the year 64 A. H. to the year 72 A. H., but when 'Abd-al-Malik b. Marwān came to the throne (in Syria), he prohibited the people of Syria to go to the Pilgrimage (at Makkah), on account of Ibn-az-Zubair, who used to get the people to take the pledge (of allegiance) to him when they went to the Pilgrimage. The people, being thus prohibited to go to the Pilgrimage, raised a clamour, upon which 'Abd-al-Malik (re-)built the Dome of the Stone (Kubbat aṣ-Ṣakhrāh), and the people used then to stand about it on the day of 'Arafah. It is said that that was the reason of imitating the religious ceremonies due at 'Arafah (الاعريف), in the holy temple at Jerusalem and in the Egyptian mosques. It is said that the first one to establish this institution of the religious ceremonies due at 'Arafah, in al-Baṣrah was 'Abd-Allāh b. 'Abbās, in Egypt 'Abd-al-'Azīz b. Marwān, and in Jerusalem 'Abd-al-Malik b. Marwān.

When 'Abd-al-Malik slew Muṣ'ab b. az-Zubair and desired the restoration of the khilāfah, al-Ḥajjāj appeared before him and said, "I have seen in my dream that I seized 'Abd-Allāh b. az-Zubair and skinned him; appoint me therefore to fight with him." 'Abd-al-Malik thereupon sent him at the head of a numerous army composed of the people of Syria. He besieged Ibn-az-Zubair and threw stones at the Ka'bah from a catapult, upon which thunder roared and lightning blazed in the sky. The people of Syria were in consequence of it afraid, but al-Ḥajjāj exclaimed, "These are the thunderbolts of Tihāmah (Makkah), of which I am an inhabitant (son). He then stood up and himself threw stones from the catapult, upon which the thunder and lightning increased and the thunderbolts followed one another, killing twelve of his followers; the Syrians were consequently more afraid. But when the morning dawned, some more thunderbolts came down and slew some of the followers of Ibn-az-Zubair; al-Ḥajjāj therefore said, "Be firm, for what befell you has (also) befallen them." He then continued

throwing stones at the Ka'bah with the catapult, until he demolished it. They then threw at it jugs containing naphtha, which caused the screens to burn, until they were converted to ashes. Ibn-az-Zubair said to his mother, "I am afraid that I shall not be secure from being mutilated and crucified, if I am slain;" but she said to him, "O my son, when a sheep or goat is once slain, skinning it does not cause it any pain," upon which he bade her farewell and went forth away from her. He then charged the enemy, until he made them retreat to their hindmost post. In the meantime he was hit with a brick, which caused his face to bleed, and when he felt the warmth of the blood on his face, he recited:— •

"Our wounds bleed not while retreating.

But our blood drops while advancing (attacking)."

A mad slave-woman belonging to ʿĀl-az-Zubair (the household of az-Zubair), who had seen him fall, cried out, "Alas, the Commander of the faithful!" and pointed to him. He was slain on the 13th of Jumādā II in the year 73 A. H. . When the news reached al-Ḥajjāj, he fell prostrate (thankfully), and then he and Ṭāriḳ came and stood over him. Ṭāriḳ said, "Women have not given birth to any one worthier of being remembered than he," upon which al-Ḥajjāj said, "Do you praise one who rebelled against the Commander of the faithful?" He replied, "Yes, he has given an excuse for us, and if it were not for that, we should have had no excuse (in slaying him); we were his besiegers, whilst he was without a fort or any defensive works for eight months, and yet he dealt justly with us, nay, he even did favours to us every time we met together." Their conversation having reached the ears of ʿAbd-al-Malik, he held the opinion of Ṭāriḳ to be the correct one.

Al-Ḥajjāj then sent the head of Ibn-az-Zubair with a party to ʿAbd-al-Malik, who sent it on to ʿAbd-Allāh b. Ḥāzim al-Aslamī, who was at the time the governor of Khurāsān on behalf of Ibn-az-Zubair, asking him to submit himself to his authority, on the condition of his giving him Khurāsān as a means of livelihood for seven years. But Ibn-Ḥāzim said to the messenger, "Were it not for the rule that messengers are not slain, I should have ordered your head to be struck off; but eat the letter of your master." The messenger ate

it, and Ibn-Ḥāzim then taking the head and washing and perfuming it, shrouded it and buried it. Some, however, state that he sent it to the people of az-Zubair in al-Madinah, who buried it together with his body in that place. Ibn-az-Zubair's mother Asmā', the daughter of Abū-Bakr aṣ-Ṣiddīq, died in al-Madinah five days after him, being then a hundred years old.

The Ḥāfiḍ Ibn-ʿAbd-al-Barr mentions that the Karbah was shot at a second time with a catapult, when Muslim b. al-Walīd b. ʿUqbah b. Abi-Murāṭ besieged it in the reign of Yazīd b. Muʾāwiyah at the battle of al-Ḥarraḥ; Yazīd having died, Muslim returned to Syria.

(A wonderful narrative.) Muḥammad b. ʿAbd-ar-Raḥmān al-Ḥāshimī states, "I paid a visit to my mother on the day of the Feast (ʿĪd) of Sacrifice and saw with her a woman in soiled clothes. My mother asked me, 'Do you know this woman?' and I replied, 'No.' So, she said, 'This is ʿAttābah, the mother of Jaʿfar b. Yaḥyā al-Barmakī.' I then saluted her and said to her, 'Inform me some of your history,' upon which she replied, 'I shall inform you the whole, in which there is admonition for him who requires to be admonished. There was a time when such a day as this one of the ʿĪd came to me, and there used to be four hundred slave-women standing at my head, whilst I used to assert that my son Jaʿfar thwarted me (in my desires). But to-day I have come to you to ask you for two goat-skins (or sheep-skins) to use, one as an inner garment and the other one as an outer garment'; I gave her five hundred dirhams, and she used to come to us always, until death brought about separation between us." An account of the slaying of Jaʿfar will be given under the letter ج in the art. ب (جاء).

It is related in the *Sunan* of Ibn-Mājah and in the *Kāmil* of Ibn-ʿAdī, in the biography of Abū-Razīn b. ʿAbd-Allāh, out of a tradition of Ibn-ʿUmar, that the Prophet said, "The sheep and the goat are out of the animals of Paradise."

In *al-Istīʾāb* by the Ḥāfiḍ Abū-ʿUmar b. ʿAbd-al-Barr, it is related in the biography of Abū-Rajāʾ al-ʿUṭāridī that the Arabs used to bring a white sheep (or goat) and worship it, and then a wolf used to come and take it away, upon which they used to substitute another for it.

It is stated in the *Ṣunan* of al-Baihaḳī and other books that the Prophet used to dislike in a sheep or goat, when it was slaughtered, seven things, namely the penis, the two testicles, blood, the gall-bladder, the vulva, the clitoris, and the bladder. He states that the part of it he (the Apostle of God) liked most was the fore-part.

Umm-Ṣalamah said, "The Apostle of God was with me, when a goat (or sheep) entered and took a cake of bread from under a jar belonging to us; so I rose up and went to it, and took the bread from between its two jaws, upon which the Apostle of God said, 'You ought not to have seized it by the neck and squeezed it.'"

Muslim relates on the authority of Saḥl b. Sa'd as-Sâ'idî, who said that between the Prophet's place of prayer and the wall there was room enough for a goat or sheep to pass. I (the author) say that this points to its being desirable to keep close to the *sutrah*,¹ as is related also on the Prophet's authority, namely, "When any of you prays facing a *sutrah*, let him be close to it, so that Satan may not interfere with his prayer;"—so Abû-Dâwud has related it. The above tradition about the Prophet leaving enough room for a goat or sheep to pass (before him) does not contradict the tradition about the Prophet praying in the Ka'bah with three cubits of space between himself and the wall, which may possibly be to allow the person praying to repel any one passing before him, because some make the tradition about the room for the passing of a goat or sheep applicable to the standing posture, and the tradition about the three cubits of space applicable to the bowing and prostrating postures. Mâlik, however, does not mention any limit for it. Some calculate the room for the passing of a goat or sheep a span. A part of this has been already related in the art. *الجدى* and *البيده*.

(Information.) It is related in the *Ṣunan* of Abû-Dâwud and other books that a Jewess made a present of a roast goat, in which she had mixed (some) poison, to the Prophet at Khaybar. The Prophet ate some of it, and a party of his Companions also ate some of it. Bishr b. al-Barâ' b. Ma'rûr having died in consequence of

¹ A thing set up by a person praying before him as a whip, a staff, &c., in order that no living being or image may be the object next before him.

eating it), the Prophet sent for the Jewess and asked her, "What led you to do what you have done?" She replied, "I said to myself, 'If he is a prophet, it would not harm him, but if he is not a prophet, we should be rid of him.'" The Prophet thereupon ordered her to be slain, and she was accordingly slain. So Abū-Dāwud has related it, but it is a *muṣṣal* tradition; az-Zuhri did not hear anything (about it) from the lips of Jābir. What is remembered of the tradition is that the Prophet was asked, "Will you not kill her?" and he replied, "No." It has been so related by al-Bukhārī and Muslim, whilst al-Baihaqī has reconciled the two statements by saying that the Prophet did not kill her at first, but when Bishr died, he ordered her to be killed. Her name was Zainab bint al-Ḥārith b. Sallām. Ibn-Ishāq states that she was a sister of Marḥab the Jew. Māmar b. Rāshid relates on the authority of az-Zuhri that she embraced al-Islām.

At-Tirmidhī relates on the authority of Ḥakīm b. Hizām that the Prophet having sent him to buy for him a goat or sheep for a dīnār, he purchased one, and made a profit out of it of a dīnār; he therefore purchased another in its place and came with it and the dīnār to the Apostle of God, who then sacrificed it and gave the dīnār away in alms.

It is related in the *Ṣaḥīḥ* of Al-Bukhārī and in the *Sunan* of Abū-Dāwud, at-Tirmidhī, and Ibn-Majāh that the Prophet gave 'Urwah b. al-Jarḍ, or as some say, Ibn-Abī'l-Jarḍ al-Bāriqī a dīnār to purchase with it a sheep or goat. He purchased two sheep or goats, and selling one of them for a dīnār, he came (to the Prophet) with the other one and a dīnār, and informed him of what he had done, upon which the Prophet said, "May God bless you in making bargains!" After that he used to go out to the *Kundṣah* of al-Baṣrah and make large profits, so that he became one of the wealthiest men among the people of al-Kūfah. Shabīb b. Ḥarḥadah says, "I have seen (as many as) seventy horses tied in the house of 'Urwah al-Bāriqī for waging the holy war in the cause of God." 'Urwah b. Abī'l-Jarḍ has related thirteen traditions regarding the Prophet; he was the first one to become a *kāḍī* in al-Kūfah, and 'Umar b. al-Khaṭṭāb appointed him over all the *kāḍīs* of that place before Shuraiḥ.

(A wonderful narrative.) Ibn-'Adī relates on the authority of Ḥasan b. Wāḳid the butcher that Abū-Ja'far al-Basrī, who was one of the good and pious men said, "I had lain a sheep or goat on the ground for slaughtering it, when there passed (by me) Ayyūb as-Sikhtiyānī; so I threw down the knife and stood up talking with him. In the meantime, the sheep or goat sprang up, then dug a pit at the bottom of the wall, and rolling the knife (over the ground), threw it into the pit and then threw some earth (over it). Ayyūb then said to me, 'Do you not see, do you not see?' Thereupon I vowed not to slaughter any animal after that day."

(Further information.) Abū-Muḥammad 'Abd-Allāh b. Yahyā b. Abī'l-Haitham al-Muṣabbi, one of the disciples of ash-Shāfi'ī, was a pious and learned inān out of the people of al-Yaman and one of the contemporaries of the author of *al-Bayān*: among the works he composed were *Ḥitirāzāt al-madh-hab* and *at-Ta'rif jil-jikh*. It is related regarding him that people struck him with their swords, but the swords had no effect on him; he was therefore asked regarding it, and he replied, "I was reciting, "And it tires Him not to guard them both, for He is high and grand,"¹ "And He sends to you guardian angels,"² "Verily, my Lord is guardian over all!"³ "But God is the best of keepers, and He is the most merciful of the merciful,"⁴ "Each of them has pursuers (guardian angels) before him and behind him, to keep guard over him at the command of God,"⁵ "Verily, we have sent down the Reminder, and, verily, we will guard it,"⁶ "And we have guarded them (the signs of the Zodiac) from every pelted devil,"⁷ "And we made the heaven a guarded roof,"⁸ "And to preserve it from every rebellious devil,"⁹ "And guardian angels; that is the decree of the mighty, the knowing One,"¹⁰ "For thy Lord guards everything,"¹¹ "God watches over them, and thou hast not charge over them,"¹² "But over you are guardians set,—noble, writing down! they know what ye do!"¹³ "Verily, every soul has a guardian over it,"¹⁴ "Verily, the violence of thy Lord is keen!

¹ Al-Ḥur'ān II-256. ² Idem VI-61. ³ Idem XX-60. ⁴ Idem XII-64. ⁵ Idem XIII-12. ⁶ Idem XV-9. ⁷ Idem XV-17. ⁸ Idem XXI-33. ⁹ Idem XXXVII-7. ¹⁰ Idem XLI-11. ¹¹ Idem XXXIV-20. ¹² Idem XLII-4. ¹³ Idem LXXXII-10—12. ¹⁴ Idem LXXXVI-4.

Verily, He produces and returns, and He is the forgiving, the loving, the Lord of the glorious throne; the doer of what He wills! Has there come to thee the story of the hosts of Pharaoh and Thamûd? Nay, those who misbelieve do say it is a lie; but God is behind them—encompassing! Nay, it is a glorious *Kur'ân* in a preserved tablet."¹ He then said, "I went out one day in the company of a party of men, and we saw a wolf playing with a lean goat (or sheep) and not injuring it at all; when we approached them, the wolf ran away from us; so, we went to the goat (or sheep) and found tied to its neck a book containing these above verses of the *Kur'ân*." Al-Muṣabbi died in 553 A.H.

The Ḥâfiḍ Abū-Zurrah ar-Râzî states that a fire took place in Jurjân, in which nine thousand houses were burnt, and there were found in them nine thousand copies of the *Kur'ân*, out of every one of which all but the following verses were burnt:—
 "That is the decree of the mighty, the knowing One."² "And upon God let the believers rely!"³ "So think not God careless of what the unjust do."⁴ "But if ye try to number God's favours, ye cannot count them."⁵ "Thy Lord has decreed that ye shall not serve any other than Him."⁶ "(The *Kur'ân*) descending from Him who created the earth and the high heavens, the merciful settled on the throne! His are what is in the heavens, and what is in the earth, and what is between the two, and what is beneath the ground!"⁷ "The day when wealth shall profit not, nor sons, but only he who comes to God with a sound heart."⁸ "Come, ye two, whether ye will or no." They said, "We come willingly!"⁹ "And I have not created the genii and mankind save that they may worship me. I do not desire any provision from them, and I do not wish them to feed me. Verily, God, He is the provider, endowed with steady might."¹⁰ "And in the heaven is your provision and that which ye are promised. But by the Lord of the heaven and the earth! verily, it is the truth,—like that which ye do utter!"¹¹ He

¹ Al-*Kur'ân* LXXXV-12-22. ² Idem VI-96, XXXVI-38, and³ XLI-11.

⁴ Idem III-118 and 154, V-14, IX-51, XIV-14, LVIII-11, and LXIV-13.

⁵ Idem XIV-43. ⁶ Idem XIV-37 and XVI-18. ⁷ Idem XVII-24. ⁸ Idem XX-3-5. ⁹ Idem XXVI-38-39. ¹⁰ Idem XLI-10. ¹¹ Idem LI-56-58.

¹² Idem LI-22-23.

adds that if these verses are placed in any commodity, or a house, or a shop, or any thing else, God will preserve it. I (the author) say that it is a very beneficial and tried thing.

Ath-Tha'labî, Ibn-'Atfiyah, al-Kurtubî, and others relate on the authority of Sâlim b. Abî'l-Ja'd, who said, "A copy of the **Kur'ân** belonging to us was burnt, and nothing remained (unburnt) out of it, excepting the words of God, "Ay, to God affairs do tend!"¹ and a copy of the **Kur'ân** belonging to us was drowned, and everything in it was obliterated (wiped off) excepting this verse."

Our shaikh, the Imâm, one who knew God, 'Abd-Allâh b. As'ad al-Yâfi'i has informed us, saying, "I have heard from our master, the knowing one, the Imâm Abû-'Abd-Allâh Muḥammad al-Kurashî regarding his shaikh Abû'r-Rabî' al-Mâlakî as having said to him, 'Shall I not inform you of a treasure out of which you may spend (as much as you like) and which will yet not become exhausted?' He replied, 'Yes', upon which the shaikh said, 'Say, "By God, O one God! O sole one! O existing one! O beneficent one! O dispenser of riches! O generous one! O bestower of gifts! O possessor of bounty! O self-sufficient one! O satisfying one! O opener (of the gates of sustenance and mercy)! O granter of means of sustenance! O wise one! O living one! O eternal one! O merciful one! O compassionate one! O creator of heavens and earth! O one possessing glory and reverence! O affectionate one! O propitious one! Cause to blow over to me from Thee the blast of goodness, by which I may become independent of others than Thyself! "If ye wish the matter to be decided, a decision has now come to you."'² "Verily, we have given thee an obvious victory!"³ "Help from God and victory nigh!"⁴ O God! O self-sufficient one! O praised one! O creator and returner! O loving one! O possessor of the glorious throne! O doer of what Thou desirest! Grant (me) enough of Thy lawful things to make me independent of Thy unlawful things, make me independent by Thy grace of others than Thyself, and preserve me with that with which Thou hast preserved the Books of the prophets, and help me with that with which Thou helpedst the apostles. Verily,

¹ Al-Kur'ân XLII-53. ² Idem VIII-19. ³ Idem XLVIII-1. ⁴ Idem LXI-13.

Thou art mighty over all ! ” He said, ‘Whoever recites this always after every prayer, especially after the Friday congregational prayer, God will preserve him from every frightening thing, grant him help over his enemies, make him wealthy, give him the means of sustenance from where they are not expected, render his means of livelihood easy, and pay off the debt against him; even if the debts against him are as big as mountains, God will pay them off by His benevolence and generosity.’ ”

Ibn-‘Adî relates on the authority of ‘Abd-ar-Rahmân al-Kurashî, who said, “We have been informed by Muḥammad b. Ziyâd b. Ma‘rûf, who had it, from Jarfar b. Ḥasan, who had it from his father, who said, ‘We have been informed by Thâbit al-Bunânî, on the authority of Anas, who said that the Apostle of God said, “I asked God for the Most Great Name, upon which Gabriel brought it to me covered and sealed; it consists in saying, ‘O God, I ask thee in Thy Most Great Name, the concealed, the pure, the clean, the purified, the holy, the blessed, the living, the self-existent !’ ” ’ ” ‘Â‘îshah (once) said (to the Prophet), “May my father and mother be your ransom ! Teach it (the Most Great Name) to me, upon which he replied, “O ‘Â‘îshah, we are prohibited to teach it to women, children, and fools.”

(Further information.) It is related on the authority of Abû-Hurairah, who said, “While Jesus, the son of Mary, and John, the son of Zacharias, were (once) going together, they saw a wild she-goat (or ewe) in labour, upon which Jesus said to John, ‘Say these words, “Hanna (Hannah) gave birth to John, and Mary gave birth to Jesus; the earth calls thee, O young one, come forth, O young one !” ’ ” Hammâd b. Zaid states that, if these words are uttered near any woman in labour in a tribe, she will not be long in delivering by the order of God. John (Yahyâ) was the first one to believe in Jesus; they were the sons of (each other’s) maternal aunts, and the former was older than the latter by six months; John was killed before the translation of Jesus to heaven. It is related regarding Yûsuf b. ‘Ubaid as having said, “No man can say, ‘O God, Thou art my preparation in my distress, Thou art my companion in my exile, Thou art my preserver in my affliction, and Thou art the provider of my happiness !’ near a woman or a beast in labour, without

God rendering easy for her the act of delivering her young one." Some of the physicians state with regard to the properties of the cuttle-bone that, if it be hung on the person of a woman in labour, it will render delivery easy; and in the same way, if the shell of an egg be pounded fine and drunk with water, it will render delivery easy; it has been tried numerous times and found to be true.

It is said in a tradition, "A believer is like a goat or sheep that has eaten a needle (*mu'ḥārah*)," that is to say, one that has eaten in its food a needle, which has then stuck fast in its interior, and in consequence of which, the animal does not eat anything, and if it does eat, the food does not do it any good. It is also said in the same tradition, "A hypocrite is like a goat or sheep living (*rābiḍah*) between two flocks," by which the Prophet meant one that is unsettled between two flocks of goats or sheep,—neither belonging to these nor to those. *Ar-rābiḍah* also means certain angels who were sent down with Adam, and who guide those that err from the right way, so called perhaps from their remaining (on the earth). Al-Jawharī states that *ar-rābiḍah* means the bearers of evidence (الشّاهدين) or guardian angels, of whom the earth is not destitute.

(Lawfulness or unlawfulness.) It is lawful to eat it with all. If a person be directed to take a *shūt*, he may be given a small one in body or a large one, a sound one or a defective one, and a sheep or a goat, the word being truly applied to all (of them).

(Side-information.) With regard to its lawfulness as a sacrificial animal, a sacrifice is (only) an institute of the Prophet and therefore not obligatory, but it is not valid unless the animal is one of the cattle-kind (*an-na'm*). Out of sheep none makes satisfaction (as a sacrifice) but *al-judha'ah*, which is one that has completed a full year and entered upon the second year, according to the doctors of our sect, as has been already related under the latter ج in the art. الشّهداء; and out of goats none makes satisfaction but *ath-tha'nīyah*, which is one that has entered upon the third year. It ought to be a sound one and free from any defect having an injurious effect on its flesh; a lean one, or one blind of one eye, or a sick one, or a lame one, or a mangy one, or one with a broken horn, or one with its ears cut, or one born without ears, does not make satisfaction (as a sacrifice). As to one with split ears, there are two opinions;—so it is said in *al-'Ulāb*.

If a one-eyed one does not make satisfaction, much less would a totally blind one do; but as to dimness and weakness of sight in one or both eyes, it does not debar it from making satisfaction (as a sacrifice). Ar-Rûyânî states that, if a white opacity covers the pupil, destroying a part of it, if most of it is destroyed, the animal does not make satisfaction as a sacrifice, but if only a little part is destroyed, it does. With regard to night-blindness, in which the animal sees in the day but not at night, there are two opinions, the correct one being that it makes satisfaction. There is a prohibition with regard to ^{اللقول}القول, which means a mad one—one that roams about in the pasturage, but grazes only a little and becomes emaciated. As to one with an ear cut, the sacrificer has to take into consideration (certain things): if none of the defect be visible, but the pendulous part or edge of it still remains, it is truly not prohibited: al-Kaffâl, however, states that it does not make satisfaction even if a part of the ear is visible. If there be a good deal of it (cut off) in relation to the (whole) ear, it does not at all make satisfaction, and if only a little, it does not truly make satisfaction, on account of the loss of an edible part. The Imâm (al-Haramain) states that the difference between much and little is that, if there appears a defect from a distance, it is much, otherwise it is a little. Abû-Huûfîh states that, if the cut part is under a third, it is not prohibited. A mark made by branding is not against it, but some say that there are two opinions regarding it. A goat or sheep with small ears makes satisfaction, but one from the thigh of which a wolf has cut off a visibly largish piece does not make it, nor does a sheep with its tail cut off, according to our religious doctrines. A sheep or goat born without an udder, or a sheep without a tail, truly speaking, makes satisfaction, whilst a portion of either of them being cut off is like the whole of either being cut off. One with the tongue cut off does not make satisfaction, and, truly speaking, one with the genitals cut off and a castrated one make satisfaction. Ibn-Kâjj has, however, come out with a very strange thing, stating with regard to a castrated one two views and holding the view that a newly castrated one does not make satisfaction. A hornless one makes satisfaction, and so also one with a broken horn, whether the wound is healed or not. But al-Mahâmîlî has decided in *al-Lubâb* that it does not make satisfaction, as has been already stated. Al-Kaffâl states that, unless the pain caused by the breaking

of the horn has affected the flesh, it is like a mangy one, but one with the horns entire is better. A goat or sheep some of whose teeth are gone makes satisfaction.

(Information.) Al-Jawharî states that there are four dialectical forms of the word *الضحية* (sacrificial animal)¹, namely, 1 *uḍḥiyyah*, 2 *iḍḥiyyah*, pl. of both *adḍahî*, 3 *ḍaḥiyyah*, pl. *ḍaḥāyî*, and 4 *adḥâh* like *arṭâh*, pl. *aḍḥâ*, like *arṭî*. From the last one is formed *يوم الاضحية* (the Day of Sacrifice—10th of Dhû'l-Hijjah).

(Side-information.) Design (*niyyah*) is an essential condition with regard to a sacrificial animal, and it is truly allowable to entertain it (some time) before slaughtering it. If one says, "I have set aside this sheep or goat as a sacrificial animal,"—is that enough by way of specifying, whilst an intention (*kaṣd*) is short of a design to slaughter it? There are two views regarding it, the correct one being that it is not enough, for a sacrifice is only one of the institutes of the Prophet, as has been already stated, and is in itself a thing by which nearness (to God) is sought; it is therefore necessary to entertain a design (*niyyah*). The Imâm and al-Qazzâlî have, however, elected the doctrine that it is enough. If we say that it is enough, it is desirable to make the design anew.

(Side-information.) It is desirable for a person setting aside a sacrificial animal to slaughter it himself with his hand, but it is (also) allowable for him to entrust that duty to another person. It is allowable to entrust it to any person whose act of slaughtering is held in the light of being a lawful one, but it is better that that person should be a Muslim and a juriconsult, so that he may know of the proper time (for it) and the necessary conditions about it. But it is also allowable to appoint on one's behalf a person out of any people believing in a revealed Scripture. Mâlik, however, states that it is not allowable, and that what he may slaughter is only a sheep or goat for meat. Al-Muwaffâk b. Ṭâhir of the Hanbalî school states on the authority of Aḥmad in the same way.

It is desirable that a third (of the sacrificed animal) may be eaten (by the sacrificer and his people), a third given away as a present, and a third given away in charity; but in another statement it is said that a half may be eaten and the other

¹ A sheep or goat, also a camel, and a bull or cow slaughtered as a sacrifice.

half given away in charity. If, however, the sacrificer eats the whole of it together, according to our religious doctrine, he must pay a penalty of the value of the part which is sufficient for him (to give away) and which is the smallest part; but some say that he need not pay a penalty, and some others say that he must pay a penalty equal in value to the part which is desirable for him (to eat), namely, a third or a half. It is not allowable to sell any part of it or to give any part of it to the butcher as his hire, but the hire (provisions) for slaughtering must be given by the sacrificer (separately), in the same way as the hire (provisions) for reaping.

(Side-information.) Know that the learned say that the keeping of (the meat of) a sacrificed animal above three days is interdicted. With regard to the question if it is allowable to eat the whole of it, there are two views, one of them being in the affirmative; it is given by Ibn-Suraij, al-Iṣṭakhrī, and Ibn-al-Kāss and elected by Ibn-al-Wakīl on the ground that because it is allowable to eat most of it, it is allowable to eat the whole, whilst the reward (of sacrificing it) is to be obtained by (merely) the spilling (shedding) of blood with the intention of the design (قصد النية). Ibn-al-Kāss has based this opinion on *an-Naṣṣ* (the declaration of ash-Shāfiʿī). Al-Muwaffaq the Ḥanbalī has given this opinion on the authority of Abū-Ḥanīfah, but the correct one of the two opinions is that it is absolutely necessary to give away in alms a quantity sufficient in the sense of that word (الْقَصْدُ).

(Side-information.) If one says, "I have set aside this sheep or goat as an animal to be sacrificed, or as a vow," that he would sacrifice that very sheep or goat, he has lost his ownership of it and has no longer the power of using it as he pleases, by way of selling it, or making a present of it, or changing it or even a part of it; but there is a view given on the authority of the Shaikh Abū-ʿAlī, namely, that he does not lose his ownership of it, until it is slaughtered and its flesh given away in alms, the case being analogous to this:—if he says, "I bind myself to free this slave," he does not lose his ownership of him, until he actually frees him. According to Abū-Ḥanīfah, he does not lose his ownership of the sheep or goat, but it is not allowable for him to sell or change it. If he vows to free a certain slave, it is not allowable for him to sell or change that slave, though he does not lose his ownership of him. Abū-Ḥanīfah, however, states

that it is allowable⁶ for him to sell the slave and to change him. If he sells the sheep or goat, it ought to be taken back if it be in existence (at the time of sacrifice), but if the purchaser kills it or it dies while it is in his possession, he is bound to pay the price of it, from the day of taking delivery of it to the day of its death. If two men slaughter each other's animal intended for sacrifice, without each other's permission, each one of them must pay a fine equal to the difference between the prices of the two animals, in which case each animal makes satisfaction as a sacrifice.

(Side-information.) Al-Mahāmili states that one stabs in the neck (*nahr*) in the case of camels, and cuts the throat (*dhabbh*) in the case of sheep and goats, but it is allowable to stab both, camels and sheep and goats, in the neck, and to cut the throats of both, camels and sheep and goats. The place of stabbing, according to the institutes (of the Prophet) and choice, is the pit above the breast-bone (*al-labbah*), and that of cutting the throat is the lowermost part of the junction of the two jaws. In a complete cutting of the throat, it is necessary to cut the trachea (wind-pipe), the esophagus (food-pipe), and the two external jugular veins. and the least amount of cutting required to satisfy the conditions of lawful slaughtering is that the wind-pipe and the food-pipe must become visible.

•(Side-information.) If an animal intended for sacrifice gives birth to a young one, it is necessary to slaughter its young one with it, whether it has been specified or is (only) in trust (*dhimimah*) after the sacrificer's specifying it. The sacrificer may drink such of its milk as may remain after satisfying its young one;—so the Kāḍī Saʿīd al-Harawī says.

(Proverbs.) “Every sheep or goat is suspended by its (own) leg.” The first one to say it was Wakī b. Salamah b. Juhair b. Iyād, who succeeded Jurhum in the government of the Sacred House. He built a lofty palace in the lower part of Makkah and kept in it a slave-woman called Ḥazwarah, from whom the Ḥazwarah which is in Makkah is called; he placed in the palace a ladder, and used to assert that he was in the habit of ascending it to converse from it with his Lord. He used to say a great many good maxims, and the learned men of the Arabs used to say that he was one of the truthful ones. When his death drew

near, he collected his sons and said to them, "Hear my exhortation, 'Follow him who follows the right way, and relinquish him who errs; every sheep or goat is suspended by its (own) leg.'" It has now passed into a proverb, meaning that every one is rewarded according to his action. "Nor shall one bearing a burden bear the burden of another."¹

(Properties.) If the skin of a sheep or goat be taken when it is just skinned and put on a person beaten with lashes, it will benefit him and relieve his pain.

الشَّامْرَى (*ash-Shamrû*).—A young (male) domestic fowl a few days before it lays eggs:—so it is said in *al-Murassa'*. Its sobriquet is *ahû-garlû*. It is an arabicized word from (the Persian) *shâh marg*, meaning *the King of birds*.

الشَّاهِينَ (*ash-Shâhîn*).—[The gerfalcon].² Pl. *shawâhîn* and *shayâhîn*. It is not an Arabic word, but the Arabs use it. Al-Farazdak says:—

"Anger (or heat) passes not away from him quickly, nor does it become less;

Nuwairah's anger (or activity) contends with gerfalcons (*ash-*

The lines are given in a version with the word *ash-shawâhîn*.

'Abd-Allâh b. al-Mubârak says:—

- "A man opens a shop for trading in,
But you have, verily, opened for yourself a shop for religion,
Between columns—a shop without a lock to it;
You purchase with religion the property of poor people,
And have made of your religion a gerfalcon (*shâhîn*) to chase with,
But the owners of falcons (*ash-shawâhîn*) never prosper."

Some of his verses resembling these lines have been already given under the letter ب in the att. البازى. Among his other sayings is this:—"We learnt knowledge for this world, but it has led us to our leaving off the world."

¹ Al-Kur'ân VI-164. ² In Egypt *Falco lanarius*. In Palestine this name is applied to the long-legged buzzard *Buteo ferox*, the launer being called *sakr shâhîn*.

There are three varieties of *ash-shâhîn*, namely, *shâhîn* (gerfalcon), *katâmi*, and *awîki*. Truly speaking, the gerfalcon is a species of the hawk (*as-sâker*), but it is cooler and drier than it in temperament, and on that account its motion in alighting from above is a rapid one, and on that account also it pounces on its prey in a direct way, without hovering over it in circles; but it is cowardly and backward (in attacking); notwithstanding which, it is greatly addicted to chasing, sometimes on that account striking itself on the ground and dying. Its bones are harder than those of all other birds of prey, and some state that it is like its name (in nature), that is to say, (the beam of) a balance, because it is neither able to bear the slightest oversatiation nor the least degree of hunger. The best (praised) one of its kind in descriptive characters ought to be large in the head, wide in the eyes, wide in the breast, full in the upper part of the breast, broad in the middle, strong in the thighs, short in the legs, scanty in plumage, thin in the tail, and if its two wings be drawn over it, no portion of them ought to be redundant; if it be a bird of this description, it would chase the crane and other birds.

It is said that the first one to chase with it was Constantine, for whom gerfalcons used to be trained and taught to hover over him in circles when he mounted (his horse), thus shading him from the sun; they used to come down one moment and go up another moment (over him). When he mounted, they used to stand round about him, and one day it happened that he had just mounted (his horse), when a bird having sprung from the ground, one of these gerfalcons pounced upon it; so he took it and having liked it, trained it for the chase.

Its lawfulness or unlawfulness will be given under the letter **ص** in the art. **المقرر**.

[The author here gives a copy of one of the *Rasâ'il* (epistles) written by him from al-Madînah to Fâris-ad-dîn Shâhîn, consisting of a series of metaphors taken from astronomical names in his praise, which is omitted here on account of its length and its being unconnected with the subject of this article.]

The interpretation of it in dreams also will be given in the art. **المقرر**.

الشَّبَب (ash-Shabab).—A bull advanced in years (full-grown); so also *ash-shabâb* and *al-mishabb*.

الشَّبَث (ash-Shabath).¹—The spider. It is said in *al-Muhkam* that it is a certain small creeping animal having six long legs, yellow in the back and in the outer side of the legs, black in its head, and blue in its eyes. Some say that it is a certain small creeping animal having many legs, big in the head, wide in its mouth, and high in the hinder part (of its body), that perforates (rips) the ground and is the same as the animal called *shahmat-al-ard*. Pl. *ashbâth* and *shibthân*. Al-Jawharî states that *ash-shabath* is a certain small creeping thing having many legs: one ought not to call it *ash-shibth* in the sing.; the pl. is *shibthân*, like *kharab*, pl. *khirbân*.

(Lawfulness or unlawfulness.) It is unlawful to eat it, because it is one of *al-fusharât* (the creeping things of the earth).

الشِّبْثَان (ash-Shibthân).—Ibn-Kutaibah states in *Adab al-kâtib* that it is a certain small creeping animal found in sand; it is so called on account of its adhering to the thing it creeps on. A poet says:—

“The steps of *shibthân* are death to them.”

(Lawfulness or unlawfulness.) It is unlawful to eat it, because it is one of the creeping things of the earth, which cannot be eaten.

الشَّيْبَدِ (ash-Shibdi).—The scorpion. Pl. *ash-shibâdi*; so Abû-Âmr and al-Aṣmaʿî say. It is related in a tradition, “Whoever bites his *shibdi* is secure from sins,” that is to say, his tongue, meaning thereby, “he is silent and does not discuss any subject with those that are in the habit of discussing and does not sting people with it,” because one that has bitten his tongue does not speak, the tongue being here likened to the injurious scorpion.

الشَّابْرَص (ash-Shabarbas).—Like *sajarjal*. A small he-camel.

الشَّبَل (ash-Shibl).—The whelp of the lion, when it has attained the age to seek its prey.—Pl. *ashbâl* and *shubûl*.

¹ Probably *Galeodes* called in ‘Omân *bî-shabak*—*G. arabs*.

الشَّبْوَة (*ash-Shabwâh*).—The scorpion. Pl. *shabawât*. A râjiz says:—

“A scorpion has commenced to tremble

And to cover its hind part with flesh and contract itself and turn its tail.”

الشَّبُّوط (*ash-Shabbût*).—[A species of *Cyprinus* or carp.] Like *saffûd*. A certain species of fish. Al-Laith states that *as-sabbût* is a dialectical variety of the word. It is slender in the tail, wide in the middle, soft to the feel, and small in the head. The females of this species are few in number and the males many, and on that account its eggs are scanty.

Some of the fishermen state that when it gets caught in a net and is unable to get out of it, it knows that nothing but jumping would save it; it therefore draws back the length of a spear, then squeezes itself and jumps, sometimes jumping into the air a height of more than ten cubits, and thus perforating the net, it gets out of it. Its flesh is very excellent, and it is found largely in the Tigris.

الشَّجَاع (*ash-Shujâ'*), also الشَّجَاج (*ash-Shijâ'*).—A certain large serpent that jumps at a rider and (also) at a person on foot, and stands up on its tail, sometimes reaching the head of a rider. It is found in deserts.

It is related that Mâlik b. Ad-ham went out (one day) for the chase, and when he reached a barren part of the country, he became thirsty. He had a party of his followers with him, and they went in search of water, but did not succeed in getting any. So, he alighted, and a tent was pitched for him. He then ordered his followers to search for water and game; they therefore went in search of them and found a *dabb*, with which they came to him. He said to them, “Roast it, but do not cook it completely, and then suck it; perchance you may be benefited by it.” They did that. They then found a *shujâ'* which they wanted to kill, but it went to Mâlik in his tent, upon which he said, “It has sought my protection, give it therefore protection,” which they accordingly did. He and his followers then went forth in search of water, when an unknown voice from an invisible speaker addressed them thus:—

“O men, O men, you will find no water at all,

Until you urge your camels to undergo fatigue this day ;

Take the road on the right, where by the sand-hill is water,
Water which is deep and a spring which clears away disease;
And when you will have satisfied your want of it,
Give your camels to drink out of it and fill your skins with it."

He and his followers thereupon followed the direction which the voice had described to them in verse, and they came upon a deep spring, from which they gave water to drink to their camels and stored up some for themselves as travelling-provision. When they had done that, they could not see any trace of the spring; but the same unknown voice again addressed them saying :—

"O Mālik, may God cause your reward to be good on our account!
This is my parting farewell and salutation to you:
Do not withhold the doing of kindness to any one,
For if a man withholds kindness, it is also withheld from him;
Good lasts, even if a long time passes over a man's death,
Whilst he is blamed for evil while he lives."

It is related in the two *Ṣaḥīḥs*, on the authority of Jābir, Abū-Hurairah, and Ibn-Mas'ūd, that the Prophet said, "There is not a man that does not pay the poor-rate on his property but will have before him on the Day of Judgment a bald-headed (الافرع) *shujā'*, having two collections of the poisonous foam at the sides of its mouth (زبيبتان), from which he will run away, but it will follow him, until it twists itself round his neck." In the version given by Muṣṭafī it is said, "It will follow him with its mouth wide open, and when it comes near him, he will run away from it, but it will cry out to him, 'Take your treasure which you have stored up,' and when he sees that there is no escape from it, he will insert his hand into its mouth, upon which it will bite it (فدقضمها), as a stallion-camel bites (its food); it will then seize the two projecting portions of his jaw under the ears (لهزمتيه)," that is to say, the two corners of his mouth (شدقيه), "and say to him, 'I am your property, I am your treasure;' it will then recite this verse of the *Kur'ān*, "And let not those who are niggard of what God has given them of His grace, count that it is best for them;—nay, it is worse for them. What they have been niggard of shall be a collar round their necks upon the resurrection day,""

الافرع (*al-akra'*) is one, the hair of whose head has fallen off and whose head is white by reason of the poison. الزبيبتان (*az-zabībātān*)

are the two collections of foam (رِشَاتَان—*rishatân*) on the two sides of the mouth, from the great quantity of the poison (in it); there may be collections like them in the corners of the mouth of a man when he speaks much. Some say that it means the two spots in its eyes, and that the variety of serpents in which this descriptive character is found is the most malignant. Others state that they are the two canine teeth projecting out of its mouth. يَقْضُمُهَا = *it will eat it or bite it* (the hand); the action conveyed by the word الْقَضْم (al-*kādm*) is performed with the edges of the front teeth, whilst that conveyed by the word الْخَضْم (al-*khaḍm*) is performed with the whole mouth; some say that al-*kādm* is eating dry things, and that al-*khaḍm* is eating moist things.

The Arabs assert that when a man has been long hungry, a serpent appears in his belly, which they call *ash-shujāt* and *as-saḡār*. Abû-Khirāsh says addressing his wife :—

‘I turn away the serpent of my stomach (*shujāt al-baṭn*),—had you only known it !—

And render easy for others of your family than myself, the getting of food;

I drink in the evening plain cold water, and turn back,

Whilst food has a particular relish in the eyes of one living on little.”

A poet says :—

“He looked down as looks the serpent *ash-shujāt*,¹

And had he seen his way to plunging his bold canine teeth (أُفَّا), he would have bitten (struck).”

This is a dialectical peculiarity of the Beni'l-Hâriṭh b. Ka'b, namely, the retention of the *l* of the dual number in the two cases, the accusative and the genitive; it is also the rule of the Kûffis. As an example of it are the words of God, “These twain are certainly two magicians (إِنَّ هَٰذَانِ لَسَاحِرَانِ).”

(Interpretation of it in dreams.) In a dream it indicates a bold son, or a wife (woman) perfect in experience.

الشَّحْرُور (ash-Shuḥrûr).—Like *shuhûn*. A certain black bird larger than the size of a sparrow, that sings different airs;—so Ibn-

¹ When the poison is collected in its poison-sacs. * Al-Kur'ân XX-66.

Sîdah and others say. How beautiful are the lines of the Shaikh, the very learned, 'Alâ'd-dîn al-Bâjî, who died in 714 A. H. !

"Through the *bulbul*, the nightingale, and the *shuhîr*,
The heart of one who is sad and beguiled with a vain hope is
clothed with joy ;
Rise up quickly and snatch the pleasure
Which the hand of the Omnipotent has beneficently granted."

A poet has said excellently in describing it :—

"A garden, the branches of the trees in which are full of flowers, the
birds in which are singing,
With the duty of watering which the clouds are entrusted,
And over which the singing *shuhîr* has cast a shade ;
You think it to be a small black piper, whose flute is made of gold."

How beautiful is his word *usai'id*, which is the dim. of *aswad* !
Another poet has said excellently :—

"He has on his rosy cheek a mole,
Round which the violet of his cheeks encircles.
Like a *shuhîr* hiding in a thicket,
Out of fear of the bird of prey pouncing from the pupil of his eye."

Its lawfulness or unlawfulness is like that of the sparrow, which will be given hereafter.

(Interpretation of it in dreams.) In a dream it indicates a writer of a sultân possessing a knowledge of grammar and good manners ; sometimes it indicates a sagacious and eloquent son or a boy learning in a school.

شَمَّةُ الْأَرْضِ (*Shahmat-al-ard*).—A certain worm that, if a man touches it, contracts and becomes like a bead. Al-Kazwinî states in *al-Ashkâl* that it is called *al-kharâtî*, and that it is a long red worm found in moist localities. Az-Zamakhsarî states in *Rabî' al-abrâr* that it is a small worm speckled with red spots looking like a white fish, and that the hand of a woman is likened to it. Hurmus states that it is a small animal with a pleasant smell ; fire does not burn it ; it enters fire from one direction and comes out of it in another direction.

(Properties.) He who paints himself with its fat will not be injured by fire, even if he enters it. If it be taken, dried, and given

to drink to a woman in difficult labour, she will deliver immediately. Al-Kazwî states that, if it be roasted and eaten with bread, it will dissolve stone in the bladder. If it be dried and given to eat to one suffering from jaundice (or scrofula), it will take away his yellow colour. If its ashes be mixed with oil and painted on the head of a bald man, it will cause hair to grow and remove the baldness.

Its lawfulness or unlawfulness and the interpretation of it in dreams are like those of a worm (الديد). It has been already mentioned under the letter د that it is not eaten, because it is one of the filthy things.

الشَّذَا (*ash-Shadhâ*).—Dog-flies; they also light on camels. N. of unity *shadhâh*.

الشَّرَّان (*ash-Sharrân*).—Certain insects resembling mosquitoes, which cover the faces of men.

الشَّرِشِق (*ash-Shirshiq*).—The same as the green magpie (*ash-shakirrak*).

الشُّرْشُور (*ash-Shurshûr*).—Like *usfur*. A certain bird like the sparrow, of an ashy colour with some mixture of redness;—so Ibn-Sîdah says. It has been already mentioned under the letter ب that it is same as *abû-barâkish*.

(Lawfulness or unlawfulness.) It is lawful to eat it, because it is included in all the passerine birds.

الشَّرَغ (*ash-Sharg*), الشِّرْغ (*ash-Shirg*), and الشَّرَغ (*ash-Sharag*).—A small frog. It will be described in the art. الضفدع under the letter غ.

الشَّرَنْبِي (*ash-Sharanbî*).—Like *habantî*. A certain well-known bird; the Arabs of the desert know it.

الشَّصَر (*ash-Shasar*).—The young one of the gazelle; and so also *ash-shâsir*;—so Abû-'Ubaidah says.

الشَّعْرَا (ash-Sha'ra'), also الشَّعْرَا (ash-Shu'ra').—Certain blue or red flies that light on camels, asses, and dogs, causing them considerable injury. Some say that they are flies like the dog-flies.

It is related in *as-Sirah* that the believers in the plurality of gods encamped at Uhud on Wednesday, and that when the Apostle of God heard of that, he took counsel with his companions, and called 'Abd-Allâh b. Ubayy b. Salûl, whom he never used to call before, and took counsel with him too. 'Abd-Allâh b. Ubayy replied and so also did most of the Helpers, "O Apostle of God, stay in al-Madînah and do not march out to them, for by God, we have never (before) gone forth out of it to meet an enemy without the latter having obtained the desired object from us, and an enemy has never entered here against us without our having obtained the desired object from him :—how then when you are with us ! Leave them alone, O Apostle of God. If they remain, they will be in an evil plight, and if they march in here, the men will fight with them, and the women and children will throw stones at them from above them, after which, if they retreat, they will retreat disappointed." The Apostle of God was pleased with this counsel, but some of his companions said to him, "Let us march out against those dogs, so that they may not observe that we have held back from them from cowardice, and that we are weak." The Apostle of God then said, "I have dreamt of a cow in the act of being slaughtered, which I interpret to mean a good thing; and I have dreamt of the end of my sword being broken, which I interpret to indicate a defeat; and I have dreamt of my being clad in a strong coat of mail, which I interpret to mean al-Madînah. If you are of the opinion of staying in al-Madînah, do so." The Prophet himself wished that the enemy should enter the city and fight in the streets; but such of the Muslims as were not present at the battle of Badr and whom God had favoured with the hope of being present at Uhud said, "Let us go forth to meet the enemies of God." The Apostle of God therefore went inside his house and put on his coat of mail. When they saw that he had put on his armour, they said (among themselves), "Bad is what you have done ! We counsel the Apostle of God, whilst he receives a revelation." They therefore said to him, "Do what you think proper, O Apostle of God," and apologized to him.

He then said, "It does not become a prophet to wear his coat of mail and then to lay it down, until he fights (with the enemy)."

The unbelievers remained encamped at Uhud on Wednesday and Thursday, and on Friday the Apostle of God marched out against them, after saying the Friday congregational prayer with his followers. Early on Saturday morning, the middle of Shawwal 3 A.H., he reached a branch of the hill of Uhud. His followers were seven hundred in number. Placing 'Abd-Allāh b. Jubair, the brother of Khawwāt b. Jubair, at the head of the archers, who were fifty in number, he said to them, "Remain at the foot of the hill and scatter (over the enemy) showers of arrows, so that they may not be able to turn our flank, and whether we gain the victory or they, cease not from doing that, until I send you (a word), for we shall be continually victorious so long as you remain steadfast in your position."

Kuraish then advanced, with Khālid b. al-Walīd at the head of their right wing and 'Ikrimah b. Abī-Jahl at the head of their left wing, and with the women beating timbrels and singing poems. They then fought, until the battle waxed hot, when the Apostle of God took his sword and said, "Who will take this sword, give it its due, and strike with it the enemy, so that it may save us?" Abū-Dujānah Simāk b. Kharashah thereupon took it, and when he took it, he wrapped round his head a red turban and commenced to walk in an elegant and self-conceited manner, twisting about his body, upon which the Apostle of God said, "Verily, that is a walk which God hates, excepting in this place." Abū-Dujānah then clava with it the heads of the unbelievers, whilst the Prophet and his followers attacked them and broke their ranks. The followers of 'Abd-Allāh b. Jubair then shouted out, "Plunder, plunder! By God, let us go to the people and take our share of the booty." When they therefore went to them, their faces were turned away. Az-Zubair b. al-Awwām states that, when the archers saw that the general body of the enemy's army had gone away, and that their own comrades were engaged in plundering, they also advanced with the desire of obtaining some booty. When Khālid saw the small number of the archers, and that the men were busy plundering and their flank was thus exposed, he shouted out to the cavalry of the unbelievers, and then

attacked the followers of the Apostle of God from their rear and defeated them. 'Abd-Allāh b. Ḳamī'yah threw a stone at the Prophet, which broke one of his lateral incisor-teeth and his nose and wounded his face, causing him to feel very weak. His companions having in the meantime become separated from him, he stood up near a rock in order to climb it, but being attired in two coats of mail, he could not climb up; so, Talḥah sat under him, and (with that support) the Apostle of God managed to climb it, until he was firmly settled on it. Hind and the women who were with her waited (in the field of battle) and mutilated the dead, cutting off their ears and noses, so much so that Hind made necklaces of them and gave them to Waḥshī; she then tore out the liver of Ḥamzah and chewed it, but not being able to swallow it, she spat it out.

'Abd-Allāh b. Ḳamī'yah had advanced with the intention of slaying the Prophet, but Muṣ'ab b. 'Umayr, the bearer of the Apostle's standard, having repelled him from the Prophet, he (Ibn-Ḳamī'yah) killed him (instead). Thinking that he had slain the Apostle of God, he returned, saying, "I have slain Muḥammad," upon which the cry, "Verily, Muḥammad is slain," went forth. It is said that this crier was Iblīs. The men then retreated, and the Apostle of God commenced to call them to the worship of God, but only thirty men gathered together and defended him, so that they kept the unbelievers from him. The hand of Talḥah was wounded when he defended with it the Apostle of God, and an eye of Ḳatādah was wounded at that time, so that it lay hanging on his cheek, but the Apostle of God having replaced it in its proper place, it became even better than it was originally.

When the Apostle of God turned away, Ubayy b. Khalaf al-Jumāhī overtook him, saying, "I am not saved, if Muḥammad is saved;" upon which the men said, "O Apostle of God, shall not one of us turn round upon him?" He replied, "Leave him alone," until he came quite close. Ubayy used to meet the Apostle of God before that and say, "I have a mare which I feed every day on a *ḡark*¹ of *dhurah*², so that I may slay you mounted on it," and the Apostle of God used to reply, "But I shall slay you, if God wills it." When

¹ A certain measure of capacity.—See Lane's Lex. ² A species of millet—*Holcus sorghum* of Linn. .

therefore he approached him at the battle of Uhud mounted on his mare, the Apostle of God took the javelin from al-Hārith b. as-Ṣimmaḥ and shook it so violently that the followers of the Prophet (we) were scattered away from it, in the same way as the *sha'ra'* flies fly away from the back of a camel, when it shakes itself. He then gave him a stab with it in his neck, which scratched a mark on it but not a large one. Ubayy thereupon fell from his mare, bellowing like a bull and saying, "Muḥammad has killed me." His friends then carried him and took him to Karaish; his blood, however, did not flow out but collected inside, so they said to him, "No harm will come to you." But he replied, "Indeed not! If this stab was inflicted on the Rabī'ah and Muḍar (clans), it would have killed them. Did he not say, 'I shall kill you'? By God, had he (only) spat on me after those words, he would have killed me." The enemy of God remained not more than a day and died in a place called Sarif. Ḥassān b. Thābit al-Anṣārī says regarding him:—

"He had, verily, inherited deviation from the right course from his father :

Ubayy,—when the Apostle came before him to combat,—
You came to him carrying decayed bones (in your body)
And threatened him, but you were ignorant of his power."

The Apostle of God said, "The greatest torture among men is for him who slays a prophet or whom a prophet slays," because it is a well-known thing that a prophet does not kill anybody, nor does such a thing happen, unless he is the worst of men. "

الشَّعْرَاءُ (*ash-Shaḡra'*).—The eagle, so called, because its upper mandible exceeds the lower one (in length). A poet says :

"An eagle dwelling between the most difficult place in a mountain and the highest part thereof."

الشَّقْدَع (*ash-Shaḡḍa'*).—A small frog;—so Ibn-Sidāh says.

الشَّقْنَيْن (*ash-Shiḡnain*).—Like *al-pishuin*. A certain cross-breed produced between two species (of birds) which can be eaten. Al-Jāhid reckons it among the species of pigeons. Some say that it is the same as what the vulgar call *al-gamām*. Its note (voice)

1 Lane's Lex. art. شَيْق .

when cooing is like that of the musical instrument *ar-rubāb*, and there is a melancholic tone in it. Pl. *Majjānīn*. Their voices are melodious when they are mixed together. It is a part of its nature that, if the male loses its female mate, it always remains single, until it dies; and likewise the female, if it loses its male mate. If it becomes fat, its feathers fall off, and it then refuses to tread. Another thing in its nature is that it prefers seclusion. It is given to flying away from, and guarding against, its enemies.

(Lawfulness or unlawfulness.) It is lawful to eat it with all.

(Properties.) Its flesh is hot and dry, and on that account this species ought not to be eaten, unless the birds are young and such as have put forth feathers after the first feathers (*al-makhā'if*). The blood produced from its flesh is hot and dry, but a large quantity of oil improves it. The eating of its eggs with olive oil increases the sexual power. If the oil of roses be added to its mite (dung) and then a woman uses it externally (as a pessary), it will prove beneficial in pain of the womb. If one applies its blood to his generative organ, it will have an aphrodisiacal effect, and if he dies, his wife will not marry again. Among the remedies beneficial in ophthalmia and swelling of the eye is this one:—To drop into it the warm blood of a *shijānū* or the blood of a pigeon and then to place over the eye outside it cotton-wool moistened with the white of an egg mixed with some oil of roses. It is a tried and beneficial remedy.

الشَّقَّ (*ash-Shikk*).—Al-Kazwī states that it is one of the diabolical beings, having the appearance of half a human being. It is asserted that *an-nasās* is a cross-breed between a *shikk* and a human being. It presents itself to a man in his travels.

It is related that 'Alḥamah b. Ṣafwān b. Umayyah went out one night and reached a certain place, where a *shikk* presented himself to him, upon which 'Alḥamah said to him, "O *shikk*, what is there between me and thee? Put away thy sword from me into its scabbard. Wouldst thou kill one who would not kill thee?" The *shikk* replied, "Come on, and bear patiently what is decreed for you." They then struck each other and both fell down dead.

As to Shīk̲k̲ and Saṭīḥ, they were the two great soothsayers, the former half a human being having one hand, one foot, and one eye; and the latter without any bones or fingers, so that he could be folded up like a mat. They were both born on the day that Turaifah the soothsayer, the wife of 'Amr b. 'Āmir, died; she sent for Saṭīḥ on the day she died before her death, and when he was brought before her, she spat into his mouth and informed (him) that he would be her successor in the matter of her knowledge and her profession of soothsaying. His face was on his chest, and he had neither a head nor a neck. She also sent for Shīk̲k̲, and after treating him in the same way, died. Her grave is at al-Juhfah.

The Ḥāfiḍ Abū'l-Faraj al-Jawzī states that Khālīd b. 'Abd-Allāh al-Fihri was one of the children of this Shīk̲k̲.

It is related in the *Sirah* of Ibn-Hishām, on the authority of Ibn-Ishāḳ, that Mālīk b. Naṣr al-Lakhmī (once) saw a dream which terrified him; so he sent for all the soothsayers, magicians, and astrologers out of his subjects. They accordingly collected together round him, and he said to them, "I have seen a dream which has terrified me, and in consequence of which I have become frightened." They said, "Relate it to us, so that we may inform you of its interpretation;" but he said to them, "If I relate it to you, I shall not be satisfied with what you may inform me as its interpretation, nor would I believe any one in regard to its interpretation but him who knows the dream before I relate it." They then said to one another, "This, which the king desires, cannot be had from any one but Shīk̲k̲ and Saṭīḥ." When they informed the king of it, he sent (for them) a person who brought them to him. He then asked Saṭīḥ about it, and he replied, "O king, you have dreamt that you saw a skull which came out of darkness and ate up everything having a skull." The king said, "You have not at all erred; how would you interpret it?" Saṭīḥ said, "I swear by the scorpions, serpents etc. (*ḥanash*) between the two black stony tracts that the Abyssinians will invade your land and conquer all that part of the country which is between Abyan and Jurash." The king thereupon said, "O Saṭīḥ, that causes us to be painfully angry; but when will it happen, in my time or after that?" He replied, "Yes, some time after that; more than sixty or seventy years will

elapse (before it takes place); then after that, they will be slain, and some will go forth out of it fleeing?" The king asked, "Who will effect that, namely, slaying and driving them away?" He replied, "Ibn-Dhî-Yazan, who will march against them from Aden and not leave any of them behind in al-Yaman. The king next asked, "Will his sovereignty be permanent or will it come to an end?" He replied, "Yes, it will come to an end." The king then asked, "Who will cause it to come to an end?" He replied, "A pure prophet, to whom a revelation will descend from his Lord, the high." The king asked, "And out of whom will this prophet be?" He replied, "Out of the descendants (children) of Ḡālīb b. Fihir b. Mālik b. an-Naḍr; he will be the king of his people to the end of time." The king asked, "O Saṭīḥ, has time then got an end?" He replied, "Yes, on the day on which both the ancient and modern ones will all collect together, and on which the doers of good actions will be happy and the doers of evil actions will be miserable." The king then asked, "Is what you say true, O Saṭīḥ?" He replied, "Yes, by the redness of the sky after sunset, and by the darkness of the night, "And by the moon when it is at its full,"¹ what I have informed you is verily true."

The king then had Shīkk brought before him, and asked him in the same way as he had asked Saṭīḥ. Shīkk told him, "You have dreamt that you saw a skull which came out of darkness, and that it fell between a garden and a hill and ate everything having a breath (in it)." When the king heard Shīkk's words, he said to him, "You have not at all erred; how do you interpret it?" Shīkk replied, "I swear by the men between the two black stony tracts that the Ethiopians will invade your land, vanquish your women (all possessing soft fingers), and conquer that part of the country which extends from Abyan to Najrān." The king then said, "O Shīkk, by your father, that causes us to be painfully angry; but when will this happen, in my time or after me?" He replied, "Yes, it will happen some time after it; and then one having a great mission will deliver you from them and cause them to taste great humiliation." The king then asked, "Who will that one having a great mission be?" He replied, "A youth out of the youths of al-Yaman;

he will come out of the house of Dhû-Yazan." The king next asked him, "Will his sovereignty be permanent or will it come to an end?" He replied, "Yes, it will be brought to an end by an apostle who will be the last of the apostles and who will bring Truth and Justice among the people of religion and grace; he will be the king of his people till the Day of Judgment (يوم الفصل)." The king next asked, "And what is the Day of Judgment?" Shikk replied, "The day on which the persons in authority (rulers—wâlis), will be recompensed (for their actions), and calls coming from the sky will be heard by the living and the dead, on which people will be gathered together for the appointed time (of judgment), and on which the pious, the doers of good actions, will prosper." The king then asked, "O Shikk, is what you say true?" He replied, "Yes, by the Lord of the sky and the earth and of what there is between them raised and lowered, what I have informed you is true, and there will be no failure (breach) in it." It entered the king's mind as being true, on account of the agreement he found between Shikk's and Saṭih's statements. He therefore prepared the people of his house and departed with them, out of fear of the sovereignty of the Abyssinians.

It is also related on his (Ibn-Ishâk's) authority that on the night on which the Apostle of God was born, the palace of Kasrâ shook, and there fell down from it fourteen of its acroterial ornaments. Kasrâ Nushirwân thereupon became impatient, took it as a bad omen, and came to the conclusion not to keep it a secret from the leading men of his kingdom. He therefore caused to be present before him the high priest of the Magi, who was the head man of their wise men and from whom the fire-worshippers used to take the decrees in the matter of their religious law, the ordinary priests who were their *khâdis*, the attendants at the fire-temples, who were among them like the agents of the priests, and the general (*al-ishahbad*), who was the protector of their forces and the chief of their nobles. He caused to be present before him also Buzurj-mihr his minister, who was his highest wazîr, the satraps who were the guardians of the confines of hostile countries, and the governors of provinces. He informed them all of the shaking of the palace and the falling down of its acroterial ornaments. The high priest said, "I have dreamt, as if camels led horses; they crossed the Tigris and scattered themselves in the country of the Persians." At the same time, his people told him of the (sacred)

fire having become extinguished that night. This frightened him and those that were present in his assembly; they looked upon it as a great calamity, and did not see the meaning (reason) of it; they became frightened and went away from the king talking about the affair. The post then brought to Kasrâ from all his dominions the news of the extinguishing of all the (sacred) fires that night, and he received also the news that the water of the lake at Sâwah had disappeared. He therefore collected the leaders of his religion and dominion, and after informing them of all the news he had received, asked them for such explanation as they had to give regarding it. The high priest said, "As to my dream, it indicates some great event which will take place at the hands of the Arabs."

Kasrâ then wrote to An-Nurmân b. al-Mundhir, ordering him to send him the most learned man out of the Arabs in his country. So, he sent to him 'Abd-al-Masîh b. 'Amr al-Qasânî, who had lived a long life. When he approached Kasrâ, the latter asked him, "Have you any knowledge regarding what I desire to ask you?" He replied, "Let the king (first) inform me regarding that of which he desires knowledge, and if I have any knowledge of it, I shall communicate it to him." Nushirwân thereupon said, "I want somebody who would know of my case before I mention it to him," upon which 'Abd-al-Masîh replied, "This knowledge, a maternal uncle of mine, who lives in the eastern part of Syria and who is called Saṭîḥ, has." Kasrâ said to him, "Go to him;" so, 'Abd-al-Masîh went away and came to Saṭîḥ, whom he found on the point of death. He saluted him, but Saṭîḥ not having returned the salutation, 'Abd-al-Masîh spoke in a loud voice :—

"Is the chief (*qitrif*) of al-Yaman deaf or does he hear?

☉ master of enchantment, do you know who (is come) and from whom?"

Thereupon Saṭîḥ opened his eyes and said, "'Abd-al-Masîh on a strong and fleet camel (مسيح) has come to Saṭîḥ, who is on the brink of his grave (الضرع). The king of the Beni-Sâsân has sent you, on account of the shaking of his palace, the extinguishing of the (sacred) fires, and the dream of the high priest, in which he saw hardy camels leading Arab horses, crossing the Tigris, and becoming scattered about in the country of the Persians. O 'Abd-al-Masîh, when the recital of the Kūr'ân comes, and the possessor of the staff is sent,

and the water of the lake at Sāwah sinks into the earth, then Babylon will not be the place for horses to remain in, nor Syria the place for Saṭīḥ to dwell in, and the kings and queens of their (Sāsān) dynasty to the number of the acroterial ornaments will have ruled. And all that is coming, is coming !" Then Saṭīḥ died, and 'Abd-al-Masīḥ mounting his dromedary returned to Kasrā and informed him of what Saṭīḥ had said. Kasrā thereupon said, "Until fourteen of our sovereigns shall have ruled, there will be a long period (of affairs)." But ten of them ruled in four years, and the remaining number till the latter end of 'Uthmān's reign.

Bābil is Babylon in al-'Irāq, which is so called from the phrase *tabalbul al-alsun* (confusion of tongues), which occurred in it at the time of the falling of Nimrod's tower, that is to say, the difference in the languages. Ibn-Mas'ūd states that Bābil is the land of al-Kūfah; but some say that it is the mountain Dambāwand.

Kasrā was the first slain person who had (himself) retaliation on his murderer, as the Ḥāfiḍ Abū'l-Faraj al-Jawzī says in *Kitāb al-Adhkiyā'*. It happened in this way:—Kasrā was informed by his astrologers that he would be slain, and he therefore said, "I shall, verily, slay my slayer." He then took a deadly poison and placing it in a small box wrote on it, "This is a truly tried aphrodisiac; if such and such a weight of it be used, one would have erection, and be able to have sexual intercourse such and such a number of times." When his son slew him, he hastened and opened his treasures, and found that little box sealed; he then read what was written on it and said, "With this Kasrā used to fortify himself for sexual intercourse with women." He thereupon opened it and used some of it according to the directions, and died. Kasrā was therefore the first slain person who had (himself) retaliation on his slayer. It has been already mentioned under the letter *ḍ* in the art. *الذخائر*, on the authority of the *Kāmil* of Ibn-al-Āthir, that Kasrā had three thousand wives (women) and fifty thousand horses.

الشَّحَابُ (ash-Shakāḥṭab).—Like *sajarjal*. A ram having four horns. Pl. *shakāḥiṭ* and *shakāṭib*.

الشَّقْدَان (ash-Shakadhân).—The male chameleon;—so Ibn-Sîdah says. It also means (the lizards) *ad-dabb* (the mastiguer), *al-waral* (the monitor), *at-tuḥan*, and *sūmm abraṣ*, and (the serpent) *ad-dassāsah*.¹ N. of unity *shakadhah*.

الشَّقْرَاق (ash-Shakirrâk) and الشِّقْرَاق (ash-Shikirrâk)².—[The green woodpecker and the common roller.—Lane.] So it is given in *al-Muḥkam* and by Ibn-Kutāibah in *Adab al-Katib*. Al-Baṭalyūsî states in *ash-Sharḥ* that the word with a *kasrah* under the ش of الشَّقْرَاق is a form more in accordance to analogy, for the measure نَعْلَان is found in the formation of nouns, for instance, *tirmāḥ* and *shinkār*, while the measure نَعْلَان with a *fathah* is not found; he adds, “We have read the word as *shikirrâk* in *al-Ḡarīb li’l-Muṣannaf*.” Likewise al-Khalîl has mentioned it, and has stated that there are three dialectical forms of it, namely, *shikrâk*, *shakrâk*, and *shukrâk*, and that sometimes it is called *sharakrâk*.

It is a small bird, and is called (also) *al-akhyaḥ*. It is handsome, of a green colour, and about the size of a pigeon; its green is of a pleasing character, and it has blackness in its wings. The Arabs regard it as a bird of evil omen. It has winter and summer quarters and is very common in the country of the Greeks, Syria, Khurāsân, and adjacent places. It is speckled with red, green, and black spots. It is gluttonous and malicious in its nature, and steals the young ones of other birds. It always keeps itself aloof from men, and betakes itself to high hills and tops of mountains, but it hatches its eggs in cultivated and populated places in high localities, where hands cannot reach them; its nest is highly stinking.

The commentators of *al-Gunyah* and al-Jâhid state that it is a species of crows, and that by nature it is chaste in treading; it cries much for help when any bird annoys it, in which case it strikes the other bird and cries out, as though itself were the one that was struck.

¹ In Egypt *Eryx jaculus*. ² In Palestine the roller, *Coracias garrula*. In ‘Omân the Indian roller, *C. indica*, is called *dā lū*.

(Lawfulness or unlawfulness.) Ar-Rûyânî and al-Bagawî have decided it to be unlawful to eat it, on account of its being considered a filthy thing, and ar-Râfi'î¹ has copied it on the authority of as-Sai-marî. Among others who hold it to be unlawful is al-'Ijlî, the commentator of *al-Gunyah* of Ibn-Suraij, and al-Mâwardî has decided it and *al-'ak'ak'* to be unlawful in *al-Hâri* and given the reason for it that those two birds are regarded by the Arabs as filthy. That is the statement of most of the authorities, but some of the religious doctors have stated it to be lawful.

(Proverbs.) "More ominous or inauspicious than an *akhyal* (a green magpie)," which is the same as *ash-shukirrâk*.

(Properties.) If any gold be deficient in touch and be therefore melted and the contents of its gall-bladder poured over it, the gold will become of a red colour and increase in its touch, in the same manner as, if the contents of the gall-bladder of a fox be poured over it, it would become deficient in touch. If its bile be used for dyeing (hair), it will blacken it. Its flesh is hot and causes externally symptoms of heat; it is very difficult to digest, but it removes any heavy (thick) wind which may be in the intestines.

(Interpretation of it in dreams.) In a dream it indicates a handsome woman possessing beauty.

الشَّمْسِيَّة (ash-Shamsiyah).²—Abû-Hayyân at-Tawhidî states that

it is a certain species of serpent, red and lustrous; when it becomes old and is affected with pain in the eyes and becomes blind, it betakes itself to a garden facing the east, where when the sun rises, it exposes its sight energetically towards it for an hour, and when the rays of the sun enter its eyes, its blindness and darkness of vision disappear. This it does continually for seven days, by which time it finds its

¹ In some parts of 'Omân, *Coracias garrula* is called by this name. In Palestine *'ak'ak* is *Garrulus atricapillus*. In al-'Irâk *Corvus pica* is called *'ak'ak*.

² In 'Omân *ash-shamsiyyah* is the name of a certain species of lizard, *Lacerta jayakari*, which is known by this name only in some parts of it; in other parts of it, it is called *'adhrâh*, and in 'Omân Proper and on the Jabal Akhdar range, it is called *bas*.

sight to be perfect. Another kind of serpent also, when it becomes blind, seeks the green plant of fennel, which it uses as a collyrium ; it is then cured, as has been mentioned before.

الشَّقَبُ (ash-Shunqub).—Like *lanjudh*. A certain well-known species of birds.

شَهْ (Shah).—Ibn Sidah states that it is a certain bird resembling the gerfalcon (*ash-shahin*), that seizes the pigeon (as a prey), but is not the same bird (as the gerfalcon), and that it is a Persian word.

الشَّهَامُ (ash-Shahām).—The kind of goblin called *as-silāh* ; —so al-Jawharī and others say. The word *معلقة* has been already given under the letter س .

الشَّهْرَمَانُ (ash-Shahrmān ?).—A certain species of aquatic birds, having short legs, piebald in colour and smaller than *al-laklak* (the stork). In one of the books on strange things, it is said to be a certain species of birds.

الشُّوْحَةُ (ash-Shūḥah).—Ibn-aṣ-Ṣalāḥ states in *al-Fatāwā* that it is the same as the kite, which has been already described under the letter ح .

الشَّوْرِى (ash-Shawrī ?).—The hedgehog, which will be described hereafter under the letter ق .

الشَّوْشَبُ (ash-Shawshab).—The same as the louse, the scorpion, and the ant, every one of which will be described under its proper letter.

الشَّوْطُ (ash-Shawṭ).—A certain species of fish, but not the same as *ash-shabbūṭ* ; —so al-Jawharī says.

شَوَّطٌ بَرَّاحٌ (*Shawṭ barāḥ*).—The same as the jackal ;—so it is said by al-Jawharî, who adds that the fine particles which are seen floating in the light coming through an aperture (window) are called *shawṭ bâṭil*.

الشَّوَال (*ash-Shûwal*).—She-camels whose milk has dried up and udders have contracted, and who have passed seven or eight months since the time of their bringing forth. N. of unity *shâ'ilah*, the pl. being an anomalous one. From it is derived (the expression) *نشولت الناقة*, that is to say, the she-camel has become such as is termed a *shâ'ilah*. It is said in a proverb, "Two stallion-camels do not meet among she-camels that have passed seven or eight months since their bringing forth." 'Abd-al-Malik b. Marwân quoted it at the time of his slaying 'Amr b. Sa'îd al-Ashdaq, and the meaning of it resembles that of the words of God, "Were there in both (heaven and earth) gods beside God, both would surely have been corrupted."¹ Az-Zamakhsharî has mentioned this under that verse in *al-Kashshâf*. *Ash-shûwal* will again be mentioned under the letter ف in the art. *الفعل*.

شَوْلَة (*Shawlah*).—One of the names for the scorpion, which is so named, because of that being the name of the part of its tail which it raises, namely, its spine. The word for it and the subject in connection with it will be given under the letter ع.

الشَّيْخُ الْيَهُودِيّ (*ash-Shaikh al-Yahûdî*).²—Abû-Hâmid and al-Kazwînî in *Ajâ'ib al-makhlûkât* state that it is a certain animal having a face like that of a human being, a white beard, a body like that of a frog, and hair like that of a cow ; it is of the size of a calf, and comes out of the sea on the night before (of) Saturday and remains (on land), until the sun sets on the night before (of) Sunday. It hops about like a frog and then enters the water, and ships cannot overtake it.

(Lawfulness or unlawfulness.) It is included among the different species of fish, as has been already mentioned.

¹ Al-Kur'ân XXI-22. ² Forskâl gives *yahûd* as a species of *Chatodon*.

(Properties.) It is said that if its skin be placed on a gouty part, it would take away the pain in it immediately.

الشَّيْذُمَان (ash-Shaidhumān).—The wolf, which has been already described under the letter ذ .

الشَّيْصَبَان (ash-Shaiṣabān).—The male ant.

الشَّيْع (ash-Shayʿ).—Like al-baṭṭ. The whelp of the lion, which has been already described in the art. الْأَمَد under the letter ا .

الشِّيم (ash-Shīm).¹ —A certain species of fish. A poet says :—

“ Say to the vile ones out of Azd. ‘ Do not boast
Of ash-shīm, al-jirrith,² and al-kaʿad.³ ’ ”

الشَّيْح (ash-Shaiḥ).—Like ad-daigam. The male of hedgehogs. Al-Aṣḥā says :—

“ If the reasons for enmity between us become stronger,
You will, verily, go away from me on the back of a hedgehog.”

Al-Aṣḥāʿī says that ash-shaiḥ is the same as as-sīlāh.

Abū-Dhuʿaib al-Hudhalī the poet states, “ When we heard the news of the Apostle of God being ill, I felt much grieved and remained awake, thinking the night to be the longest one; neither would its darkness clear away nor would its light show itself; I remained measuring its length until the time of early dawn, when I slept, upon which an unknown voice said to me :—

“ A great calamity has befallen al-Islām,
Between the date-palms and the fortified houses:
The Prophet Muḥammad is dead, and our eyes
Are shedding tears for him in drops.”

¹ Most probably what is called in Maskat and on the coast of ‘Omān generally as-ṣīḥ (n. of un. ṣīmah)—*Caranx cramenophthalmus*. ² A species of eel, the generic name for which in Maskat is al-muzaḥḥ, ³ *Cybius commersonii*.

Thereupon I jumped up from my sleep in fright and looked at the sky, when I saw none of the stars but *Sa'd adh-Dhâbîh*¹. I interpreted it to mean the slaughter which would take place among the Arabs, and I learnt (from it) that the soul of the Apostle of God was seized by the angel of death or that he had died of his disease. So, I mounted my she-camel and went, and when the morning came, I wanted something to draw an omen from. I saw that a male hedgehog (*shaiham*) had seized a serpent, which kept winding itself round its body, and that the former bit it, bit by bit, until it ate the whole of it. I drew an omen from it, and said (to myself) that the male hedgehog meant grief, and the winding of the serpent the turning away of the people from the truth and their rebelling against the successor of the Apostle of God. I then interpreted the eating of the serpent by the hedgehog to mean the success of the successor of the Apostle of God in that affair. I stirred my camel, until when I came to al-Qâbah, I drew an omen from a bird, which informed me of the death of the Apostle of God. A raven then presenting its right side to me croaked, which also gave me the same information as the previous omen. I then sought refuge with God from the evil which had presented itself to me on the road. I proceeded to al-Madînah, where there was a clamour of crying, like the clamour of the pilgrims when they say the *talbiyah*² in the state of *ihrâm*. I asked, 'What is the news?' and was told that the Apostle of God had died. I then went to the mosque and found it empty; so, I went to the house of the Apostle of God, but found its door closed. I was told that he was lying dead and covered over with a piece of cloth, and that his household were alone with his dead body. I next asked as to where the people were, and was told that they were in the shed of the Beni-Sâ'idah, whither they had gone to the Anşâr (Helpers). I went then to the shed and found Abû-Bakr, 'Umar, Abû-'Ubaidah b. al-Jarrâh, and a party of Kuraish there. I saw that the Anşâr had among them Sa'd b. 'Ubâdah and also some poets, namely, Hassân b. Thâbit and Karb b. Mâlik. I went to the side of Kuraish. The Anşâr then spoke, and long were both the discourse and the reply. Then spoke Abû-Bakr, and to God be attributed the goodness of him as a man who does not lengthen

¹ Two stars in one of the horns of Capricornus. For further explanation, see Lane's Lex. art. *سعد*. ² Saying, "At Thy service, &c."

his speech and knows the places of distinguishing what is true and what is false in discourse! By God, he spoke such words as none could hear without following him and inclining towards him. Then spoke 'Umar in a manner less eloquent than that of Abû-Bakr, and he then said to Abû-Bakr, "Stretch out your hand, I shall take the pledge of allegiance to you." Abû-Bakr then stretched out his hand, and 'Umar took the pledge to him, and the people then took it. Abû-Bakr then returned, and I returned with him. I was then present at the prayer which was said over the body of the Prophet, and also at his burial."

أَبُو شُبْقُونَةَ (*abû-Shubkûnath*).—It is said in *al-Mufaṣṣa* that it is a certain species of bird found with asses and cattle; it eats flies.

الصُّوَابَةُ (*as-Su'ābah*).—[A nit]. An egg of a louse. Pl. *su'āb* and *si'bān* which latter is pronounced by the vulgar without a *hamzah* as *si'bān*, but the correct form is with a *hamzah*. Ibn-as-Sikkât states that the word is used thus, *فِي رَأْسِهِ صُوَابَةٌ*, pl. *si'bān*, with a *hamzah*, and *قَدْ صُنِبَ رَأْسُهُ* = *his head abounded with nits*, with a *hamzah*. Al-Jāhid states that Iyās b. Mu'āwiyah says that *as-si'bān* are the males of the louse, which is one of those animals whose males are smaller in size than their females, like the white falcons (*az-zarārīk*) and hawks (*al-buzāh*), the latter being the females of the former; but what he has mentioned is not true.

Khaitamah b. Sulaimān relates in his *Musnad*, at the end of the twenty-fifth chapter, on the authority of Jābir b. 'Abd-Allāh, that the Apostle of God said, "Scales will be placed on the Day of Judgment, wherewith will be weighed, good and bad actions; he whose good actions will overbalance his bad actions by the weight of a nit will enter Paradise, and he whose bad actions will overbalance his good actions by the weight of a nit will enter the fire of Hell." The Prophet was thereupon asked, "O Apostle of God, what about those whose good and bad actions will be equal?" and he replied, "They will be the occupants of the wall between Paradise and Hell (اعراف). "They cannot enter it (Paradise) although they so desire."¹

(Lawfulness or unlawfulness.) Ash-Shāfi'ī states that the lawfulness or unlawfulness of nits is the same as that of the louse for one in the state of *ihrām*; if he happens to kill any of them, it is desirable that he should give in alms, even if it be a mouthful. It is stated decisively in *ar-Rawḍah* that they are the eggs of lice, as has been mentioned by al-Jawharī and others. It has been already mentioned in the art. *السلحفة البحرية* that combing hair with a comb made of tortoise-shell has the effect of removing nits, on account of a peculiar property in it.

¹ Al-Kur'ān VII-44.

(Proverbs.) "He counts things like nits, when there are in his (own) eyes things like a jar." Al-Maydānī states that it is applied to one who blames another for a little thing, when there are many faults in himself. Ar-Riyāshī says:—

"O you who blame me for my form,
Do you find fault with anything in yourself?
How can you see the mote in your friend's eye,
And forget the mote in your own eye, which is a large one?"

الصَّارِخ (as-Ṣāriḫ).—The domestic cock.

Al-Bukhārī, Muslim, Abū-Dāwūd, and an-Nasā'ī relate, on the authority of Masrūk, who said, "I asked 'Ā'ishah regarding the practice of the Apostle of God, and she replied, 'He used to love the continual doing of good actions.' I then asked her, 'What time did he use to pray?' and she replied, 'When he used to hear the cock (as-ṣāriḫ), he used to rise up to pray.'" An-Nawawī states that as-ṣāriḫ here means the cock by a general agreement on the part of the learned, and that it is so called, on account of its crying out much at night. Abū-Hāmid states in *al-Iḥyā'* that that time is a sixth of the night and not less than it.

الصَّافِرِيَّة (as-Ṣāfirīyah), called also الصَّفَّارِيَّة (as-Ṣaffārīyah).¹—A certain well-known bird of the passerine kind; its peculiar characteristic is that, when the night approaches, it betakes itself to a branch of a tree, suspends its feet from it, hangs down its head, and then keeps on crying out the whole night, until the morning dawns and day-light shows itself. Al-Ḳazwīnī states that it cries out, out of fear of the sky falling over it. Another authority states that it is the same as *at-tunacūwī*, which has been already described under the letter ت; if it has a nest, it constructs it like a pouch (purse), and if it has no nest, it suspends itself from branches in the manner we have described.

(Lawfulness or unlawfulness.) It is lawful to eat it, because it is a species of the passerine birds.

¹ In Lane's *Lex.* this word is given as الصَّافِرِيَّة.

(Proverbs.) "More cowardly and more confused than a *ṣāfir*." As to the proverb, "There is no whistler (*ṣāfir*) in the house," Abū-'Uбайдah and al-A-ma'î state that the meaning of it is in the sense of the measure مفعول به (one to be called by whistling), in the same way as the expressions "مأدائق" and "مراكم" mean (respectively) "water poured forth" and "a hidden secret." Other authorities, however, state that it means, *there is no one in the house to whistle*.

(Interpretation of it in a dream.) A *ṣāfir* in a dream indicates confusion (perplexity), concealment, and trusting oneself on the support of powerful men, out of fear of an enemy, because it is said in the proverb, "More confused or perplexed than a *ṣāfir*," as has been already mentioned.

الصَدَف (as-Ṣadaf). —[Shell-fish]. It is a species of marine animals.

It is related in a tradition of Ibn-'Abbās that, when it rains, (pearl-oyster) shells open their mouths; they are the covering of pearls. N. of un. *ṣadafiah*. *As-ṣawādif* are camels that come to other camels which are already at the drinking-trough and wait at their rumps, watching for the departure of the drinkers that they may go in. In this sense a *rājiz* says :—

"The expecters, the hangers behind, *as-ṣawādif*."

(Properties.) The property of a pearl is that it removes palpitation, expels biliousness, clears the blood of the heart and the liver, and brightens the sight, for which last purpose it is mixed in collyriums. If it be melted, until it becomes of the consistence of a tremulous liquid, and then with it patches of *alplius* be painted, it will remove them at the first application, without any necessity of another application (of it).

As to a dream about pearls, it may be interpreted in several ways; they may indicate boys and girls, and sons, riches, and good words. He who dreams of having bored a straight hole through a pearl will explain the *Kur'ân* correctly. He who dreams of having an unstrung pearl in his hand may rejoice with the good news, of getting a boy, if he has a pregnant wife; but if he has not a pregnant wife, he will come to be in possession of a slave-boy, on account of the words of God, "And round them shall go boys of theirs, as though they were

hidden pearls.”¹ He who dreams of having extracted a pearl and sold it, will forget the *Qur’ān*; if he sells it without extracting it (from the shell), he will become firm in his actions among men. He who dreams of scattering pearls, and of people picking them up, will preach to people, and his preaching will be of service to them. He who dreams of having a pearl in his hand may rejoice with the good news of his getting a male child, but if he has no wife who is pregnant, he will purchase a slave-girl, and if he is unmarried, he will marry. He who dreams of having taken so many pearls out of the sea that they can be measured out and weighed with large scales, will obtain immense wealth from a man who is connected with the sea. *Jāmāsb* states that he who counts pearls in a dream will meet with trouble, and he who is given pearls (in a dream) will obtain happiness. A necklace of pearls indicates a beautiful and handsome woman, and sometimes a necklace of pearls indicates a matrimonial tie.

(Properties.) *Al-Ḥazwī* states that a (pearl) shell used as a poultice, is useful in gout and rheumatism. If it be rubbed with vinegar, it checks hemorrhage from the nose. The animal in it is useful in a dog-bite. In its burnt state used as a dentifrice, it brightens the teeth, and used as a collyrium it is beneficial in ulcers in the eye; if it be applied over a place in an eyelid in which there is a redundant growth of hair, after extracting the hair from it, it will prevent hair from growing on it again; it is (also) useful in burns from fire. If a clean piece of it be tied to the body of a child, it will cut its teeth without pain. Another authority states that, if a shell inside which the animal moves about, having a covering on the top resembling a stone, be rubbed to a fine powder and sprinkled on the face of a sleeping person, he will remain quiet and not move about for a long time, which is a safer thing than cannabis (for that purpose). As a remedy for checking epistaxis, a shell may be taken, then rubbed fine together with opopanax, and used as a poultice over the nose.

(Interpretation of a shell in a dream.) He who dreams of having a shell in his hand will turn away from a thing he has

¹ *Al-Ḥur’ān* LII-24.

determined upon and cancel his determination, whether it be a good or bad one.

الْعَدَى (*as-Ṣidā*).—[The owl.] A certain well-known bird. The Arabs assert that it is formed out of the head of a slain person, and that it cries out in his head, if his blood has not been avenged by retaliation, saying, "Give me to drink, give me to drink," until his slayer is slain. On that account, it is also called *sādī* and *sādī*, meaning a *thirsty one*. It is the male of the owl, and the pl. is *asḍā*. It is called *ibn-jabal*, *ibn-tūd*, and (pl.) *banāt-raḍwā*.

Al-'Adabbas al-'Abdī states that *as-ṣadā* is a certain flying thing [cricket], that creaks at night and hops and leaps (or flies); it is considered by the people to be the locust *al-jundab*, but it is *as-ṣadā* (a cricket); and as to *al-jundab* it is smaller than it.

As-ṣadā (an echo) also means the voice that returns from a voice, when it is uttered and when it finds something to obstruct it. The lines of the lover of Lailā al-Akhyaliyah are already given under the letters ب and ج (Vol. I, p. 347). An echo is a voice that returns to one from mountains and other things. Abū'l-Maḥāsin b. ash-Shawwā' says beautifully regarding a person who could not keep a secret:—

"I have a friend who speaks nothing
But slander and absurd things;
Out of men he is the one most resembling an echo;
If one tells him of a thing, he repeats it immediately."

One says, "صم صداة = *his echo became dumb or he perished, or may he perish!*" and "صم الله صداة = *may God cause his echo to become dumb!*" that is to say, "*May God destroy him!*" for, when a man dies, the echo does not hear anything from him to respond to. In this sense is the saying of al-Ḥajjāj to Anas b. Mālik, "I mean you.—May God cause your echo to return no sound (become dumb)!"

It is related, on the authority of 'Alī b. Zaid b. Jadān, that Anas having paid a visit to al-Ḥajjāj b. Yūsuf ath-Thaḳafī, the tyrant, the destroyer, the latter said to him, "O you scoundrel, you old constant mover about in intrigue—now with Abū-Tarāb, another time with Ibn-az-Zubair, another time with Ibn-al-Ash'ath, and still another time with Ibn-al-Jārūd,—I swear, by God, that I shall, verily, strip you in the way that the lizard *dabb* is stripped, and pull you

away in the way that a lump (clot) of gum is pulled away, and drag you away in the manner that the branches of the *salamah* tree are dragged together after being tied, for beating the leaves off them : a wonder on the part of those evil-doers, the misers, and apostates !” Anas thereupon asked him, “ Whom does the Amīr mean ? ” Al-Ḥajjāj replied, “ I mean you.—May God cause your echo to become dumb ! ”

‘Alī b. Zaid states that when Anas went away from him, he said, “ I swear, by God, that were it not for my son, I would have given him a proper reply. ” He then wrote to ‘Abd-al-Malik b. Marwān, complaining of the treatment he had received at the hands of al-Ḥajjāj. ‘Abd-al-Malik thereupon wrote a letter to al-Ḥajjāj, and sent it to him by Isma‘īl b. ‘Abd-Allāh b. Abī-l-Muhājir, the enfranchised slave of the Beni-Makhzum, who proceeded (with it) to al-Ḥajjāj. He first, however, went to Anas and said to him, “ The Commander of the faithful considers al-Ḥajjāj’s treatment of you, a great and serious affair, but I assure (advise) you that nobody is equal to al-Ḥajjāj in the estimation of the Commander of the faithful. He has written to him to come to you, but I am of opinion that you should go to him, and he will apologize to you, and you will come away from him after receiving an honourable treatment from him and with an appreciation on his part of your proper worth. ” He then went to al-Ḥajjāj and gave him the letter of ‘Abd-al-Malik, upon reading which his face fell, and he commenced to wipe the perspiration off his face, and to say, “ May God pardon the Commander of the faithful ! I had not thought that he would reduce me to this state. ” Isma‘īl said, “ Al-Ḥajjāj then threw the letter to me, and thinking that I had read it, said, ‘ Let us go to him, ’ that is to say, to Anas, upon which I said, ‘ No, but he will come to you : —may God render your state propitious ! ’ I then went to Anas and said to him, ‘ Let us go to al-Ḥajjāj. ’ He thereupon came, and al-Ḥajjāj welcomed him and said, ‘ O Abū-Ḥamzah, you were in a hurry with your reproof, for my treatment of you was not the result of rancour ; but the people of al-‘Irāk do not like that God should have sovereignty over them so as to stand as evidence (against them). Notwithstanding this, I desired that the hypocrites and transgressors out of the people of al-‘Irāk might know that when I attacked you, it was an easier thing (for me) to do so, in regard to them, and that I could be quicker with them. We

cherish good feelings 'towards you, such as would please you.' Anas replied, 'I was not in a hurry with my reproof, until all the people got an opportunity (to laugh at me) and not only a few select ones, and until you called us, whom God has called Helpers, evil-doers. You allege that we are misers, when we are those that were generous to them (the Refugees). You allege that we are hypocrites, when we have followed the house (of the Prophet) and the Faith from before. You allege that you have adopted me as a means of access to the people of al-'Irâḳ by holding as lawful in respect of me what God has declared as unlawful for you, but between us and you God is the Judge. He is the one to be most pleased with a subject of approbation and the one to be most displeased with a subject of disapprobation; upon Him depends the recompense of men and the reward of their actions, "that He may punish those who do evil for what they have done, and may reward those who do good with good."¹ Verily, by God, had the Christians, notwithstanding their belief in a plurality of gods and their infidelity, seen a man who had served Jesus only one day, they would have honoured and venerated him; how then does the fact of my having been in the service of the Apostle of God for ten years not secure that for me? If we receive kindness from you, we shall thank you for it; but if we have the reverse of it, we shall wait patiently until God gives us relief." Isma'il said that the letter of 'Abd-al-Malik to al-Ḥujjāj was as follows: "You are a man whose affairs have risen to a high pitch, so as to overwhelm you, until you have exceeded your proper measure. By God, O you, the son of one who used to stuff her vagina with the stones of raisins (*al-mustafrimah*), I have thought of biting you with the teeth, in the manner that lions bite foxes, and of striking you vehemently with the hand such a stroke that you would wish that you were straitened for your exit out of your mother's womb. The news of your treatment of Anas b. Mālik has reached me, and I think that you wanted to try the Commander of the faithful, to find out if he possesses any spirit, so that if otherwise, you would proceed further. May the curse of God rest on you and your ancestors, narrow in the eyes with scanty hair on the eyebrows, and slender in the shanks! You have forgotten the position of your ancestors at at-Ṭā'if, and the

mean and ignoble state in which they were, when they used to dig wells in the watering-places with their hands and to carry stones on their backs. When this, my letter, reaches you, and you will have read it, do not cast it from your hand, until you meet Anas in his house and apologize to him; otherwise the Commander of the faithful will send you one who will drag you upside down, until he takes you to Anas, who will then decide your case. The Commander of the faithful is not ignorant of your news; "to every prophecy is a set time, and in the end ye shall know."¹ Do not act against the letter of the Commander of the faithful, but honour Anas and his son; otherwise I shall send you one who will expose your faults and give cause to your enemy to rejoice over your affliction. And salutation to you!"

Anas died in 91 or 92 or 93 A. H. at al-Baṣrah, and was the last of the Prophet's Companions to die there.

الصَّرَاح (as-Ṣarrâkh).—Like *kattân*. The peacock, which will be described under the letter ط.

مَرَار اللَّيْلِ (Ṣarrâr al-lail).—[The cricket]. The same as *al-judjud*, which has been already given under the letter ج. It is larger than *al-jundab*, and some of the Arabs call it *as-sadû*.

الصَّرَاح (as-Ṣurrâh).—Like *rummân*. A certain bird known to the Arabs; it is eaten.

المَصْرَد (as-Ṣarad).²—Like *ruṭab*. Abû-Amr b. as-Ṣalâh states that it is a word with none of the letters bearing a dot, of the measure of *jural*. Its sobriquet is *abû-kathîr*. It is a certain bird about the size of the sparrow, that preys upon sparrows. Pl. *sirdân*;—so an-Nadr b. Shumail says. It is parti-coloured, has a large head, and is found among trees; it is half white and half black, with a large beak and large toes; it is not seen anywhere but among

¹ Al-Kur'ân VI-66. ² In 'Omân and W. Palestine the shrike—*Lanius fallax* or *L. aucheri*. It is called in 'Omân *ṣarad* and also *bû-siraid*.

date-palms and trees, and nobody is able to seize it. It is of an evil disposition and greatly given to keeping aloof (from men). It feeds on flesh. It has several modes of whistling ; it whistles for every kind of bird it wants to prey upon, in its own way, and thus calls the birds of that kind near it ; when they collect round it, it pounces upon some of them, and having a strong beak, when it pecks one of them, it splits it lengthwise immediately and eats it ; this is always its habit. Its places of habitation are trees and the tops of forts and castles.

(Information.) The Imâm, the very learned, Abû'l-Faraj al-Jawzî has copied in *al-Mud-hish*, with regard to the words of God, "And when Moses said to his servant, 'I will not cease until I reach the confluence of the two seas, or else I will go on for years.'"¹ from Ibn-'Abbâs, ad-Dahhâk, and Muḥâtîl, who said that, when Moses had learned soundly the Pentateuch and knew what was in it, he said to himself, "There has not remained on the earth anybody more learned than myself," without, however, speaking to anybody about it. He then saw in a dream that God had as though opened the flood-gates of the sky, until all that was between the east and the west was drowned. He then saw a pipe on the sea in which was a *ṣuradah* ; it used to go to the water which had drowned the land, and carry it in its beak and then throw it into the sea. When the Speaker with God (Moses) woke up, he was frightened with the dream. Gabriel then came to him and asked him, "O Moses, why do I see you sorrowful?" upon which he informed him of the dream. Gabriel said, "You alleged (to yourself) that you comprehended all the knowledge, and that nobody remained on the earth more learned than yourself. But God has a servant who can impart to you some knowledge out of his knowledge, like the water which the *ṣuradah* carried in its beak and threw into the sea." He said, "O Gabriel, who is this servant?" and he replied, "Al-Khiḍr b. 'Amîl, out of the offspring of at-Tayyib," meaning thereby Abraham the Friend (of God). He then said, "Where am I to seek him?" and Gabriel replied, "Beyond this sea." He then asked, "Who will

¹ Al-Ḥur'au XVIII-69.

guide me to him?" and Gabriel replied, "Some of your provisions for the journey."

They said that owing to Moses' eager desire to meet al-Khiḍr, he did not (even) appoint his substitute in the tribe, but went away immediately (after him). He accordingly said to his servant (young man) Yūsha' b. Nūn "Will you be my help?" and he replied, "Yes," upon which he said to him, "Go and fetch for us provision for the journey." So, Joshua went and brought some cakes of bread and an old salted fish. They two then proceeded to the sea and waded through mud and clay, and were fatigued and weary, until they reached a rock projecting into the sea beyond the sea of Armenia, which was called the rock (fort) of protection (Kal'at al-ḥirs). They came to it, and Moses then went away to perform the partial ablution for prayer; then jumping over a place, he found one of the springs of Paradise in the sea. He performed ablution with the water out of it, and as he returned his beard was dripping with water. Now Moses had a good beard, and nobody had a beard better than his. As he shook his beard, a drop (of water) out of it fell on that salt-fish, whilst the water of Paradise does not fall on any dead creature without its being restored to life; so, that fish revived and jumping into the sea went away, its course in the sea becoming a free and dry one. Now Joshua had forgotten about the fish he had brought. "When they had passed by, he said to his servant, 'Bring us our dinners, for we have met with toil from this journey of ours.'" ¹ He then mentioned to him the affair of the fish, upon which Moses said, "That is what we want." They therefore returned, retracing their steps, upon which God ordered the water through an inspiration, and it accordingly became solid and a free course up to the height of Moses and that of his servant; the fish then proceeded before them, until it came out on land, its course becoming for them a beaten path upon which they walked. A voice from heaven then cried out to them, "Leave off the beaten path, for it is the road of the devils, leading to the throne of Iblīs, and take the road on the right hand." They therefore took the road on the right

¹ Al-Kur'ān XVIII-61.

hand, until they reached a large mountain, near which was a place for prayer. Moses said, "How beautiful is this place! It ought to belong to the pious servant (of God)." They had not waited long when al-Khiḍr came and proceeded to that place and spot. When he stood on that spot, it became agitated into one of a green colour. They (Ibn-ʿAbbās, ad-Ḍaḥḥāk, and Muḵāṭil) stated that he is named al-Khiḍr, because directly he stands on a white spot it becomes green. Moses said to him, "Salutation to you, O Khiḍr!" and he replied, "Salutation to you, O Moses, O prophet of the Beni-Isrāʾīl!" Moses therefore asked him, "Who informed you as to who I am?" and he replied, "He who guided you to my place informed me of it." Then there occurred of their affair what took place and what the great Qurʾān has related. Mention has already been made about them under the letter ح in the art. **الْحَوَرُ**, where we have copied the difference of opinions in respect of al-Khiḍr's name, his pedigree, and his prophetic mission.

Al-Kurṭubī states that this bird is called *as-surad as-sawwām*. We are informed in the *Murjam* of ʿAbd-al-Ḡanī b. Ḳanī, on the authority of Abū-Ḡaliḍ Umayyah b. Khalaf al-Jumāhī,¹ who said, "The Apostle of God having seen me with a *surad* on my hand, said, 'This was the first bird to fast.'" It is (also) related in one version that it was the first bird to fast on the day of ʿĀshūrā (the 10th of al-Muḥarram). The Ḥāfiḍ Abū-Mūsā has also extracted it in the same way, but the tradition is, like the name of the authority (for it), a difficult one (*ḡalīl*) to comprehend. Al-Ḥākim states that it is one of the traditions fabricated by the slayers of al-Ḥusain. ʿAbd-Allāh b. Murāwiyah b. Mūsā has related it on the authority of Abū-Ḡaliḍ, who said, "The Apostle of God having seen me with a *surad* on my hand, said, 'This was the first bird to fast on (the day of) ʿĀshūrā.'" It is, however, a false tradition, and the relaters of it are unknown persons.

¹ I find the following marginal note in one of the copies:—"In some of the copies instead of ʿAbd-al-Ḡanī the name of ʿAbd-al-Bāḳī is given, and instead of Abū-Ḡaliḍ Umayyah, the name is given as Abū-Ḡaliḍ Muslim b. Umayyah, and in some Salamah b. Umayyah."

(Information.) It is said that, when Abraham went forth from Syria to build the (Sacred) House, there were with him the swift wind (*as-Sakīnah*) and a *ḡurād*, the latter to guide him to the spot and the former to point out the measurements (extent) of it. When he reached the spot of the House, the *Sakīnah* (swift wind) stopped there, and cried out, "Build, O Abraham, over the extent of my shadow." A party of the commentators of the Qur'ān state that God created the spot on which the House is situated two thousand years before creating the earth; there was a white foam on the water, and the earth was spread underneath it. When God sent Adam down to the earth, he felt lonely and complained (of it) to God, who then sent down to him the edifice in heaven corresponding to the Ka'bah (الْبَيْتُ الْمَعْمُورُ), which was built of a ruby out of the rubies of Paradise and had two gates of green emerald, the eastern and western gates. God placed it on the spot of the Sacred House and said to Adam: "O Adam, I have sent down to you a House that you may circuit it, in the same way as my throne is circuited, and that you may pray near it, in the same way as prayers are said near my throne." God then sent down the Black Stone, the whiteness of which was (then) greater than that of milk, but which subsequently became black by the touch of the menstrual blood in the Time of Ignorance. Adam then proceeded walking from India to Makkah, and God appointed for him an angel to guide him to the House. Adam thereupon performed the pilgrimage and observed the ceremonies of it; when he had finished doing that, the angels met him and said, "May your pilgrimage have been sinlessly performed! O Adam, we have, verily, performed pilgrimage to this House before you by two thousand years." It is related that Adam performed forty pilgrimages, going from India to Makkah walking, and that the House remained in that condition till the time of the Flood, when God raised it up to the fourth heaven and sent down Gabriel, who hid the Black Stone in Mount Abū-Ḥubais to preserve it from being drowned.

From that time to the time of Abraham the spot of the House remained vacant, and then after his son Ishmael was born to him, God ordered him to build a house in which His name might be remembered. Abraham thereupon asked God to point out to him the

spot for it, and God sent to guide him to the spot of the House, *as-Sakinah* (swift wind), which means a violent wind (*khajāj*) with two heads and resembling a serpent. Some say that *al-khajāj* means a violent wind, shining, glistening intensely, having a head like that of a cat, a tail like its tail, two wings of pearls and emeralds, and two eyes with rays (of light) in them. 'Ali said that it means a violent shining wind, with two heads and a face like that of a human being.

God ordered Abraham to build (the House) where *as-Sakinah* would settle; he therefore followed it, until they (two) reached Makkah, where *as-Sakinah* environed the spot of the House, as a serpent environs (a thing). This is what 'Ali and Ḥasan have stated; but Ibn-'Abbās has said that God sent a cloud of the size of the Ka'bah, which kept on going, and in the shade of which Abraham kept on walking, until it took him to the honoured Makkah, where it stopped at the place of the Great House, upon which a voice out of it cried out to Abraham, "Build on the place shaded by it; do not exceed it or fall short of it." Some, however, state that God sent Gabriel, who guided him to the spot of the House, and others say that his guide was a *surad*, as has been mentioned before.

Abraham used to build, and Ishmael used to bring stones to him. He built it out of five mountains—Mt. Sināi, Mt. Zibā (near Jerusalem), Mt. Libanus, which are mountains in Syria, and Mt. Ararat, which is a mountain in Mesopotamia, the foundations being built by them two out of the stones of Mt. Ḥirā', which is a mountain in Makkah. When Abraham reached the spot of the Black Stone, he said to his son Ishmael, "Bring me a beautiful stone which may prove to be a mark for the people;" so, Ishmael brought him a stone, but Abraham said, "Bring me a better one than this." Ishmael therefore went to look for one. In the meantime Mt. Abū-Ḳubais cried out, "O Abraham, I have with me a deposited trust for you, take it," upon which he took the Black Stone and placed it in its spot.

Some say that the first one to build the Ka'bah was Adam, and that it was ruined, and all traces of it were lost at the time of the

Flood ; then God showed it to Abraham, who built it up, which is the meaning of the words of God, "And when Abraham raised up the foundations (أَسَادَ) of the House,"¹ that is to say, laid its foundations, sing. *أَسَدٌ*, but al-Kisā'i states that it means its walls.

(Lawfulness or unlawfulness.) It is truly speaking unlawful to eat it, on account of what the Imām Aḥmad, Abū-Dāwud, and Ibn-Mājah have related, and what 'Abd-al-Ḥakḥ has confirmed on the authority of Ibn-'Abbās, namely, that the Prophet has prohibited the killing of the bee, the ant, the hoopoe, and *as-surad*, the prohibition to kill it being a proof of its unlawfulness, and also on account of the Arabs taking an evil omen from its voice and its appearance. Some, however, state that it can be eaten, because ash-Shāfi'i has declared the payment of a penalty for it by one in the state of *iḥrām*, if he kills it, to be obligatory;—so Mālik says. The Imām, the very learned, the Kāḍī Abū-Bakr b. al-'Arabī says that the Prophet prohibited the killing of it, because the Arabs used to take an evil omen from it : he therefore prohibited the killing of it to remove from their minds what was fixed in them as a belief in its being of an evil omen, and not because it is unlawful. Al-Abbādi has also mentioned it in *at-Ṭabaḳāt*.

(A wonderful anecdote.) Maṣṣūr b. al-Ḥusain al-Ābī has related in *Nathr ad-durar* that a son of a Badawi having gone on a journey and returned, the father asked him, "What did you see on the road?" He replied, "I went once to the water-skin to drink, upon which a *surad* cried out, 'Leave it, or you are not my son ;' so I left it ; then after a time, feeling thirsty, I went to it a second time, but the *surad* cried out, 'Leave it, or you are not my son ;' so I left it again ; and then after that, my thirst having increased, I went to it a third time, upon which the *surad* cried out, 'Cut it lengthwise with your sword, or you are not my son,' and I accordingly cut it." The father then asked him, "Did you see the serpent in it?" and he replied, "Yes," upon which the father said, "God is most great !"

¹ Al-Ḥur'ūn II-121.

He states that a son of a Badawî having gone on a journey and returned, the father said to him, "Inform me of what you saw on the way." He replied, "I saw a bird on a shillock, and a *ḡural* said to me, 'Make it fly away, or I am not your father;' so I made it fly away." The father next asked him, "What next?" and he replied, "It alighted on a tree, upon which the *ḡural* said, 'Make it fly away, or I am not your father;' so I did accordingly." The father then asked, "What next?" and he replied, "It then alighted on a stone, upon which the *ḡural* said, 'Turn the stone over, or I am not your father;' so I did that." The father thereupon said, "Give me my share of what you found under it." There was a treasure-trove under it which his son had taken, and so the son gave him his share of it.

(Interpretation of it in a dream.) In a dream it indicates a hypocrite, one who exhibits submissiveness on his part (in religion) during the day, and commits unlawful actions at night. Some say that it indicates a high-way robber, one who amasses much wealth and does not mix with anybody.

¹¹ (*as-Ḥarsar*),¹ called also *as-Ḥarsâr*.—A certain animal having in it some resemblance to a locust, that leaps and creaks with a fine sound, mostly at night, on which account it is called *ḡarrâr al-lail* (cricket). It is a species of *bandûṭ warlûṭ* and has no wings. Some say that it is the same as *al-juljud* (cricket), and it has been already mentioned that al-Jawharî has given the meaning of *al-juljud* as *ḡarrâr al-lail* (cricket). Its place is only known by following its voice. Its places of habitation are places of moisture, and its colours are diversified, some being of a black colour, some of a blue colour, and some of a red colour. It is *al-jundab* (large locust) of deserts and barren places.

(Lawfulness or unlawfulness.) It is unlawful to eat it, on account of its being considered foul.

¹ Forskål gives the name *ḡarḡur* for the Egyptian cockroach—*Polyphaga* (*Blatta*-Forsk.) *ægyptiaca*.

(Properties.) Avicenna states that mixed with wild caraway it is beneficial in piles, tremors, and poisons of vermin. If it be burnt, rubbed to a fine powder, and added to antimony, and then used as a collyrium, it sharpens the sight, and if it be used as a collyrium mixed with the bile of a cow, it is beneficial in a watery running from the eye.

القَصْرَاف (as-Ṣarṣarāf).—A certain well-known smooth fish.

الصَّغَف (as-Ṣaḡf) ¹—A certain small bird. Pl. *shif*.

الصَّغَوَّة (as-Ṣaḡwah).—A certain bird out of the smaller kind of passerine birds, with a red head. Pl. *ṣaw*. In *Kitāb al-ʿAgn* and in *al-Muhkam* they are said to be small passerine birds.

Aḥmad relates in *Kitāb az-Zuhd* regarding Mālik b. Dīnār that he used to say, "There are likenesses among men, as there are varieties among birds: as a pigeon goes with a pigeon, a duck with a duck, a *ṣaw* with a *ṣaw*, and a crow with a crow, so also a man goes with one of his own kind (likeness)."

[The author here gives some of the verses of the Kāfi Aḥmad b. Muḥammad al-Arṣājānī. The last two lines in one of the verses are so arranged that they may be read backwards without altering the position of the words or sense.]²

[The author then quotes from Ibn-Kh.'s B. D. what passed between al-Imād and the Kāfi al-Fāḍil with regard to similar phrases, which can be read backwards without altering words or sense, and also the lines recited by al-Imād while they were one day together in the cavalcade of the Sultān.]

Al-Imād died on the 1st of Ramaḍān 597 A. H. at Damascus and was buried in the cemetery of the Ṣūfis. Al-Fāḍil died on the 7th of Rabi' II, 597 A. H. at Cairo and was buried at the foot of Mt. al-Muḳaṭṭam.

Its lawfulness or unlawfulness, properties, and interpretation in a dream are the same as those of sparrows or passerine birds.

¹ The author gives it as-Ṣaḡb, which is evidently a mistake. ² De Slane's T. of Ibn-Kh.'s B. D. Vol. I, pp. 135, 136. • Idem Vol. III, p. 303.

(Proverbs.) “Weaker than a *ṣa‘wah*,” in the same way as is said, “Weaker than a *waṣ‘ah*.”

الصَّافَرِيَّة (as-*Sufârîyah*).—The bird called by the name of *at-tabashîr*, which has been already described under the letter ت.

الصَّفَر (as-*Safar*).—The Arabs of the Time of Ignorance used to believe in the existence of a serpent in the belly sticking to its *sharâsîf* (cartilages of the ribs), that word meaning the sides of the ribs which are over the belly. It is called *as-safar*; when it moves, a man becomes hungry, and it hurts him when he is hungry; it transgresses; but al-Islâm has cancelled that belief.

Muslim relates on the authority of Jâbir, Abû-Hurairah, and others that the Prophet said, “There are no transmission of a disease such as mange or scab from one to another by its own agency (*‘adwâ*), no auguration (of good or evil—*tiyarah*), no owl (of the dead man—*hâmûh*), no serpent in the belly (*safar*), and no goblin (*gûl*).” The meaning of *‘adwâ* is what one fancies of the transmission of a disease, such as mange and scab and other diseases, from a person having it to another person by social intercourse or other causes. It is related in an authentic tradition that a Badawî having said to the Prophet, “You have said that there is no transmission of disease; how then, if a mangy camel gets among the sound ones, the latter are found affected?” The Prophet replied, “Who gave the disease to the first one?” He removed from his mind the imagination about the transmission of disease (by itself) and informed him that it is God who is the causer (of it). Under the letter ا in the art. الأَمَد, a tradition about a leper, resembling this one has been already given. The meaning of *at-tiyarah* will be given hereafter under the letter ط. As to *as-safar*, there are two explanations about it, one of them being that the meaning of it is the postponement by the Arabs (of the Time of Ignorance) of holding sacred the month of al-Muharram to the month of Safar, being the *nasi‘* (embolism of a month) which they used to practise;—so Mâlik and Abû-Hanîfah say. The other explanation is that it means the

serpent, in which the Arabs used to have a belief, as has been mentioned before. The Imām an-Nawawî states that this is the correct explanation, upon which all the learned are agreed, and that Muslim has given it on the authority of Jâbir, the relater of the tradition ; he depends upon it. But both this and the first explanation are possible, the belief in both the *sajars* being a false one and without any foundation.

العَفْرِيدِ (*as-Sifrid*). — Like *ibid.* Al-Maydânî has copied from Abû-'Ubaidah to the effect that it is a certain bird out of the ignoble kind of birds. It is said in a proverb, "More cowardly than a *sifrid*." A poet says :—

"You see him like a lion in the time of peace,
But in a battle he is more cowardly than a *sifrid*."

Al-Jawharî states that *as-sifrid* is a certain bird which the vulgar call *abû'l-malih*. It is stated in *al-Murassa'* that *abû'l-malih* is the sobriquet of the partridge (*al-kahj*), the nightingale, and a certain small bird called *as-sifrid*, which is like the sparrow : it is included in the general class of passerine birds.

الْمَقْرُ (*as-Sakr*). — [The hawk]. The bird with which one hunts or catches game :—so al-Jawharî says. Ibn-Sidah says that *as-sakr* is any bird that preys or catches game, out of the birds called *al-buzâh* and *ash-shawâhîn*. Pls. *aşkur*, *sukar*, *sukûrah*, *sikâr*, and *sikûrah*. Sibawaih states that *î* is added in a plural of this kind for giving stress as in *burûlah*. Fem. *sakrah*. *As-sakr* is the same as *al-ajdal* : it is also called *al-kaţîmî*. Its sobriquets are *abû-shijâ'*, *abû'l-ashwâ'*, *abû'l-hamrâ'*, *abû-umr*, *abû-umrân*, and *abû-iûân*.

Aḡ-Nawawî states in *Sharḥ al-Muḥadḍḥah* that Abû-Zaid al-Anṣārî al-Marwazî has said that the birds called *al-buzâh*, *ash-shawâhîn*, and others (like them), that prey or hunt (game), are called *sukûr*, sing. *sakr*, fem. *sakrah*, and *zakar* by conversion of م into ز, and also *sakr* by conversion of م into س. As-Saidalânî states

¹ Called in 'Omân *sufrid*—*Crex pratensis*.

in *Sharḥ al-Mukhtaṣar* that there are three variations in the case of all words having a م and a ق in them, as *al-buṣṣāʿ*, *buṣṣāʿ*, and *al-buṣṣāʿ*, but Ibn-as-Sikkīt denies it in the case of the word *basāʿ*, saying that it means *it became long or tall* : God has said, "And the tall (بَاسَاتٍ) palm trees,"¹ that is to say, *raised high*.

Aḥmad relates in his *Musnaḥ*, "Ḳaḍīḥ has informed us, saying, 'Yakḥūb b. 'Abd-ar-Raḥmān b. Muḥammad b. 'Amr b. Abī-'Amr has informed us, on the authority of al-Muṭṭalib, who had it on the authority of Abū-Hurairah, that the Prophet said, "(The prophet) Dāwud was a very jealous man, and therefore, whenever he went out, he used to lock up (all) the doors of the house, so that nobody could go in to his people, until he returned. He went out one day, and the house was locked up (as usual) : in the meantime his wife, having gone to look after the house, found a man standing in the middle of it. She therefore asked those that were in the house, 'Whence did this man enter, whilst the house is locked up? Verily, by God, we shall be disgraced!' Dāwud then came, and, finding the man standing in the middle of the house, asked him, 'Who are you?' upon which he replied, 'I am he who is not afraid of kings and is not restrained (from entering) by means of curtains.' Dāwud thereupon said, 'Then by God, you are the angel of death. Welcome to the order of God!' He then remained in his place until his soul was seized. When his body was washed and shrouded, and the business (of preparing the body for burial) was finished, the sun shone upon his body : so, Sulaimān said to the birds, 'Shade over Dāwud,' upon which they so much shaded over him, that the earth became dark to Sulaimān. He thereupon said to the birds, 'Draw in your wings, wing by wing.'" Abū-Hurairah stated, "The Apostle of God then commenced to show us how the birds did that by contracting his hand." "That day the hawks with long wings (*al-Madrahīyah*) overpowered in shading him."'" The Imām Aḥmad is the only one who has extracted this tradition ; his authorities are excellent, and the men on whose authority it is related are trustworthy. The meaning of فَاَبْتَغَاهُ هُوَ لَمْ يَلْزَمِ الْمَضْرَحِيَّةَ is that the

hawks with long wings overpowered in shading him that day ; sing. *maḍraḥi*. Al-Jawharī states that it means, *a hawk having long wings*, which meaning is rendered plain and distinct by what Wabb b. Munabbih has related, namely, that the Prophet said, “The people assembled round Dâwud’s bier and sat in the sun on a hot day ; the persons that accompanied his bier that day were forty thousand monks with woolen hooded cloaks over them, beside other men, and as they felt the heat, they called out to Sulaimân to construct over them a protection (from the sun), on account of their suffering from the heat. Sulaimân thereupon went out and called the birds, which having answered his call, he ordered them to shade over the people. They therefore arranged themselves so close to one another from all the sides that all the wind was cut off, and the people were very nearly dying from the sultriness of the weather. They therefore complained to Sulaimân of the sultriness, upon which he went forth and called out to the birds, saying, ‘Shade the people only on the side of the sun and keep away from the side of the wind,’ which they accordingly did, so that the people were in the shade, and the wind also blew over them. That was the first (wonderful) thing of the kingdom of Sulaimân they saw.” •

(Information.) Ad-Dahhāk and al-Kalbî state that David ruled, after his slaying Goliath, for seventy years, that the Beni-Isrâ’îl had never been united under one king, excepting under David, and that God caused to be united in him the kingly and prophetic offices, which were never before his time united in one man, but the kingly office used to be in one tribe and the prophetic in another : that is the meaning of the words of God, “And God gave him the kingdom and wisdom.”¹ Some say that it means knowledge with action, and that every one that knows and acts may be said to have wisdom given him. Ibn-Abbās states that David was the strongest one out of the kings of the earth in sovereignty ; thirty-six thousand men used to watch his (prayer-) niche every night. That is the sense conveyed by the words of God, “And we strengthened his kingdom.”² Muḳāṭil states that Solomon was a

•
1 Al-Kur’ân II-252.

2 Idem XXXVII-19.

greater king and more judicious than David, and was thankful for the blessings of God, whilst David was more devoted to divine worship than he. David died when he was a hundred years old; the age of Solomon when the kingdom came into his hands was thirteen years, and he died when he was fifty-three years of age.

The hawk is one of the four birds of prey (*al-jawâriḥ*), namely, the hawk (*as-saḥr*), the white falcon (*ash-shâḥin*), the eagle (*al-ʾakāb*), and the falcon (*al-bâʾi*); they are also described as the animals of prey (*as-sibāʾ*), the animals trained to hunt (*ad-dawâri*), and the birds that contract their wings in order to alight (*al-kawâsir*). There are three species of the hawk, namely, the (common) hawk, *kawinj*, and *ju'ya*. The Arabs call any bird that preys on or seizes game, excepting the vulture and the eagle, a *saḥr*, and they call it also *al-akdar*, *al-ajdal*, and *al-akhḡal*. It holds among the birds of prey the same position that the mule does among beasts, because it endures fatigue more patiently, puts up with coarse food and hurt more quietly, is more easily tamed, and is more forward in attacking all the birds out of the crane and others. Its constitution or temperament is cooler and moister than that of all the birds of prey that have been hitherto described, and for this reason it can be trained to chase the gazelle and the hare, and cannot be trained to chase birds, for they escape it. It is quieter in its nature, quicker in associating with men, and more contented than the falcon. It eats the flesh of quadrupeds; and on account of its cold temperament, it does not drink water, even if it has to remain a long time without it, and for that reason it is described to have a stinking and fetid mouth. As a natural characteristic of it, it may be mentioned that it does not betake itself to trees or tops of mountains, but dwells in caves, caverns, and fissures in mountains. The hawk has two palms to its (two) feet (hands), and so has a beast of prey two palms to its (two) forefeet (hands), because it prevents with their aid anything which it has seized (from escaping).

The first one to hunt with it was al-Ḥârith b. Murâwiyah b. Thawr, and the reason of his taking to it was that, having one day come across a hunter who had pitched his net for catching sparrows,

he saw that a hawk darted down on a sparrow and commenced to eat it. Al-Hârith was surprised at it and ordered it to be taken ; it was then placed in a house, and a person to feed, train, and teach it chasing was appointed to look after it. While one day it was with him, and he was going on, a hare suddenly appeared, upon which the hawk flew to it and seized it. In consequence of it, al-Hârith's astonishment increased, and the Arabs adopted it after him (as a bird of chase).

The second variety or species of hawks is *al-kawinj*, which holds the same relationship to *as-sakr* as *az-zarrak* does to the falcon (*al-bizâ*) ; only that it is hotter (in temperament) than it, and on that account lighter than it in its wings, and less stinking than it ; it catches game out of the game of water and is unable to catch a young gazelle.

The third species is *al-qu'qu'*, which the people of Egypt and Syria call *al-jalam*, on account of the lightness of its wings and their quickness (in flying), and because *al-jalam* (shears) is a thing to cut with. It is a small bird with a short tail, and its temperament, in comparison with that of the sparrow-hawk (*al-bâslak*), is cold and damp, for it is more patient in its nature and more sluggish in its movements ; it does not drink water unless compelled by necessity, as the sparrow-hawk does, but it is more stinking than the sparrow-hawk. Its temperament, in comparison with that of the common hawk, is hot and dry, and on that account it is bolder than the hawk. It is said that the first one to train it and to hunt with it was Bahrâm-gor, and the cause of his taking to it was that, having seen a *qu'qu'* attacking a lark, then deluding it, rising and falling with it, and not leaving it, until it had seized it, he was astonished with it and ordered it to be taken ; he then trained it and chased with it. An-Nâshi says, giving a description of it :—

"A trained and active *qu'qu'*,

As though its two eyes at the time of examination were really

Two carnelian ring-stones placed in a pouch."

Abû-Nuwâs says descriptively of it :—

"He goes out in the morning, while yet the morn is in its darkness,

Like the edge of the full-moon at the time of its setting (returning),

With a *yu'yu'* which would please him who sees it ;
 Among *ya'd'yi* (hawks) there is no *yu'yu'* like it ;
 Of a blue colour, its eyes deceive it not ;
 Were a hunter only to see what it sees,
 He would ransom it with his mother and purchase it ;
 That is what God has given us as a favour,
 Blessed be God who has guided it rightly ! ”

(Information in the matter of polite accomplishments.) The Imâm, the very learned, at-Turtûshi relates in *Sirâj al-Mulûk*. on the authority of al-Fadl b. Marwân, who said, “ I asked the ambassador (messenger) of the King of ar-Rûm (the Greeks) regarding the conduct of their king, and he replied, ‘ He has bestowed unsparingly of his beneficence and drawn his sword, so that the hearts (of men) are drawn to him out of desire and out of fear ; the obtainment of gifts has rendered easy (to bear) the grief of an exemplary punishment ; both hope and fear are tied together in his hand.’ I then asked him, ‘ How is his justice ? ’ and he replied, ‘ He redresses grievances, restrains the wrong-doer, and gives every one having a right his due ; the subjects are in the two states of happiness and satisfaction.’ I then asked him, ‘ What is his respect (dread) among them ? ’ and he replied, ‘ It is pictured in their hearts, and eyes are closed towards him.’ The ambassador of the King of Abyssinia saw me listening attentively to him and paying attention to him ;—the ambassadors were in the habit of taking their quarters with me ;—he therefore asked his interpreter, ‘ What is it that the Rûmî ambassador has been saying ? ’ and he replied, ‘ He has been describing their king and his conduct.’ He then spoke to his interpreter, who said to me, ‘ The Abyssinian says that their king is one possessing patience and moderation when it is in his power (to punish), forbearance at the time of anger, and power at the time of contention for a victory ; he is ready with a punishment when crimes are committed ; he has, verily, clothed his subjects with the goodness of his happiness and subdued them with his rigorous punishment ; they see him like the seeing of the new moon in imagination, and fear him with the fear of death as a punishment ; his justice is sufficient for them, and his power of subjugation protects them ; jesting does not serve him, nor does unmindfulness deceive him ; when he gives, he

does so copiously, and when he punishes, he causes pain. The people are of two kinds, either hoping or fearing; the hoper is not disappointed in his hopes, nor is the fearing one distant from destruction.' I then asked him, 'In what feeling of respect (dread) do they hold him?' and he replied, 'Eyes do not raise their lids towards him, nor do the eye-balls make their pupils follow him, as though his subjects were birds over whom are fluttering chasing hawks.' I related these two things to al-Ma'mûn, who asked me, 'O Faḍl, what is their value (price) in your estimation?' upon which I replied, 'A thousand dirhams.' He said, 'Their value in my estimation is more than that of the khilāfah. Do not you know the saying of 'Alī, "The value of every man is what he knows."?' Do you know of any preachers or orators that know to describe any of the rightly directed and guided regents (khalīfahs) of God like this?' I replied, 'No.' He then said, 'I order to be given to them two, twenty thousand dinārs as an advance, and I make a promise between myself and them (to give them more) on their return; for, were it not for the rights of al-Islām and its people, I should consider the giving to them of (all) the contents of the public treasury as short of what they deserve.'"

Al-Faḍl b. Marwān had administered the oath of allegiance on behalf of al-Murtasim (to the people) at Bagdād, while the latter was in ar-Rūm with al-Ma'mûn. Al-Murtasim therefore calculated on his support in it and appointed him his wazīr; but he became independent in the affairs of the state, so that the khilāfah was al-Murtasim's only in name and al-Faḍl's in reality. It is related that al-Faḍl having one day taken his seat for the administration of public affairs, and the memorials of the people having been presented to him, he saw among them a piece of paper on which were written these lines:—

"You have acted inordinately like the Pharaohs. O Faḍl b. Marwān, take warning:

Before you were al-Faḍl, al-Faḍl, and al-Faḍl—

Three princes who have now gone their way,

And whom fetters, imprisonment, and murder have destroyed.

You have acted among men tyrannically,
And will hereafter suffer as those three before you did." ¹

The writer meant (by the three al-Faḍls) al-Faḍl b. Yahyà al-Barmakī, al-Faḍl b. ar-Rabīʿ, and al-Faḍl b. Sahl. Al-Murtaṣim used to order gifts to be given to his boon companions and his singer, but al-Faḍl did not use to carry out the order, on which account al-Murtaṣim bore rancour against him and turned him and the people of his house away, appointing in his place Muḥammad b. ʿAbd-al-Malik az-Zayyât. Al-Faḍl was a person of blameworthy qualities; so when he was turned away, the people were rejoiced (over his fall), so much so that one of them said regarding him:—

"Verily, the soul of al-Faḍl b. Marwân is crying over him,
For there is none known to cry over him among men.
He, verily, befriended the world, withholding its good (from others),
But has now parted from it, a cruel tyrant.
Let him and all those like him go to the fire of Hell!
For what thing of his we miss, are we to grieve?"

When al-Murtaṣim turned away al-Faḍl b. Marwân, he said, "He disobeyed God in his obedience to me, and God has therefore given me power over him." Al-Murtaṣim then took his wealth, but did not do any harm to his person. Some, however, say that he took from his house a million dinârs, and household furniture and utensils worth another million dinârs, and imprisoned him for five months, after which he set him at liberty. He served after that several other khalîfahs, and died in 250 A.H. One of his sayings was, "Oppose not your enemy while he is facing you, for his facing you will aid him against you, and attack him not when he has turned his back, for his turning away has given you what would be enough for you in his case." ²

(Further information, also in the matter of polite accomplishments.) It has been already alluded to in the epistle which I have given in the art. الشاهين, in reference to the saying of Abû'l-Hasan ʿAlī b. ar-Rûmî in his poem in which he says:—

¹ See also De Slane's *T. of Ibn. Kh.* B. D. Vol. II, p. 476. ² This saying may also be translated thus, "Do not oppose your enemy in his state of prosperity, for his prosperity will help him against you, and do not oppose him in his state of adversity, for his adversity is enough for you."

“ This is Abû’s-Şakr, the unique one in his laudable actions,
 Out of the offspring of Shaibân, in the place where the lote-tree
 and the mimosa flourish.
 He is, as if he were the sun in his lofty mansion
 Over men, and not (mere) fire over a mountain.”

The poet intends by *al-bayj* his lofty palace, and as he has likened him to the sun, he has likened his palace to the mansion (of the sun). The poet’s object was to produce something more beautiful than the following lines of al-Khansâ’ with regard to her brother Şakhr :—

“ Verily, with Şakhr, guidance in the right direction is perfect,
 As if he were a mountain on the top of which is fire.”

Our shaikh Shams-ad-dîn Muḥammad b. al-Imâd has said, “I have not come across the biography of Abû’s-Şakr, or the date of his death. His father was a cousin of Ma’n b. Zâ'idah ash-Shaibânî, and one of the leaders of the army of the Commander of the faithful, Jarfar al-Manşûr. He was appointed to rule over glorious dependencies and to govern magnificent provinces, and died before the year 180 A.H. . He (the father) and his son Abû’s-Şakr, who is alluded to in the words of Ibn-ar-Rûmî in the above lines, “ In the place where the lote-tree and the mimosa flourish,” used to live in the desert, those being trees found in the desert. Abû’s-Şakr was a governor of some of the provinces on behalf of al-Wâthik Hârûn b. al-Mutaşim and after him, his son al-Muntaşir : he lived till the reign of al-Muttaqid and that of his son al-Murtamid. A residence in the desert is what the Arabs take a pride in. The following are some of his lines :—

“ The lighters of a desert-fire on high ground,
 • Bee me not townsmen, whilst among townsmen there is no glory.”

I have not seen any other lines of his.”

Abû’l-Ḥasan b. ar-Rûmî died in Bagdâd in Jumâdâ I. in the year 283 A. H., but there is a difference of opinion with regard to it. The cause of his death, according to what Ibn-Kh. and others relate, was that al-Kâsim b. ‘Ubaid-Allâh, the wazîr of al-Muttaqid, being afraid of his satires, secretly instigated Abû-Firâs, who gave him a poisoned biscuit to eat. When he became aware of his having been poisoned,

he rose up, upon which the wazîr said, "Where are you going?" and he replied, "To the place you have sent me to." The wazîr said, "Give my salutation to my father;" but he replied, "My way does not lie in the direction of the fire of Hell." He then remained (ill) for some days and died.

(Lawfulness or unlawfulness.) It is unlawful to eat the hawk, on account of the general prohibition for eating any animal having a canine tooth among the beasts of prey, and any animal having a talon among birds. Aş-Şaidalânî states that there is a difference of opinion with regard to the definition of the term, the beasts and birds of prey (*al-jawâriḥ*), some saying that it means any animal that wounds game with a canine tooth or a talon or a claw, and others saying that they are the same as preys (*al-kawâsib*). Ibn-Abbâs states that *al-jawâriḥ* are the same as the wild animals that hunt or chase (*aş-şarâ'id*), which definition refers to the meaning of preying (*al-kash*). All the beasts and birds of prey (*al-jawâriḥ*) are unlawful with us, on account of the general prohibition mentioned above; but Mâlik holds the doctrine of their being lawful, stating that whatever there is no Kūr'anic text against is lawful, and one of his disciples has gone even beyond it, extending lawfulness to the dog, the lion, the leopard, the bear, the ape, and other animals, and has said with regard to the domestic ass that it is (only) disapproved, and with regard to the horse and the mule that they are unlawful, arguing on the strength of the words of God, "Say, 'I cannot find in what I am inspired with anything unlawful for the taster to taste; unless it be dead (of itself), or blood that has been shed, or the flesh of swine,—for that is a horror—or an abomination that is consecrated to other than God. But he who is forced, not wilfully nor transgressing,—then, verily, thy Lord is forgiving and merciful.'"¹ Ash-Shâfi'î has refuted this argument by saying, "that is to say, out of such animals as you were in the habit of eating," as it (the verse) does not convey the meaning of permission with regard to what they were not in the habit of eating and of considering as good, in the same manner as it is not correct that

the words of God, "but forbidden you is the game of the land while ye are on pilgrimage,"¹ apply to what was unlawful before, but it is true only with regard to such animals as are generally chased.

(Proverbs.) "More offensive in the odour of the mouth (*akhlaf*) than a hawk," the word *akhlaf* being derived from *khalûf*² of the mouth, which means an alteration in its odour. In the same sense is the saying of the Prophet, "Verily, the odour of the mouth (*khalûf*) of a fasting man is sweeter, in the estimation of God, than that of musk." A dispute having occurred between the Shaikh Abû-Amr b. as-Salâh and the Shaikh 'Izz-ad-dîn b. 'Abd-as-Salâm, as to whether this sweetness of odour is meant to be both in this world and the next one, or specially only in the next one, the latter said that it is meant to be in the next world only, on account of the saying of the Prophet, according to the version given by Muslim, namely, "By Him in whose hand the soul of Muḥammad is, the odour of the mouth of a fasting person will be sweeter in the estimation of God than that of musk, on the Day of Judgment," whilst the Shaikh Abû-Amr b. as-Salâh said that it is meant to be both in this world and the next one, pointing out many things in support of it. Among them he mentioned what is given in the *Musnad* of Ibn-Hibbân, who was one of our religious doctors, juriconsults, and relaters of traditions, and who states one view in favour of the opinion of its occurring on the Day of Judgment, and another in favour of the opinion of its being in this world, and relates in respect of this latter opinion, giving firm and authentic authorities, that the Prophet said, "Verily, the odour of the mouth of a fasting person, when it alters (for the worse), is sweeter in the estimation of God than that of musk." The Imâm Abû'l-Hasan b. Sufyân relates, giving his authority as coming from Jâbir, that the Prophet said, "My sect (nation) have been given five things in the month of Ramaḍân. As to the second one, when the evening comes, the odour of their mouths is in the estimation of God sweeter than that of musk." The Imâm, the Hâfiḍ Abû-Bakr as-Samrânî has related it in his *Amâlî* and said that it is a tradition delivered on respectable authority. Every one of the relaters of traditions has clearly explained that at the time

¹ ' Al-Kur'ân V-97. • The author spells the word as *khalûf*.

of the occurrence of the odour of the mouth, its description, namely, that it is sweeter in the estimation of God than that of musk, is confirmed. He (Abû-'Amr) said, "The learned men of the east and west have all given the same meaning as I have mentioned in explanation of it. Al-Khattâbî states that the sweetness of its odour has the meaning with God, His sense of pleasure or satisfaction with it. Ibn-'Abd-al-Barr states that its meaning is that it is in the estimation of God more fragrant, nearer Him, and more valuable (higher) than the odour of musk. Al-Bagawî states in *Sharḥ as-Sunnah* that it means an eulogium of the fasting person and satisfaction with his act. The Imâm al-Kudûrî, an imâm of the sect of Abû-Hanîfah, has said similarly in his book, with regard to the difference of opinion, that the meaning of it is that it is more excellent in the estimation of God than the best of odours. The Imâm, the very learned, al-Bâni, the author of *al-Lam'ah* and other books, and one of the old leaders of the Mâlikî school has (also) said it. The Imâm Abû-'Uthmân as-Sâbûnî, Abû-Bakr as-Sam'ânî, Abû-Ḥafṣ b. as-Ṣaffâr out of the great imâms of the Shâfi'î sect in their *Imâli*, Abû-Bakr b. al-Arabî of the Mâlikî sect, and others state the same thing. These are the imâms of the Muslims in the east and west, and they have not mentioned anything other than what I have done, and none of them has given the view of its being specially meant to be in the next world, though their books contain all the well-known and strange views, and though the version of the tradition, in which mention is made of the Day of Judgment, is a well-known one in *as-Sahîḥ*; but they have (evidently) decided that it is an expression meaning pleasure or satisfaction (on account of the fast) and its acceptance and other things like these, out of those which exist in this world and the next one. As to the reason of the Day of Judgment being mentioned in that version, it is that that will be the day of recompense, and that on that day will be seen the preponderance of the odour of the mouth over that of musk, which is employed to expel any unpleasant odour, out of a desire to please God, because it is ordered to shun an unpleasant (abominable) smell and to draw (near) a good odour, as in mosques, at prayers, and other devotional observances. For this reason, special mention is made in the version of the Day of Judgment, as is made in the words of God, "Verily, thy Lord upon that

day is well aware." As to the other (remaining) versions, they may be explained to mean that the excellence of fasting exists in both the worlds." (End of the statement of the Shaikh Abû-ʿAmr). What is necessary to know is that in all matters in dispute between these two shaikhs, the correct thing was what the Shaikh ʿIzz-ad-dīn b. ʿAbd-as-Salām stated, excepting in the case of this question, in which the correct thing is what the Shaikh Abû-ʿAmr b. a-Ṣalāḥ said.

"More fetid (*abkhar*) in the mouth or breath than a hawk." A poet says :

"He has the beard of a goat,

The beak of a vulture,

And the odour of the breath of a lion.

With which is mixed the odour of the breath of a hawk."

(Properties.) Avenzoar (Ibn-Zuhr) states that the hawk has no gall-bladder, and that if a man seizes it, it dies from fear. If its brain be applied locally, it excites the venereal desire. Abû-Sâfī ad-Dulāmī states, in *ʿAḡḡ al-khawāṣṣ* composed by himself, that, if the brain of a hawk be rubbed over black freckles, they will be removed and cleared away, and that if it be rubbed over the ring-worm, it will be removed.

(Interpretation of it in a dream.) Ibn-al-Muḳrī states that a dream about a hawk indicates honour, power, a victory over enemies, the accomplishment of hopes and the obtainment of position, children, spouses, slaves, legal concubines, valuable property, health, the expulsion of griefs and anxieties, the soundness of eyes, and much travelling and returning with great profits. Sometimes it indicates death, on account of its chasing animals; sometimes it indicates a prison, the act of marking or stamping, and scantiness of food and drink. A trained one, in comparison to an untrained (stupid) one, indicates an eloquent man, and similarly do all the birds of prey, because they pass by an animal, break its bones, and tear its flesh. Whoever sees any of these birds of prey not fighting will obtain a booty. Any animal with which one hunts, such as the dog, the lynx, and the hawk, may be interpreted to mean a brave son. He who is pursued

(followed) by a hawk will have a brave man turning round against him, but if he has a pregnant wife, it indicates that he will have a brave son. Every one of the birds of prey indicates a male child. The following is one of the interpreted dreams :—A man came to Ibn-Sirîn and said, "I have dreamt that, as if I saw that a she-pigeon alighted on the topmost part of the wall (of the town), and that a hawk came there and swallowed it." He replied, "If your dream proves to be correct, al-Ḥajjāj will marry a daughter of at-Tayyār." It happened so.

الصِّل (as-*Sill*).—A certain kind of serpent against which charming is of no use. From it is taken (the proverb), "Such a one is as silent (عطرق) as a *sill*," which was the description given by the Imâm al-Ḥaramain of his disciple Abû'l-Muḍaffar Aḥmad b. Muḥammad al-Khawâṭî. He was a very learned man out of the people of Tûs, an equal (in learning) of al-Ḡazzâlî : he was wonderfully clever in discussing and skillful in using hitting expressions. He died in 500 A. H., and he, al-Kiyâ al-Harrâsî, and al-Ḡazzâlî were the most important out of the disciples of the Imâm al-Ḥaramain.

الصَّلْب (as-*Ṣalab*).—Like *ṣarad*. A certain well-known bird :—so it is mentioned in *al-ʿUbb*.

الصَّائِبَاج (as-*Ṣāibāj*).—Like *sikinâtâr*. A certain long and slender fish ;—so it is mentioned also in *al-ʿUbb*.

الصُّلَّص (as-*Ṣulṣal*).—The same as the collared turtle-dove called *al-fâkhīṭah* ;—so al-Jawharî and others say. *Al-fâkhīṭah* will be described hereafter under the letter ف.

الصَّمَنَاجَة (as-*Sannâjah*).—Al-Kazwînî states in *al-Ashkâl* that there is no animal larger than this one, and that it is found in the land of Thibet ; this animal builds its den (house) over a space of ground a league square, and any animal whose sight falls on it dies instantaneously, but if its sight falls on other animals it dies. Other animals know of this peculiarity, for which reason they present

themselves before it with their eyes closed, so that its sight may fall on them and it may die, for when it dies, it lasts as food for them for a long period. This is one of the wonders of creation (existence).

I (the author) say that al-Ḥarîrî has employed the word *as-sannâjah* in the forty-sixth Assembly, where he says, "Well done, O dwarf (*nugaish*), O singer (*sannâjah*) of the army!" The commentator of his assemblies (words) says that *an-nugaish* means a dwarf. It is related in a tradition that the Prophet happened to see a dwarf (*nugâshî*), upon which he fell prostrate. The *sannâjah* of the army is explained to mean the well-known drum (الطبل). I (the author) say that the simile between the drum and the singer lies in the fact that men rejoice with (the sound of) it, in the same way that men gathering round a singer do; a singer is therefore called by that name. Al-Ḥarîrî evidently said that of him to give an intensity of sense. *As-sannâjah* also means a player with a cymbal, an instrument of music (play) made of brass, in which one of the pieces is struck on the other.

The Ḥâfiḍ Ibn-'Abd-al-Barr and others state that the first one to be inherited in (the time of) al-Islâm was 'Adî b. Nadlah, and that the first one to inherit was Nu'mân b. 'Adî., 'Adî had proceeded for refuge to Abyssinia, where he died, and his son Nu'mân inherited him there. 'Umar appointed Nu'mân as his official over Maisân, but he did not employ any one beside him out of his tribe. Nu'mân endeavoured to get his wife to go forth with him, but she refused, upon which he wrote to her the following lines:—

"Who will communicate to the beautiful woman (*hasnâ*) that her husband
is at Maisân,
And is served with wine in a glass cup and a green wine-jar!
If I desire, the chief men of the village would sing for me,
And players on cymbals would sing in every possible way.
If you are my boon companion, serve me (the wine) in a large glass,
And serve it not to me in a small broken cup.
Perchance the Commander of the faithful will be displeased with it,
Namely, our convivial meeting in the demolished palace."

This having reached the ears of 'Umar, he wrote to him, "In the name of God, the merciful, the compassionate. H. M. (ح. م.). The

sending down of the Book from God, the mighty, the knowing, the forgiver of sin and acceptor of repentance, keen at punishment, long suffering! there is no god but He! to whom the journey is!" I have heard of your words,

'Perchance the Commander of the faithful will be displeased with it,
Namely, our convivial meeting in the demolished palace.'

Verily, by God, it has displeased me." He then dismissed him (from his service). When he went to 'Umar, he said, "There was (really) nothing out of this, nor was it anything but the excellence of a verse I had found, nor have I drunk it (wine)." 'Umar replied, "I believe so, but you shall never serve me as an official (again)." He then lived in al-Baṣrah and used to commit raids in the company of the Muslims until he died. His verse is eloquent, and lexicographers quote it to show that *nadmān* means a pot or boon companion (*nadīm*).

الصَّوَارِ (as-*Ṣiwār*).—A herd of cows. Pl. *ṣirān*. It also means a vesicle of musk. A poet has given together both the meanings in his lines:—

"When a herd of cows presents itself, I remember Lailā,
And I remember her when a musk-vesicle gives out its smell."

الصَّوْمَعَة (as-*Ṣawma'ah*).—The eagle, so called because it is always found in the highest place it can reach:—so Kur'ā says in *al-Mujarrad*.

الصَّيْبَانِ (as-*Ṣibān*).—This word has been already given in the early part of the present letter.

الصَّيْدِ (as-*Ṣayd*).—The word is an infinitive noun used as a substantive, and is employed to denote any animal that is captured or caught by the chase, &c. God has said, "O ye who believe! kill not game while ye are on pilgrimage."² Abū-Talḥah al-Anṣārī said:—

"I am Abū-Talḥah, and my name is Zaid,
"And every day in my weapons there is game."

Al-Bukhârî has classified (this subject) under separate heads in the first part of the fourth quarter of his book, and has said that one head refers to the subject of what God has said, "Lawful for you is the game of the sea, and to eat thereof (طعامه)."¹ 'Umar has said that the game of it is what is captured, and that the food out of it (طعامه) is what is thrown out. Abû-Bakr has said that any (sea-) animal floating (on its surface) is lawful. Ibn-'Abbâs has said, "The food out of it (طعامه) are the dead animals out of it, excepting such as are seized. The Jews do not eat the eel (*al-jirrî*), but we do." Abû-Shuraih, a Companion of the Prophet, has said that every animal that is in the sea is (already) lawfully slaughtered. 'Atâ' says, "As to birds (flying things), I am of opinion that they ought to be lawfully slaughtered." Ibn-Jaraj said, "I asked 'Atâ', 'Are the game of the rivers and the animals killed by torrents (قالت) included in the game of the sea?' and he replied, 'Yes,' and then recited, " (The two seas are not equal :) one is sweet and fresh and pleasant to drink, and the other is salt and pungent; but from each do ye eat fresh flesh."² Al-Hasan rode on a saddle made of the skins of beavers (water-dogs). Ash-Sharbi said, "Were my people in the habit of eating frogs, I would have given them as food to them." Al-Hasan was of opinion that there is no harm in the turtle. Ibn-'Abbâs said, "Eat of the game captured by a Christian or a Jew or a Magian." Abû'd-Dardâ' has said in the discourse on the subject of *al-marrî* • that the slaughtering lawfully (ذبيح) of wine consists in (adding) fish (to it) and (then exposing it to) the sun.

The words قلت الحريل mean the animals that are killed in a torrent, on account of the saying, "Verily, a traveller and his goods are in danger of destruction (قلت)."⁴ As to his statement about *al-marrî* to the end of what he has said, he alludes (by it) to the description of it as prepared in Syria, namely, that wine is taken, and salt and fish are placed in it, and it is then placed in the sun; the wine is changed into (a thing of) a bitter taste, becoming thus transformed,

¹ Al-Kur'ân V-97. ² Idem XXXV-11. ³ A certain kind of condiment eaten with food to render it pleasant or savoury.—Lane's Lex. ⁴ Said by an Arab of the desert.—Lane's Lex. ait. قلت.

in the same manner as it does in its condition as vinegar. He states that in the same way as¹ an animal dead (by itself) is unlawful and one lawfully slaughtered is lawful, are these things. The wine being slaughtered means that it is rendered lawful, the slaughtering being used metaphorically for rendering (it) lawful. *Adh-dhabh* originally means splitting (*ash-shakk*).

The proper name of Abû-Shuraih was Hâni', and according to al-Aṣili he was Ibn-Shuraih, which is only an imagination. In *al-Ist'âb* by the Ḥafid Ibn-'Abd-al-Barr, Shuraih is said to have been one of the Companions of the Prophet, and an inhabitant of al-Hijâz. Abû'z-Zubair and 'Amr b. Dinâr have related traditions on his authority, both of them having heard him relate traditions on the authority of Abû-Bakr as-Siddik. He said, "Everything in the sea is (already) slaughtered, God having (already) slaughtered for you every animal that He has created in the sea." Abû'z-Zubair and 'Amr b. Dinâr state that Shuraih was in existence in the time of the Prophet. Abû-Hâtim states that he was a Companion (of the Prophet).

The word *as-sayd* (game) in the first verse (al-Kur'ân V-96) is in a general sense, but its special meaning is with regard to those animals which are excepted and in regard to which the Prophet has given permission to kill in the state of *ihrâm*. It is confirmed regarding the Prophet as having said, "There are five noxious animals which may be killed both in the state of *ihrâm* and otherwise, namely, the crow, the kite, the rat and mouse, the scorpion, and a rapacious dog (الكلب العقور)." Sufyân ath-Thawrî, ash-Shâfi'î, Ibn-Hanbal, and Ibn-Râhwaiḥ have taken the apparent meaning of this tradition and do not allow a person in the state of *ihrâm* to kill any but these animals. Mâlik has deduced by analogy from a rapacious dog, the lion, the leopard, the lynx, the wolf, and any (other) rapacious beast of prey; but as to the cat, the fox, and the hyena, according to him, a person in the state of *ihrâm* is not to kill any of them; should he, however, do so, he is to pay a penalty for it. The followers of analogy (followers of Abû-Hanifah) state that, if a beast

¹ This term is also applied to a lion, a lynx, a leopard, and a wolf — Lane's Lex. art. عقور.

of prey first commences to attack a person in the state of *iḥrām*, he may kill it, but if he commences to attack it first, he has to pay its price. Mujaḥid and an-Nakhaʿī state that a person in the state of *iḥrām* is not to kill any of the beasts of prey, unless it is one out of them that annoys (injures) him. It is confirmed regarding Ibn-ʿUmar as having ordered persons in the state of *iḥrām* to kill serpents, and the people are all agreed on their being permitted to be killed. It is also confirmed regarding Ibn-ʿUmar as having permitted the killing of the hornet, because it is in the same category with regard to lawfulness or unlawfulness as the scorpion. Mālik says that the killer of them must give away some food (as alms); and he has also said similarly with regard to a person killing fleas, flies, ants, and other animals of that kind. The followers of analogy state that there is no penalty imposable on a person killing any of all these animals. As to the birds of prey, Mālik states that a person in the state of *iḥrām* must not kill them: if, however, he does so, he must pay a penalty. Ibn-ʿAṭīyah states that all animals of a poisonous nature, such as the viper, *ar-rutāilī*, and others like them are in the same category as serpents.

(Supplementary information.) Abū-Ḥanīfah states that a thief's hand need not be cut in the case of his stealing what is originally permissible out of any game of the land or sea, or in the case of his stealing any bird, but ash-Shāfiʿī, Mālik, Aḥmad, and the general body of the authorities state that it must be cut, if it is a guarded animal and its price is a quarter *dirḥām*, on account of all the evidence (being in favour of this view). If a person in the state of *iḥrām* slaughters lawfully any game, it is unlawful for him (to eat it) in the state of *iḥrām*, according to a general agreement about it among the learned. But as regards its unlawfulness for others, there are two statements, the modern one, which is the correct one, being that it is unlawful, as in the case of an animal slaughtered by a fire-worshipper (Majūsī), according to which it is in the condition of an animal that has died (by itself). The ancient statement is that it is lawful. If a person in the state of *iḥrām* breaks an egg of any game or boils it, it is unlawful for him, but with regard to its being unlawful for others, there are two views, the better

known one of which consists of two statements, the better known of which is that it is also unlawful. If a Majûsî or fire-worshipper breaks it or boils it, it is lawful. If a person in the state of *ihrâm* milks any game, the case is like that of breaking an egg of any game.

(Side-information.) If a person in the state of *ihrâm* shouts at any game and it dies as the result of his shouting, or if any person in the state of *ihrâm* shouts at any game in the sacred territory and it dies as the result of it, there are two views regarding it, one being that he pays a fine for it, because he would be the cause of its death, and the case is a similar one to his shouting at a child which dies (as the result of it). The Imâm an-Nawawî states that this is what is apparent. The second view is that he has not to pay any fine, the case being a similar one to shouting at a man who has reached the age of puberty. If he hits any game and it happens to fall on any other game or its young ones or its eggs, which die as the result of it, he has to pay a fine for all of them.

(Side-information.) If a relation of a person in the state of *ihrâm*, having in his possession any game, dies, he may take, according to our religious doctrines, such a possession of it as to be able to dispose of it in any way he likes, excepting by killing or destroying it.

(Side-information.) Ar-Rûyânî states that some say that a minor pilgrimage (*al-umrah*) in which no game has been killed is better than a greater pilgrimage (*hijjah*) in which game has been killed, but the truth is that the greater pilgrimage is (always) better.

(Side-information.) The game of the sacred territory of al-Madînah is unlawful, on account of what Muslim has related out of a tradition of Jâbir, namely, that the Prophet said, "Abraham consecrated Makkah, and I have consecrated al-Madînah and (declared unlawful) what there is between its two tracts of black stones. No 'iddâh tree in it is to be cut, nor any game in it is to be killed." Opinions differ as to whether or not a fine is to be paid in the case of its game, as in the case of the game of Makkah. Ash-Shâfi'î states in the modern statement that there is no fine for it,

because it is a place to enter which without being in the state of *ihrâm* is allowable; no fine need therefore be paid for it, as in the case of the game of (the valley) Wajj of at-Tâ'if. It is related in the *Sunan* of al-Baihaqî with authorities of a slender nature that the Prophet said, "The game of Wajj of at-Tâ'if and its *'idâh* trees are sacred and unlawful (to be killed and cut)." In the ancient statement, however, it is said that the killer of game in the sacred territory of al-Madinah and the cutter of its trees is to be despoiled (of his things), which view an-Nawawî has elected by way of a proof. According to this, the apparent thing is the construction put by the imâns, namely, that the despoiling is not to be conditional on the killing (destruction) of the game, but is to be done for simply catching it (by the chase, etc.). The despoiling is to be, according to most of the authorities, like the despoiling of a slain one out of the unbelievers; but some say that he is to be despoiled only of his garments, and others say that clothes enough to hide his nakedness only are to be left with him, which is the correct thing according to *ar-Rawḍah* and *Sharḥ al-Muhadhdhab*. The clothes are then to be the property of the despoiler, but some say that they are to be the property of the beggars of al-Madinah as a compensation for the game, and others say that they belong to the public treasury. Exception is, however, made as regards the payment of a fine, in the case of such game as springs upon a person to attack him, in consequence of which he kills it as a defensive measure.

(Side-information.) If locusts are lying all over the road, and there is no escape from treading them, there is evidently no fine to be paid (for them). If an unbeliever enters the sacred territory and kills any game, he must pay a fine, but the Shaikh Abû-Ishâk states in *al-Muhadhdhab*, "I am of opinion that it is possibly not necessary for him to pay a fine." An-Nawawî, however, states in the commentary of it that he was the only one out of the religious doctors to express this possibility and to hold it as a view in the matter of its explanation. But Ibn-Kajj, who lived years before the author of *al-Muhadhdhab*, having died in the year 404 A. H., has copied it as a view put forth by our religious doctors.

(Admonitions.) Know that, if any game dies from two causes, one a permissible one and the other an unlawful one, it is unlawful, being drawn to the side of unlawfulness. In the same way, if it dies from an arrow and a shot, or if the point (side) of a spear hits it and the broad side of an arrow makes a mark on it in its passage, and it dies from the two causes, (it is unlawful); and also in the same way, if an arrow is shot towards it and wounds it while it is on a margin of the top of a house, from which it tumbles down, or tumbles down into a well or into water, or on a tree over the branches of which it is dashed, it is unlawful, for it would not be known from which of the two causes it may have died. In the same way, if any game falls on the edge of a knife or anything else, it is unlawful. If an arrow is shot and hits any game in the air, after which it falls on the ground and dies, it is lawful, equally so, whether it dies before reaching the ground or after it, or even if it be not known whether its death occurred before or after its reaching the ground, for there is no escape for it from falling on the ground; it may be allowed in the same way as an animal is allowed without being slaughtered (lawfully) when there is an excuse for it, and in the same way as in the case of any standing game falling on its side on account of an arrow hitting it. But Malik says that, if it dies after reaching the ground, it is not lawful. There is no harm in a little fluttering or trembling after the hitting of an arrow, because it is like the falling on the ground. If it rolls from a mountain from one side to another, there is no harm, because it is a thing that does not affect a thing like that so as to destroy it. If an arrow is shot at any game in the air so as to break its wing without wounding it, and it then falls and dies, it is unlawful, because it has not been wounded so as to cause its death. If the wound be a light one, not likely to have any effect on a thing like it (the game), but sufficient to prevent it the use of its two wings, and it falls and dies, it is unlawful;—so the Imām (al-Haramain) says. If the game falls from the air after being hit and wounded by an arrow into a well, it requires consideration; if there be any water in the well, it is unlawful, and if there be no water, it is lawful, for the bottom of the well is like the ground,

but on the condition that it is not dashed against the walls of the well. If the game be standing on a tree and an arrow hits and wounds it, in consequence of which it falls on the ground, it is lawful, but if it falls (first) on a branch or branches and then on the ground, it is not lawful. The dashing against branches or against a cliff of a mountain at the time of its falling from the top is not like its dashing on the ground, for the former is not a necessary thing, nor does it mostly occur, whilst there is no escape from the latter. The Imām has given two possibilities on two views, on account of the frequent alighting of birds on trees and their dashing against the sides of a mountain, if the game be on the mountain. If an aquatic bird be shot, it requires consideration; if it be on the surface of water, and an arrow hits and wounds it, in consequence of which it dies, it is lawful, as the water is to it like the ground (in the case of other birds), but if it be out of water, and then falls into it after being hit by an arrow, there are two views (regarding it) mentioned in *al-Ḥawī*, one being that it is unlawful, for (falling into) water after its being wounded would lead to its death (destruction), and the other being that it is lawful, for water does not cause it to be drowned, as it mostly does not part from water, and its falling into water is therefore like the falling of others on the ground, which view is more weighty. It is mentioned in *at-Tahdhīb* that if the game is in the air over the sea, it requires consideration; if the shooter (of it) is on land, it is not lawful, but if he is on the sea, it is lawful. If the bird is out of water and then falls into it after being hit by an arrow, there are two views regarding its lawfulness. Al-Bagawī in *at-Tahdhīb* and the Shaikh Abū-Muḥammad in *al-Jukhtaṣar* have decided it to be lawful. All that which we have stated is with regard to cases in which the game is not converted by the wound into the condition of a lawfully slaughtered animal, but if it be so wounded as to cut open its windpipe or gullet or any other thing, its lawfulness is complete, and it does not matter what happens (to it) after that. If the game be wounded in such a way that the wound does not kill it (outright), and it disappears and is found dead afterwards, some say that it is lawful, and others say that it is not lawful, of which the former

is the correct opinion, provided that it is converted by means of that wound into the state of a lawfully slaughtered animal and there is no mark (on its body) in consequence of its disappearance, for, if it is not converted into the condition of a lawfully slaughtered animal (by the wound) and is found in water, or there is a mark (on it) of its dashing (against a thing), or another wound is found on it, it is not lawful. According to our religious doctors, there are three ways (of looking at it), one of which is that there are two statements regarding its lawfulness, the better known of which is what the author of *at-Tahdhīb* has given, namely, that it is lawful, whilst the people of al-'Irâk and others are more inclined towards its unlawfulness; the second way is that it is absolutely lawful; and the third one is that it is absolutely unlawful. Abû-Hanifah states that, if one follows it immediately after shooting it and finds it dead, it is lawful, but if he waits for a short time and then follows it, it is not lawful. It is related on the authority of Mâlik that, if he finds it on land it is lawful, otherwise not. An-Nawawî and al-Qazzâlî have confirmed its lawfulness, on account of the traditions that have been received on the subject.

If one shoots without any expectation or thought or intention of getting any game, for instance, if he shoots an arrow in the air or in an open place or against a butt, which, coming across any game, hits and kills it, there are two views with regard to its lawfulness, the correct one, which is also the one explicitly declared (by ash-Shâfi'î), being that it is not lawful, because it was not his intention to get the game either expressly or doubtfully; an analogous instance to this would be any game falling into a net and being killed by an iron instrument or thing in it. A distinction has to be made between such cases and a case in which a man thinks a certain thing (which is really game) to be cloth (and shoots at it); here there is an express intention in it; and so also, if he shoots at what he thinks to be a stone, but which is really game, and kills it, it is lawful. And in the same way, if he thinks that a certain thing is an inedible game, and it turns out to be an edible game, (it is lawful), because here he intends (to kill) a thing

of the same kind. This is analogically deduced from the following instance:—If one has two goats or sheep and slaughters lawfully one of them, thinking it to be the other, (it is lawful). In *at-Tahdhīb* and other books, the view that it is not lawful is given, because it was not his intention to get the game;—so Mālik says.

If one raises a knife or a sharp iron instrument, or if there happens to be in his hand a sharp iron instrument, and it happens to fall on the throat of a goat or sheep and to slaughter it, it is unlawful, because he will not have slaughtered it, nor is it his intention to do so, and what he obtains is simply through an act of the goat or sheep, or without an act of choice. It is said in *at-Tahdhīb* and other books that, according to Abū-Ishāq, the goat or sheep in the instance of a knife falling (accidentally) over it, is lawful, and that there is no doubt that game comes under the same category. In the same way, if one has a sharp iron instrument in his hand, which he is shaking about, and a goat or sheep happens at the same time to rub its throat over it, whereby its windpipe and gullet are cut by the double motion, it is unlawful, for its death will have occurred through the conjoint action of the slaughterer and the beast. The Kāfi Abū-Saʿīd al-Harawī states in *al-Lubāb* that if a blind man shoots any game, being directed to it by a man with sound sight, according to our religious doctrines it is not lawful.

(Side-information.) In the matter of more than one person being engaged in the chase of game.¹ It has several phases, one of which is that, if any game receives consecutively two wounds from two men, the first one out of them may be either acute (quickly despatching) or chronic, or neither acute nor chronic. If it be neither acute nor chronic, it (the game) is not lawful and is in a condition to be abstained from. If the (second) wound be either an acute or a chronic one, the game would belong to the second person, and there would be no penalty on the first one for the wound inflicted by him. If the wound caused by the first person be an acute one, the game would belong to him, and the second one would have to pay a fine for what may be wanting in its flesh

¹ الازدحام والاشتراف lit. a crowd and company.

and skin. If the wound caused by the first one be a chronic one, the game is to belong to him, and as regards the second one, the matter requires consideration. If the first one wounds it acutely in such a way as to cut its windpipe and gullet, it is lawful, and the second person has to pay the difference of its price between its condition as a lawfully slaughtered animal and its condition as a chronically wounded animal. The Imâm (al-Haramain) states, "The distinction would become apparent, (if we consider) in the event of there being settled life in it, whether it is safe from death, or it is in a condition in which, (even) if it be not slaughtered it would die; I am of opinion that it does not become wanting in anything out of it by its being slaughtered." If the second person wounds it acutely, but not in such a way as to cut its windpipe and gullet, or if he does not wound it acutely, and it dies in consequence of the two wounds, it is in the state of a dead animal, and it is therefore obligatory on the second person to pay the price of the game as slaughtered game. It is said in *Kitâb at-Tahdhîb* that some say that it is analogous to the case of one wounding his slave and another person also wounding him, the slave dying from the two wounds, which is regulated by the rule that, in the event of a stranger wounding a slave, his price is to be reckoned as ten (parts), and if another person (also) wounds the slave and he dies, there are several views regarding it. Al-Muzanî states that each of them is bound to pay a mullet for the wound inflicted by him, and that the remainder of the price (of the slave) is to be recovered in two equal shares (halves) from each of them; but some say that each one is bound to pay half the price of the slave on the day of wounding him; whilst Ibn-Khayrân states that the price is to be determined by adding together his price on the day of his receiving the first wound, which is ten (parts), and his price on the day of his receiving the second wound, which is nine (parts), thus making up a total of nineteen parts, out of which ten are to be against the first person and nine against the second one. Al-Kaffâl states that half the mullet of the wound inflicted by each one of them is to be against him, and that the remainder of his price as one (a slave) having two wounds is to be divided into two halves (against each of them).

Another phase (way) of it is that, if the first person does not overtake the game alive, its price as acutely wounded game is to be against the second person, but if he overtakes it and does not slaughter it lawfully, the fine for wounding it only is to be against the second person according to one view, and according to another view its price as acutely wounded game is to be against him. If two persons shoot at it and both hit it at the same time and kill it, it belongs to both of them. If one of them hits it acutely and the other one hits it in the slaughtering place, and it is not known which of them was the first one to wound it, and each of them claims that he was the first one to wound it acutely, they ought to take an oath, and it will then belong to both of them, on account of the possibility of the priority of the acute wound; but if one of them is the despatcher (of the game) but has not hit it in the place of slaughtering, the game is unlawful.

(Side-information.) Know that whoever captures game bearing a mark of possession (on it), such as being branded with a mark, or adorned with ear-rings, or dyed, or clipped in its wings, cannot take possession of it, because these marks show that it is already possessed property and has probably got loose. There is no necessity of taking into consideration the possibility that he (the possessor) may have captured it in the state of *ihrām*, and after doing that (putting a mark on it) may have let it loose, for such a possibility is a distant one.

(Side-information.) If any game be cut lengthwise into two halves, the whole of it is lawful. If, however, one of the members of its body becomes separated from it and it dies in consequence of it after a time but before slaughtering it, the separated or divided member is lawful, according to one of the two views (on the subject), as it would be in the event of the game dying immediately on that account. If it be overtaken alive and slaughtered lawfully, the original (game) is lawful, but not the separated portion. If any game dies by the weight of the beast or bird of prey that catches it (*al-jāriḥah*), it is not unlawful according to one of the statements, the weight of it being (thus) different from that of an arrow.

(Side-information.) Any game may become one's property in several ways,—by falling into his hands, or by being wounded, or by its inability to fly or run, or by being caught in a net spread out for that purpose. If a net falls from his hand (him) and any game becomes attached to it, there are two views regarding it, and so also with regard to fowlers' snares and nooses which are set up, other snares, and other things like those.

(Side-information.) If one catches a fish and finds in its belly a bored pearl, the latter is (only) a picked thing (*lukṭah*); but if it be not bored, it belongs to him together with the fish. If one buys a fish and finds in its belly an unbored pearl, the latter belongs to him, but if it be a bored one, it belongs to the seller (of the fish), if he claims it;—so it is given in *at-Tahdhīb* in an unrestricted way; but it is apparent that it may be said that the pearl belongs to the person who catches the fish, as in the case of a treasure-trove found in the ground, which belongs to the remover of the earth (from over it).

(End.) If one lets any game loose and leaves it to itself, does his right of possession of it cease? There are two views, the more apparent one being that it does not cease; but it is not allowable for him to act thus, because it would be an act of the Time of Ignorance, namely, of setting at liberty animals (*as-sarā'ib*) on account of vows, whilst it is due to it that it ought to be protected. The subject of *as-sā'ibah* will be treated of hereafter under the latter ۞, and that of chasing with a dog and a beast or bird of prey will be treated of under the letter ۞. If the game escapes from his hand, he does not lose his right of ownership; if any one takes it, he is bound to return it to the first person, and there is no difference whether it goes and joins the wild animals in the desert, or goes away at a distance from houses, or roams about in the town or round about it. Mâlik says that so long as it is in the town or round about it, his right of ownership does not cease, but when it joins the wild animals, his right of ownership ceases, and whoever takes it (after that) has a right to (keep) it. It is stated on his (Mâlik's) authority that, if a long time elapses, his right to it ceases, but if it be soon (after losing it), his right to it does not cease. It is (also) said on his authority that his right of ownership ceases absolutely by its

escaping. According to us it is a case analogous to the running away of a slave or a beast.

(Supplementary information.) If any game becomes covered over with mire in a field and is caught, there are two views regarding it, the correct one being that there is no right of ownership of it, because in watering the land it was not the intention to catch game, whilst intention governs the right of possession. If one enters a garden of another person and catches a bird in it, he has an absolute right of ownership to it, and the owner of the garden has no right as to a thing restrained, for a garden does not include a right over birds. How beautifully has a poet said :—

“Some men come to be in a state of adversity, and others through them
come to be in the same state,
Whilst God causes some people to be prosperous through other people.
A man's means of sustenance are not obtained through the excellence
of his own plans.
But rank and position are obtained through fortune and luck,
In the same manner as a skilful archer misses (his aim at) game,
Whilst one who is not an archer shoots (at it) and gets it.”

(Information.) [The author here quotes, from the History of Ibn-Kh., the account of the complaint made against al-Faḍl b. Yahyā, when he was governor of al-Khurāsān, to ar-Rashīd, and the letter written by the latter to him.]¹

It is said that al-Faḍl went one day to see his father Yahyā with a proud and self-conceited gait, inclining his body from side to side, which Yahyā did not like on his part. He therefore said, “The wise have said, ‘Misery and ignorance with humility are a greater adornment for a man than generosity and learning with pride.’ How wonderful it is for a good action to cover (hide) two big bad actions, and how wonderful for a bad action to cover two good actions!”

When al-Faḍl and Yahyā were in prison, the superintendent of the prison one day happened to hear them laugh excessively; he therefore informed ar-Rashīd about it, who thereupon sent Masrūr to inquire about it. • He went to them and asked them (about it),

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. II., p. 460.

saying, "The Commander of the faithful asks you, 'What is this contempt of my displeasure?' " They then laughed more than before, and Yahyà replied, "We desired to eat some *sikbaj*¹ and therefore managed to purchase a pot, some meat, vinegar, and other things; when we had finished cooking and preparing it, al-Faḍl went to take down the pot (from the fire), when the bottom of the pot fell down, which caused us to laugh and to be astonished at the comparison of the state in which we were with the one to which we are (now) reduced." When Masrûr informed ar-Rashîd about it, he cried and ordered a table of food to be served to them every day, and also ordered a man out of those in whose company they used to be happy to visit them every day, to take his morning meal with them, to talk with them, and then to go away.²

[The author here gives an instance of al-Faḍl's dutifulness to his father, namely, that of placing the ewer of water on his stomach to warm it so as to enable his father to have warm water.]³

Yahyà died in prison in the year 193 A. H. (190 A. H.—Ibn-Kh.), and when ar-Rashîd heard of his death, he said, "My fate is near his (in time);" he died five months after him.

الصَّيْدَحُ (*as-Ṣaidah*)—A horse strong in neighing. Al-Jawhari states that *as-ṣaidah* is the male of the owl. Its name is derived from its cry, for it means crying out. A poet says:—

"My passion of love is excited, if a dusky coloured dove,
With a ring round its neck, that cries out (صَدَحَ) early in the morning,
sings."

Al-Jāhidī states that the owl and all other nocturnal birds do not cease crying out at the time of early dawn. *Ṣaidah* was also the name of the she-camel of Dhu'r-Rummah, who says in praise of Bilāl b. Abi-Burdah b. Abi-Mūsā al-Ash'ari:—

"I saw men asking rain for food,
But I said to *Ṣaidah*, 'Ask Bilāl for forage.'"

These lines have already been given before in the art. الأبل .

¹ A dish made of meat, wheat-flour, and vinegar. • This incident is given briefly and slightly differently in De Slane's T. of Ibn-Kh.'s B. D. Vol. IV, p. 112. ² Idem Vol. II, p. 467.

الصَيْدَن (as-*Ṣaidan*).—The fox, which has been already described under the letter ث. As-*ṣaidan* also means a king.

الصَيْدَنَانِي (as-*Ṣaidanânî*).—A certain small animal that makes its dwelling inside the earth and conceals it from men.

الصِير (as-*Ṣîr*).—[Anchovy.]¹ Certain small fish of which the condiments called *siḥnâh*² and *marrî* are prepared. There are some who explain as-*ṣîr* to be the condiment *siḥnâh* (itself).

It is related in the *Sunan* of al-Baiḥakî, in the chapter in which the subject of eating locusts is given, regarding Wabb b. 'Abd-Allâh al-Mugâtirî, that he and 'Abd-Allâh b. 'Umar having paid a visit to Zainab, the daughter of the Apostle of God, she placed before them locusts fried in clarified butter and said, "O Egyptian, eat out of this; perhaps you like as-*ṣîr* better than it." He said, "I said, 'We are certainly very fond of as-*ṣîr*.'"

It is related in a tradition that a man having with him some *ṣîr* having passed by Sâlim b. 'Abd-Allâh, the latter tasted some of it and asked him, "How do you sell it?" The meaning of it in the tradition is the condiment *siḥnâh*. Jarîr says satirizing a tribe:—

"When onion was added to their *ṣîr*,

And then the salted *kanâd*³ fish was roasted, they used to row."

Al-Jawhari states that its meaning in the tradition is the condiment *siḥnâh* either with the prolonged or short *l*. It is related that a man having asked al-Ḥasan regarding as-*siḥnâh*, he said, "Do the Muslims eat as-*siḥnâh*?" It is the same as is called as-*ṣîr*, both the words being non-Arabic.

¹ This is the name applied to it in Egypt. It is called in 'Omân *barrîyah* when fresh and *kîshû* when dried.—*Engraulis commersonianus*. In the Red Sea and al-Yaman it is called *balam*—*Engraulis baelama* (*Clupea baelama* of Forsk.), in al-Ḥijâz *matût*, and in Mukdla' *marzaf*. * In 'Omân as-*siḥnâh*; it is prepared by removing the heads of the dried fish, then pounding the fish and mixing with it the powder of red chilies and the juice of fresh limes or pounded dried limes. • The *shîr-mâhi* fish—*Cybbium commersonii*.

(Properties.) Jâbrîl b. Bakhtyishû' says that the condiment *silnâh* is made from spices ; it dries the stomach of its dampness and moisture, preventing the formation of gas. . It renders the smell of the breath pleasant, and is beneficial in pain of the hip arising from phlegm, and the stinging of scorpions, if it be applied (over the part).

ص

الضَّأْن (*aḏ-Ḍaʿn*).—[Sheep.] Such animals of the *ganam* kind (sheep and goats) as have wool. It is the pl. of *ḏāʿin*; fem. *ḏāʿimah*, and pl. *ḏawāʿin*. Some say that it is itself the plural, and that it has no singular. Others say that its plural is *ḏāʿin* like *ʿabd*, pl. *ʿabād*.

(Information.) God has said, “Eight pairs,—of sheep two, and of goats two: say, ‘Are the two males unlawful or the two females, or what the wombs of the two females contain? inform me with knowledge if ye tell the truth.’”¹ The people of the Time of Ignorance used to say, “These cattle and tilth are inviolable;”² and ‘What is in the wombs of these cattle belongs exclusively to our men and is unlawful for our wives.’”³ They also held that a she-camel or a she-goat set at liberty (*al-bahīrah*),⁴ a camel set at liberty on account of a vow (*as-sāʾilah*),⁴ a she-camel or a ewe or a she-goat set at liberty (*al-waṣīlah*),⁴ and a stallion-camel set at liberty (*al-ḥāmī*)”⁴ to be unlawful or forbidden (for use), and used to consider some of them unlawful for women. But when al-Islām and its institutions became established, they disputed with the Prophet, and the foreman of those that disputed was Mālik b. ʿAwf b. al-Aḥwas al-Jushamī, who said, “O Muḥammad, you declare to be unlawful things which our fathers used to do.” The Apostle of God replied, “You certainly held certain kinds of goats and sheep to be unlawful without any ground, whilst God has created these five pairs for the purposes of eating and deriving profit from them. Whence is this unlawfulness then? Is it on account of the animal being a male or on account of its being a female?” Mālik thereupon remained silent and puzzled and did not speak; so the Prophet asked him, “Why do not you speak?” upon which Mālik said, “Nay, speak, and I shall listen to you.” Had he said that the unlawfulness was on account of its being male,

¹ Al-Ḥurʾān VI—144. ² Idem VI—139. ³ Idem VI—140. ⁴ For an explanation of these terms see Lane's Lex.

it would have been necessary to hold all the males unlawful, and had he said that the unlawfulness was due to its being female, it would have been necessary to hold all the females unlawful, and had he said that it was due to its being contained in a womb, it would have been necessary to hold all unlawful, for the womb holds both males and females. As to the specifying of the fifth or the seventh young one as unlawful or holding some of them as unlawful and not others, whence was it derived? The vowel-mark of inflexion in *كُمَانِدَةُ أَزْوَاجٍ* (eight ones of pairs) is a *jathah*, on account of its standing as a substitute for *حَمُولَةٍ* (to ride on and to carry loads on) and *قَرَشًا* (to spread when slaughtered) (in the preceding verse), that is to say, He (God) created of cattle eight in pairs, that is to say, sorts,—out of sheep two, namely, the male and the female, the male being one (of the species—*zawj*), and the female one. The Arabs call one *zawj*, if it cannot be separated from the other. The subjects of *al-bahîrah*, *as-sâ'ibah*, *al-waṣīlah*, and *al-hâimî* will be treated of hereafter under the letter *ن* in the art. *الغنم*.

God has bestowed a blessing on this species (of animals), namely, sheep and goats: they give birth to young ones once a year, and as many as it pleases God are eaten out of them, and yet the surface of the earth is filled with them, which state is opposed to the case of the animals of prey, for they give birth to young ones both in winter and summer, and yet only one of them at a time is seen in the distant parts of the earth. A proverb expressive of the softness of their skins is employed, on account of what al-Baihaḳî and at-Tirmidhî have related on the authority of Abû-Hurairah, namely, that the Prophet said, “At the end of time, there will be men who will delude (يُخْلِقُونَ) the world in the name of religion and whose tongues will be sweeter than honey, but whose hearts will be the hearts of wolves.” In one version it is said, “whose hearts will be bitterer than aloes, who will put on for men the skins of sheep in softness, and who will purchase the world at the expense of their religion. God will (then) say, ‘Do they deceive in my name, and do they embolden themselves against me? I have sworn by myself that I shall, verily, prepare for them such a trial as will leave the humblest of them confused.’”

خَلَّلَهُ , خَلَّلَهُ = *he deceived him*. الذئب الصيد = *the wolf concealed itself to seize the prey*.

There is an opposition of nature between goats and sheep ; they ought not therefore to be brought together for the purpose of leaping. As a wonderful part of their nature, it may be mentioned that they may see an elephant and a buffalo, and, notwithstanding the largeness of their bodies, may not be afraid of them, but if they see a wolf, they are overtaken by great fear, on account of an object God has created in their nature.* A wonderful thing in connection with them is that a great number of ewes and she-goats may give birth to young ones during a night, and in the morning the pastor may drive the dams out to pasture, returning with them in the evening, when he leaves them and the kids and lambs together, upon which every one of the kids and lambs goes to its (proper) dam.

A variety of sheep is imported from India in which there is a lump of fat on the chest, two lumps on the two shoulders, two lumps on the two thighs, and a lump on the tail. The lump of fat on the tail of a sheep may become so large as to prevent it from walking. If goats and sheep leap at the time of the falling of rain, the females do not conceive ; if they do so when the northerly wind is blowing, the young ones are males, and if they do that when the southerly wind is blowing, the young ones are females. If sheep graze on plants, the latter will grow again, but if goats graze on them, they will not grow again. The Arabs call the shearing of (the wool of) sheep *jaʿz* and the shearing of (the hair of) goats *ḥalḳ*.

(Lawfulness or unlawfulness.) They are lawful according to all.

(Proverbs.) “More ignorant than a pastor of sheep.” “More stupid than a pastor of eighty sheep.” “More foolish than one seeking eighty sheep.” This is so employed, because sheep run away from everything, necessitating their pastor’s collecting them together on every occasion. It is said in *as-Sahāḥ*, “More foolish than the asker for eighty sheep.” The origin of it is that a Badawī having given some good news to Kasrā which pleased him, he said, “Ask me for whatever you wish,” upon which the Badawī replied, “I ask you for eighty sheep.” Ibn-Khālawaiḥ states that a man having satisfied some want of the Prophet, the latter said to him, “Come to me in al-Madīnah.” The man therefore went to him, and the

Apostle of God asked him, "Which of the two would you like better,—eighty sheep or that I should pray to God to ask Him to place you with me in Paradise?" The Badawi replied, "Yes, eighty sheep," whereupon the Prophet said, "Give them to him. Moses' woman was wiser than you, which incident occurred this way:—An old woman having pointed to Moses the place where the bones of Joseph were deposited, he asked her, 'Which of the two would you like better,—that I should ask God that you may be allowed to be with me in Paradise or a hundred sheep (or goats)?' She replied, 'Paradise.'" Ibn-Hibbân has related this tradition, and al-Ḥâkim has related it in *al-Mustadrak* with a little variation in it. Al-Ḥâkim states that it is authentic in its authorities. It is related on the authority of Abû-Mûsâ al-Ash'arî, who said that while the Prophet was dividing the plunder obtained from the tribe of Hawâzim at Hunain, one of the men stood up before him and said, "You owe me a promise, O Apostle of God;" upon which the Prophet said, "You have said the truth, elect what you wish for." He replied, "I elect eighty sheep with their pastor." The Prophet thereupon said, "They are for you, but you have elected (for yourself), something small, whilst Moses' woman, who pointed out to him the place of Joseph's bones, was, verily, wiser than you, for when Moses asked her to elect, she said, 'I elect that you should cause me to be a young woman again, and that I may be allowed to enter Paradise with you?'" It is said in *al-Iḥyâ'*, towards the end of the subject of the thirteenth misfortune out of the misfortunes caused by the tongue, that the people looked upon what that man elected as a mean thing, so that they employed it as a proverb, namely, "More contented than the man who asked for eighty sheep and their pastor."

(Properties.) The flesh of sheep prevents the formation of black bile, increases the seminal secretion, and is beneficial in poisons. It is hot and moist, compared with the flesh of goats. The best kind of it is that of a sheep a year old; it is beneficial to the stomach of a person with a moderate temperament, but it is injurious to one who habitually uses it at the evening meal; the injurious effects of it may, however, be warded off by means of astringent soups. The flesh of a ewe is to be disapproved, because it produces a bad kind

of blood. The flesh of lambs gives a great deal of hot and damp nourishment, but it gives rise to phlegm. A year old sheep is more nourishing than a young lamb, and the flesh of sheep is more delicate in spring and more useful at all times than it. The flesh of a castrated ram increases the sexual power. If their blood be taken while it is hot when they are slaughtered and applied over a patch of leprosy, it will change its colour and remove it. If the fresh liver of a he-goat be burnt and teeth are rubbed with it, it will whiten them. If a horn of a ram be buried under a tree, the tree will yield abundant fruit. If the bile of a ram mixed with honey be used as a collyrium, it will prevent the formation of cataract (in the eye). If its bone be burnt with the wool of common tamarisk (*at-tarjî'*) and the resulting ashes be mixed with the oil of wax prepared with the oil of roses and then applied to a broken (hollow) part, it will cause it to be united. If a woman uses the wool of a ewe as a pessary, she will cease to conceive. If a pot in which there is honey be covered over with the wool of a white sheep, ants will not come near it.

الضُّوءُ (ad-Du'du').¹—It is the same bird as is called *al-akhḡal* (the green wood-pecker);—so Ibn-Sīlah says, but Ibn-Duraid doubts its correctness.

الضَّبَّ (ad-Dabb).²—A certain well-known land-animal, resembling the monitor (*al-warad*). Lexicologists state that it is one of the nouns having many significations. It is applied to a tumour on the foot of a camel and also to a broad piece of iron (with which a door or anything else is clamped). Ad-Dabb is the name of a mountain near the mosque of al-Khaif, (which is) at its bottom. The Dabbah of al-Kūfah and the Dabbah of al-Baṣrah are two tribes of the Arabs. Ad-dabb is the taking by a milker of both the teats of a she-camel into his two hands (for the purpose of milking). Ibn-Duraid says:—

¹ In 'Omân *ḡiḡā'*—*Coraciis indica*.
Uromastix spinipes.

² In 'Omân, Egypt, and Palestine

"I took hold of the spear with my hand for stabbing him,

As a milker seizes the two teats of a she-camel in the mode of milking called *ad-dabb*."

Its sobriquet is *abû-hisl*. Pls. *dibâb* and *adubb*, like *kaff*, pl. *akuff*; fem. *dabbah*. The Arabs say (proverbially), "I shall not do it until the lizard *dabb* comes to water (to drink it)," because *ad-dabb* does not come to water (to drink it). Al-Khâlawaih says in the first part of *Kitâb Laîsa* that *ad-dabb* does not drink water, and that it lives seven hundred years and upwards. It is said that it voids (only) a drop of urine every forty days, and that no tooth of its falls; it is said that all its teeth are one plate without any division in it. The following is one of the things represented by the Arabs as if to have been said by animals:—A fish is supposed to have said to a *dabb*, "Come to drink water," upon which the *dabb* replied:—

"My heart has become intensely cold,
It does not desire to drink (water).
It only desires the hard '*arâd* plant
And the cold *silliân* plant
And the dense withering grass ('*unkush*)."

On account of this opposition between fish and *ad-dabb*, Hâtim al-Aṣamm has alluded to it in his lines:—

"How can I be afraid of poverty when God is the giver to me of the means of sustenance,
And the giver of the means of sustenance to all these creatures in times of difficulty and ease:
He is responsible for supplying the means of sustenance to all the creatures,
To *ad-dabb* in the desert and to fish in the sea."

أَصْبَ الْبِلَادُ and ضَبَّ الْبِلَادُ = the country abounded with the lizards called *dibâb* (pl. of *dabb*). أَرْضٌ ضَبَّةٌ = land abounding with the lizards called *dibâb*.

'Abd-al-Laṭîf al-Baghdâdî states that the monitor (*al-waral*), *ad-dabb*, the chameleon, the *shahmat-al-arḍ*, and the gecko (*al-wazag*), all resemble one another in form, and that the male *dabb* has two organs of generation (penes), and the female two organs of generation (vulvæ), like the monitor (*al-waral*) and the lizard

al-hirdhawn (*Stellio vulgaris*). ‘Abd-al-Kâhir states that *ad-dabb* is a small animal about the size of a small young one of the crocodile, with a tail like its tail, and that it assumes various colours with the (variation in the) heat of the sun, in the same way that the chameleon does.

Ibn-Abî’d-Dunyâ relates in *Kitâb al-‘Ukubât*, on the authority of Anas, who said, “*Ad-dabb*, verily, dies in its hole from emaciation, on account of the wrong-doing on the part of men.” When Abû-Ḥanîfah was asked regarding the penis of *ad-dabb*, he replied, “It is like the tongue of a serpent, being one at its root with two forks or branches.” When the female *dabb* wants to bring forth its eggs, it digs a pit in the ground, lays the eggs in it, and covers them with earth; it goes to them repeatedly every day, until the young ones come forth, which occurs in forty days; it lays seventy eggs and more at a time, and its eggs resemble those of the pigeon. The (young) *dabb* when it (first) comes out of the hole is dim-eyed, and it sharpens the sight by exposing its eyes to the sun. It feeds on breeze and lives on the coolness of the air, which it does when it becomes old and the moisture (in it) has vanished and the warmth (in it) has become lessened. There is affection between it and scorpions, on which account it gives shelter to them in its hole, so that they may sting any person seeking to capture it, when he introduces his hand into the hole to seize it. It does not make its hole in any place but a hard rock, out of fear of a torrent (washing it away) and any person digging (it); for this reason, its claws are found to be defective and blunt to enable it to dig with them in hard places. Forgetfulness and a want of being rightly directed are a part of its nature, and it is therefore spoken of proverbially to express being puzzled or confusion; on this account, it does not make its hole in any place but near a hill or a rock, so that it may not miss its way to it, when it goes forth in search of food. It is described to be cruel, because it eats its (own) young ones, out of which none but such as run away from it escape from it safely. A poet has alluded to this in his lines:—

“You have eaten your sons in the way that *ad-dabb* does,

Until you have left your sons in a state in which they have no name
(number) at all.”

It lives a long age, and in this respect serpents and vipers resemble it. It is a part of its nature that it returns to its vomit like the dog, and eats what it has brought up from its stomach. It lives for a long time after it is slaughtered and its head broken ; it is said that it lives for a night after it is slaughtered, and if (after that) it be thrown into fire, it moves about. In winter it does not come out of its hole, to which characteristic Umayyah b. Abî-Salt has alluded in his lines (said by him) when he went to 'Abd-Allâh b. Jad'an to ask a gift (from him) :—

“Shall I express (to you) my want,
Or would your sense of shame be enough for me? It is your nature
to satisfy wants ;
When a man praises you any day,
His act of praising you out of his application is enough for him.
Generous, neither morning changes him
From his good qualities, nor evening ;
He rivals wind (in speed) in generosity and glory,
When winter confines *al-dabb* to its hole ;
The whole of your land is one of glory created
By the Beni-Taim, and you are its sky.”

(Information.) Ad-Dârakuṭnî, al-Baihaḳî, his shaikh al-Hâkim, and his shaikh again, Ibn-'Adî, have related, on the authority of Ibn-'Umar, that, while (one day) the Prophet was seated in an assembly of his companions, a Badawî of the tribe of the Beni-Sulaim, who had captured a *dabb* and placed it in his sleeve to take it to his resting-place, came there. Seeing the company round about the Prophet, he asked, “Round whom have these people collected?” upon which they replied, “Round this one, who asserts that he is a prophet.” The Badawî thereupon went up to him and said, “O Muḥammad, women have never held (in their wombs) a more lying speaker than you ; if it were not for (the fear of) my being called by the Arabs a hasty man, I should slay you (now), and render all the people happy by slaying you.” ‘Umar then said, “O Apostle of God, let me kill him ;” but the Prophet said, “No, do not you know that a humble person is very near being a prophet ?” The Badawî then turned towards the Apostle of God and said, “By al-Lât and al-'Uzzâ, I shall not believe in you until this *dabb* believes in you,” saying which, he took the *dabb* out from his sleeve and threw it before the Apostle of God, and

then added, "If it believes in you, I shall believe in you." The Prophet thereupon said, "O *dabb*," and it replied in clear eloquent plain Arabic speech, such as the whole company could understand, "At your service, and to aid your cause time after time, O Apostle of the Lord of the worlds!" The Prophet then asked it, "Whom dost thou worship?" and it replied, "Him whose throne is in Heaven, whose sovereignty is on Earth, whose way is in the sea, whose mercy is in Paradise, and whose punishment is in the fire of Hell." He then asked it, "O *dabb*, who am I?" and it replied, "You are the Apostle of the Lord of the worlds and the last of the prophets; whoever believes you will be prosperous and whoever disbelieves you will be disappointed." Upon this the Badawî said, "I bear testimony that there is no deity but God, and that you are truly His Apostle. By God, verily, when I came to you, there was nobody more hateful to me on the face of the earth than you, but by God, at this moment I love you more dearly than myself and my son. I wholly (all my hair and skin, all my internal and external parts, and all my hidden and exposed parts) believe in you." The Apostle of God thereupon said, "Praise be to God, who has guided you to this religion which is high and than which nothing is higher! God does not accept it but by means of prayer, and prayer is not accepted but by means (of the recitation) of the *Kur'ân*." The Badawî said, "Teach me." The Prophet then taught him the Opening Chapter¹ and the Chapter of Unity,² and the Badawî said, "O Apostle of God, I have never heard in the long (*basîl*) or short (*uqjiz*) metre anything better than this." The Apostle of God said, "These are the words of the Lord of the worlds and not poetry. If you recite once, 'Say, He is God alone!'³ you will have as though recited a third of the *Kur'ân*; if you recite it twice, you will have as though recited two thirds of the *Kur'ân*; and if you recite it thrice, you will have as though recited the whole of the *Kur'ân*." The Badawî said, "Our God accepts a little and gives much." The Prophet then asked him, "Have you any property?" and he replied, "There is none among the Beni-Sulaim poorer than myself." The Prophet thereupon said to

¹ *Al-Kur'ân* I. ² *Idem* CXII. ³ *Idem* CXII-1.

his Companions, "Give him some ;" and they accordingly gave him some, until they made him quite proud (of his wealth). 'Abd-ar-Raḥmân b. 'Awf said, "I give him a she-camel that has been ten months pregnant, one that will overtake but not be overtaken, and that was given to me as a present in the Campaign of Tabūk." The Prophet then said (to 'Abd-ar-Raḥmân), "You have described what you will give him, and I shall now describe to you what God will give you in compensation," He replied, "O Apostle of God, yes, describe it." The Prophet said, "You will have a she-camel of white pearls, wide in the belly, with legs of green emerald and eyes of red coral, and having on it a litter with brocade and satin embroidered with gold on it. It will pass with you over the Bridge like flashing lightning (that takes away the sight)."

The Badawî then went away from the Apostle of God, and a thousand Badawîs mounted on a thousand horses with a thousand swords having met him (on the road), he asked them, "Where do you desire to go?" They replied, "We desire this one who has been lying and asserting that he is a prophet." The (first) Badawî then said, I bear testimony that there is no deity but God, and that Muḥammad is the Apostle of God." They said, "You have changed your religion." He then narrated to them his case, and they all said, "There is no deity but God, and Muḥammad is the Apostle of God." They then went to the Prophet and said to him, "O Apostle of God, order us to do your behest," and the Prophet said, "Remain under the banner of Kbâlid b. al-Walid." No thousand men (in a body) out of the Arabs or others joined the Faith in the time of the Prophet but these.

(Lawfulness or unlawfulness.) It is lawful to eat *ad-dabb* according to all. It is said in *al-Wasîl* that none of the creeping things (*al-ḥaṣharât*) excepting *ad-dabb* are to be eaten. Ibn-aṣ Ṣalâh states in his *Mushkil* that this is not satisfactory, for among the creeping things are included the jerboa and the hedgehog, both of which have been mentioned (among them) by al-Azhari and others. The two shaikhs have related on the authority of Ibn-'Abbâs that the Prophet having been asked, "Is it unlawful?" replied, "No, but it is not found in the land of my tribe, and I should find myself loathing it." Is is related in the *Sunan* of Abû-Dâwud that when the

Prophet saw the two roasted *dubbs*, he spat out, upon which Khâlid said, "O Apostle of God, I see that you consider it filthy." He (Abû-Dâwud) has related the whole tradition. In the version given by Muslim, it is said that the Prophet said, "I neither eat it nor declare it to be unlawful." But in another version, it is said that he said, "Eat it, for it is lawful, but it is not my food." All these versions are quite clear on the subject of its being a permissible thing, and the Arabs used to consider it a good thing, in proof of which are the following lines of a poet :—

"I ate *dibâb* and did not abstain from them,
 And I desired slips of the flesh of sheep and goats,
 And the roast flesh of a lamb,
 Which was served to me lukewarm in the water of the mouth (teeth);
 As to rice mixed with milk and your fish,
 I have become very ill from them;
 I placed some butter over a date,
 And both the food and the condiment were delicious,
 And I obtained from it a relish like that which you have obtained;
 But I did not find in them any taste like that of an old *dabb*,
 Nor is there in he-goats a taste like that of the eggs of hens;
 The eggs of hens are a cure for a craving for meat,
 And the eggs of *dibâb* are a food of the Arabs,
 Whilst their fat is in the heads of the Persians."

[The author here explains the difficult words in the above lines.]

According to our doctrine, the eating of it is not disapproved, which is opposed to the doctrine of some of the followers of Abû-Ḥanîfah. The Kāfî-lyâd speaks of its unlawfulness on the authority of one party, but the Imâm the very learned an-Nawawî states, "I do not think it to be true on the authority of anybody."

As to what is related on the authority of 'Abd-ar-Rahmân b. Ḥasan ib, it is that he said, "We alighted in a land abounding with many *dibâb*, and being hungry we cooked some of them. While the pots were boiling, the Apostle of God happened to come there, and he asked (us), 'What is this?' upon which we replied, '*Dibâb* which we have found.' He thereupon said, 'A certain tribe (nation) of the Beni-Isrâ'il has been transformed into some animals of the earth, and I am afraid of these possibly being out of them. I neither eat them nor prohibit them (to be eaten).' It is possible that this occurred before the Prophet's coming to know that a transformed being has no progeny.

It is related in the *Ṣaḥīḥ* of al-Bukhârî, on the authority of Abû-Hurairah, that, when the Prophet went forth to (the battle of) Hunain, he passed by a tree belonging to the believers in a plurality of gods, called *dhât-anwât*, on which they used to suspend their arms. The Prophet's followers therefore said, "O Apostle of God, assign for us a *dhât-anwât* like the one they have." The Prophet replied, "Celebrated be the praises of God! This is like what the nation of Moses said (to him), namely, "Make for us a god as they have gods." ¹ Verily the ways of those who have gone before you have been followed, span by span and cubit by cubit, so much so that, if they have entered the hole of a *dabb*, you also do the same." They then asked, "The Jews and the Christians?" and he replied, "Who else (then)?" Ibn-'Abbâs said, "'How like is this night to yesternight; they were the Beni-Isrâ'îl.'" Ibn al-'Arabî states in *Ârîḍat al-Aḥwadh*, "I have thought over the mode of the application of this proverb regarding *ad-dabb*, and many meanings have struck to my mind, the most likely one of which now is that, according to the Arabs, *ad-dabb* is used proverbially for a judge of men, a judge being a person to whom all men come on account of the various things or cases that occur to them, so that nobody keeps away from him. The meaning therefore is that their conduct was like that."

(Proverbs.) "More straying or losing the right way than a *dabb*," which sense is also applied to the monitor (*al-waral*), which will be described hereafter. "More undutiful (to kindred) than a *dabb*." Ibn-al-A'râbî states that the female is meant here, and that its undutifulness consists in its eating its young ones. "More long lived than a *dabb*." "More cowardly than a *dabb*." "More stupid than a *dabb*." "More guileful than a *dabb*." A poet says:—

"More guileful than a *dabb*, (which) when a hunter (thief) comes,
Keeps prepared for him a scorpion near its tail (pointed extremity)."

"More knotty than the tail of a *dabb*," because there are many knot-like nodes in it. It is asserted that a townsman having given some clothes to a Badawî, the latter said, "I shall recompense you for your action by what I shall teach you. How many knots are there in the tail of *ad-dabb*?" The townsman replied, "I do not know;" upon which the Badawî said, "There are twenty-one knots or nodes in it."

(Properties.) If a *ḍabb* passes forth between the feet of a man, he will not be able to lie with women after that. If one eats its heart, grief and palpitation (of the heart) will pass away from him. If its fat be melted and painted over the penis, it will excite the sexual desire. Whoever eats it will not be thirsty for a long time. If one carries about its two testicles with him, his domestics will love him intensely. If its heel be tied to the face of a horse, no horse will be able to go before it in a race. If a scabbard for a sword be made of its skin, the owner of it will become courageous. If its skin be made use of as a receptacle for honey, whoever sips that honey out of it will have his sexual desire excited. Its globular dung is useful in white leprosy and freckles, if applied (externally), and in opacities of the cornea and cataract, if used as a collyrium.

(Interpretation of it in a dream.) A *ḍabb* in a dream indicates an Arab, guileful in respect of the property of men and in respect of the property of his friend. Some say that it indicates a man of unknown origin (pedigree), and some say that it indicates a cursed man, because it is one of the transformed beings. Some say that it indicates difficulty (doubt) in the matter of earning, and some say that he who sees a *ḍabb* in a dream will fall ill.

الضَّبَع (aḍ-Ḍabu').—[The hyena.] A certain well-known beast. One ought not to say *ḍabu'ah*, because the male of it is *ḍib'ân*, the pl. of which is *ḍab'ân* like *sirhân*, pl. *sarâhin*; the female is called (also) *ḍib'ânah*, pl. *ḍib'ânât* and *ḍibât*, which latter is a plural for both the male and the female, being like *sabu'*, pl. *sibât*;—so al-Jawharî says, but Ibn-Barri says that with regard to al-Jawharî's words, "the female is called *ḍib'ânah*," that word is not known (to be applied to the female). Among the questions in connection with the word *aḍ-ḍabu'* is one of an interesting (delicate) nature; it is that, out of the rules of the Arabic language, which direct their influence and which cannot be broken, is this one that, when a masculine noun and a feminine one come together, the influence of the masculine overcomes that of the feminine, because it is the original form of the noun, and the feminine is only a derived form from it, excepting in two places;—one place is when one desires to

use the dual number of the masculine and feminine of *ad-dibā'* (hyenas), he says *dabu'ân*, which is done to avoid the additional letters which would have to be used, if the dual were formed from the masculine noun. The second place is in the case of a *ta'rîkh* (date) in counting it by *al-layâlî* (nights), which is a feminine noun as opposed to *al-ayyâm* (days), which is a masculine noun; in this the feminine overcomes the masculine out of respect for the one that precedes, the preponderance of a month being its night. These are his (Ibn-Barri's) very words. Al-Harîrî states in *ad-Durrah* that, when the masculine and feminine of a noun come together, the masculine overcomes (the feminine), excepting in the case of *at-ta'rîkh* (a date), in which the rule is reversed, and in forming the dual of *dabu'* and *dib'ân*, the dual being *dabu'ân*. It is related on the authority of Ibn-al-Anbârî that the word *ad-dabu'* is applied both to the male and the female; so has also Ibn-Hishâm al-Khadrâwî said in his book *al-Isâh jâ jawâ'id al-Idâh* by al-Farisi, on the authority of Abû'l-Abbâs and others. But the well-known thing in regard to the rule affecting it and other things is what has been already mentioned.

The diminutive of *ad-dabu'* is *udaiibā'*, on account of what has been already mentioned under the letter **د**, from what Muslim has related in the chapter on the subject of giving a slayer the plundered property of a slain person, according to the version of Abû-Katâdah out of a tradition of al-Laith, namely, that Abû-Bakr said, "No, not at all will he give it to a little hyena (*udaiibā'*) out of Kuraish and leave off a lion out of the lions of God." But al-Khattâbî has given a wonderful explanation (of it), saying that *al-udaiibā'* is a certain species of birds.

The following are some of the other names of the female hyena:—*jayal*, *ja'âr*, and *haj'sh*. Its sobriquets are *umm-khannûr*, *umm-turraik*, *umm-âmir*, *umm-al-kubâr*, *umm-narjâl*, and those of the male hyena are *abû-âmir*, *abû-kaldah*, and *abû'l-hinbar*. It has been already mentioned under the letter **د**, that the female hyena menstruates like the hare. **فصحك الارانب فصحك** = *the hares menstruated*. A poet says:—

"The hares menstruated (*dhik*) on the flag-stones
(Blood), like the blood of war on the day of battle."

That is to say, they menstruated (*ḍahik*) according to some. Ibn-al-A'râbî says, with regard to the lines of the son of the sister of Ta'abbata-Sharran :—

"The female hyena menstruates¹ on account of the slain of Hudhail
And sees the wolf howling² (for others to come) to them."

(That is to say) that, when the female hyena eats the flesh of men and drinks their blood, it menstruates, the blood causing it to menstruate. A poet says :—

"The swords of Sa'd caused the hyenas to grin (or menstruate),
On account of the slain which lay unburied and unwashed."

Ibn-Duraid used to refute this explanation and say, "Who has seen hyenas at the time of their menstruation, so as to know that they menstruate? The poet means that they snarl in order to eat flesh." But this is a mistake on his part on account of his likening their snarling to laughing. Some say that the meaning of it is that they rejoice on account of the slain, so that when they eat them they whine and snarl at one another, their whining being likened to grinning or laughter. Some say that the poet intended by it that the hyena is rejoiced over the slain, the joy being likened to laughter or grinning, for laughter comes from joy, as is the case with calling *al-'inab* (grapes) *al-khamr* (wine). *الذئاب تستهل* = *the wolves scream or howl*;—so Ibn-Sidah says.

It may be mentioned as a wonderful thing in connection with it that like the hare it is one year a male and another a female, impregnating (the female) in its male condition and giving birth to young ones in its female condition :—so al-Jâhiz, az-Zamakhsharî in *Rab'at-ul-abrar*, al-Kazwî in *Ajâib al-Mukhlakât* and in his book *Mufid al-'ulam wa Mubid al-humam*, and Ibn-aṣ-Ṣalâh in his *Rihlah* have mentioned on the authority of Aristotle and others. Al-Kazwî states that there is a tribe among the Arabs called ad-Dab'ayûn; if one of them is in a crowd of a thousand men and a hyena happens to come there, it makes for none but him alone. The hyena is described to be lame, but it is really not so, only that a seer fancies it to be so, the reason for fancying thus being the suppleness (flexibility) of its joints and the presence of more moisture

¹ Lane has translated this word as "displays her teeth or grins." Lane's Lex. art. *يَسْتَهْل* • *ضَحِك*.

in its right side than in its left side. It is addicted to digging up (dead bodies from) graves, on account of its great fondness for human flesh; when it sees a man asleep, it digs under his head and seizes him by the throat and then kills him and drinks his blood. It is a very immoral animal, for no animal of its own kind passes by it without its mounting it. The Arabs employ it in a proverb in the sense of destruction, for when it falls upon sheep or goats, it becomes confused and is not satisfied with what the wolf is satisfied. When a wolf and a hyena come to be together in a flock of sheep or goats, the latter (the flock) are safe, for they prevent each other (from seizing the sheep or goats). The Arabs say in one of their prayers for asking, "O God, send a hyena and a wolf!" That is to say, "Bring them together among the sheep or goats, so that the latter may be safe!" In the same sense are the lines of a poet:—

"My goats or sheep dispersed themselves one day, and I said
about them,

"O Lord, set a wolf and a hyena upon them!"

Al-Aṣmaʿī having been asked, "Is this a prayer in their favour or an imprecation against them?" replied, "It is a prayer for their safety," and mentioned what has been already said before. If a hyena treads over the shadow of a dog in moonlight, even if the dog be on the top of a house, it falls down, and the hyena eats it. It is described to be a stupid animal, which is so on this account, namely, that hunters in pursuit of it say at the door of its den certain words and capture it by means of those words, as has been already mentioned in the art. الذئب. Al-Jāhīd is, however, of opinion that this is one of the fabulous stories of the Arabs. A female hyena (sometimes) gives birth by a male wolf to a whelp called *al-ʿisbār*. A *rāʾiz* says:—

"Would that I had two sandals of the skin of a female hyena,"

With thongs made from the skin of her vulva that they may not
get torn! ²

The bare-footed whose sole is hurt by the rugged ground and stones
will put on any sandal."

(Lawfulness or unlawfulness.) It is lawful to eat it. Ash-Shāfiʿī states that the Apostle of God has prohibited the eating of every animal possessing a canine tooth, out of the animals of prey,

¹ Lane's Lex. art. ضبع. ² Idem art. حذو.

for directly its canine teeth become strong, it acts wrongfully with them towards another animal, seeking to seize it (as a prey) without itself being sought (as a prey), its transgressions with its canine teeth being the reason of the unlawfulness of eating it. The hyena, however, does not feed itself by acting wrongfully and may sometimes live without (the use of) its canine teeth. This has been already mentioned under the letter **أ** in the art. **الأسود**. The Imâm Aḥmad, Ishâq, Abû-Thawr, and the collectors of traditions state that it is lawful. Mâlik says that the eating of it is disapprovable, but the disapproval according to him does not amount to a sin on the part of its eater : he does not, however, decide it to be unlawful. Ash-Shâfi'i argues on the strength of what is related regarding Sa'd b. Abî-Wakkâs, namely, that he used to eat the hyena. Ibn-'Abbâs and 'Aṭâ say the same thing. Abû-Īsâfah states that the hyena is unlawful, which is the statement of Sa'id b. al-Musayyab and ath-Thawrî, who argue on the strength of its possessing a canine tooth and of the Apostle of God having prohibited the eating of every animal possessing a canine tooth out of the animals of prey. Our proof is what 'Abd-ar-Raḥmân b. Abî-'Ammâr has related, namely, "I asked Jâbir b. 'Abd-Allâh regarding the hyena, 'Is it game?' and he replied, 'Yes.' I then asked him, 'Can it be eaten?' and he replied, 'Yes.' I then asked him, 'Has the Apostle of God said so?' and he replied, 'Yes.' " At-Tirmidhî and others have extracted this tradition and said that it is delivered on respectable authority and authentic. Jâbir said that the Apostle of God said, "The hyena is game, the penalty (of killing it in the state of *ihrâm*) is a full grown ram, and it may be eaten." Al-Hâkim has related it and said that it is authentic in its authorities. Ibn-as-Sakan has also mentioned it in his *Ṣaḥîḥ*. At-Tirmidhî states, "I asked al-Bukhârî regarding it, and he replied, 'It is an authentic tradition.' " It is related in al-Baihaqî on the authority of 'Abd-Allâh b. Mugaffal as-Sulamî, who said, "I asked, 'O Apostle of God, what do you say about the hyena?' and he replied, 'I neither eat it nor prohibit it (being eaten).' I then asked, 'Why do not you prohibit it? I eat it.' " This tradition is of slender authority. Ash-Shâfi'i states that the flesh of the hyena was always sold between as-Ṣafâ and al-Marwah (in Makkah)

without any manifestation of disapproval (of the practice). As to what has been mentioned out of the tradition regarding the prohibition of eating any animal possessing a canine tooth out of the animals of prey, it applies to such an animal as obtains its food by means of its tooth, on the proof that the hare is lawful, though possessing a canine tooth, but it is so weak that it does not transgress with it.

(Proverbs.) "More stupid than a hyena." Out of the well-known proverbs regarding it is what al-Baihaḳī has related at the end of *Shūb al-i'mān* about Abū-'Uбайдah Ma'mar b. al-Muthannā as having asked Yūnus b. Ḥabīb regarding the well-known proverb, "Like the protector of the female hyena." He replied, "The narrative regarding it is that a party (of Arabs) went out to hunt on a very hot day, and while they were proceeding, a female hyena presented itself to them, so they went in pursuit of it and followed it, until they caused it to take refuge in the tent of a Badawī, where it made for him; the Badawī thereupon went out to them and asked them, 'What is your business (here)?' They replied, 'Our game, the object of our chase (is here).' He said, 'No, not at all. By Him in whose hand my soul is, you will not reach it while the hilt of my sword is firm in my hand.' They therefore returned and left him alone. He then went to a milch camel belonging to him, and milking it placed the milk and some water near it. It kept on turning at one time to the milk to lap it and another time to the water, until it felt to be alive (again) and easy. While the Badawī was asleep inside his tent, it leaped on him, and ripping open his belly drank his blood, ate his bowels, and then left him. A cousin of his happened to come there, and finding him in that state, turned towards the spot of the hyena, but did not see it there. He thereupon said, 'My companion (has done this), by God!' and taking his sword and quiver he followed it; he kept on proceeding, until he overtook it and killed it; he then said the following lines:—

• He who does kindness to one not worthy of it,
 Meets with what the protector of the female hyena met with;
 He extended to it, when it sought protection near him,
 Hospitality by giving it the milk of milch camels abounding in copious
 milk,

And caused it to be satiated, until when it was filled,
 It slit him open with its canine teeth and claws :
 Say to one doing kindness, 'This is the reward
 Of him who does kindness to an ungrateful one.'

Among other proverbs, al-Maydānī says, is, "This is not concealed (even) from the hyena," applied to a thing which (all) people know, the hyena being (considered) the most stupid of beasts.

(Properties.) The author of *Ayn al-Khawāṣṣ* states that the hyena draws dogs, as a magnet draws iron. As an instance of it, it may be mentioned that, if a dog happens to be on the top of a house on a shining moonlight night, and a hyena happens to tread on its shadow on the ground, the dog will fall down from the top of the house, and the hyena will eat it. If the body be anointed with the fat of a hyena, it will cause (the anointed person) to be secure from any injury on the part of dogs. If its gall-bladder be dried and the weight of a *dānak* of it be given to drink to a woman, she will hate sexual intercourse and lose all sexual desire. If a sieve be made of the skin of a hyena and seeds be sifted with it and then sown, locusts will not injure them. Muḥammad b. Zakarīyā ar-Rāzī has mentioned all this in his books.

Utārid b. Muḥammad states that the hyena runs away from the plant nightshade ; if the body of a person be painted with its expressed juice, that person will be secure from any injury on the part of a hyena. If a man holds the skin of a hyena (in his hand), dogs will not bark at him. Its bile used as a collyrium is beneficial in dimness of vision and cataract in the eye, and sharpens the sight. If its right eye be pulled out, steeped in vinegar for seven days, then taken out of it, and placed under a stone in a ring, whoever wears that ring will not be afraid of sorcery or of the smiting of an evil eye, while he wears that ring ; if for a person that is under a spell of sorcery that ring be washed with water and the resulting water be given to drink to him, the spell of sorcery will vanish from him ; it is also useful in inability for sexual intercourse and other spells of magic. If the head of a hyena be placed in a pigeon-turret, the pigeons in it will increase. He who holds its tongue in his right hand will not be barked at by dogs or injured by them ; clever scoundrels and scamps do

that. Let him who is afraid of hyenas take in his hand a root out of the roots of squill, they will then flee away from him. If a sick child (boy) be fumigated for seven days with the hair on the back of a hyena, it will be cured. If a woman be given to drink without her knowledge, the organ of generation of a male hyena ground fine, it will take away from her the desire for sexual intercourse. He who hangs on his person a piece of the vulva of a female hyena, will be loved by men. The teeth of a hyena, if they be tied on the arm, are useful in loss of memory and in toothache. If a dry measure be bound with its skin and with that measure seed be measured out, the plants springing from that seed will be secure from all accidents (misfortunes). One of its wonderful properties is that he who eats its blood loses all vain promptings of the mind. If one holds in his hand a colocynth gourd, hyenas will flee away from him. If the body be anointed with the fat of hyenas, the anointed person will be secure from the biting of dogs. Hunain b. Ishâk states that, if the hair growing inside the eyelids be pulled out and then the bile of a hyena, or that of a parrot, or that of a lion, or that of a she-goat be used as a collyrium, it will disappear (entirely) by the order of God. If its penis be dried, reduced to a fine powder, and then eaten by a man as a dry powder about the weight of two *dinaks*, it will excite in him the sexual desire, and he will not be tired of women. Another authority states that, if half a *dirham* weight of the bile of a hyena be drunk mixed with an equal quantity of honey, it will be beneficial in all diseases that arise in the head and the eye, will prevent the formation of cataract in the eye, and will have an aphrodisiac effect; if the bile be mixed with honey and used as a collyrium, it will clear the eye and increase its beauty; the older this mixture becomes the better and more useful it is. Mâsurhawaih (?) states that using the bile of a hyena as a collyrium is useful in watering (of the eyes) and excessive flow of tears. One of its wonderful properties—one in respect of which physicians agree—is that, if the hair of the right thigh of a male hyena round about its anus be pulled out, burnt, and mixed with olive oil after reducing it to a fine powder, and be then applied over a person having an inflamed wound, it will cure

him ; but let it be understood that it produces the disease in a sound person, if the hair be from a female hyena ; it is a wonderful remedy and has been tried numerous times.

(Interpretation of it in a dream.) A dream regarding the hyena indicates the divulgence of secrets and entering upon what does not concern (ono). A dream about a male hyena sometimes indicates a handsome hermaphrodite and sometimes a tyrannical, deceiving, and opposing enemy. Some say that a female hyena indicates an ugly-looking woman with a low origin, an enchantress, an old woman. Arṭânîdûrus states that a hyena indicates treachery, and that he who rides it in a dream will obtain power.

أَبُو دَبَّابَةَ (*abû-Dabbah*).—The francolin (*ad-durrâj*) :—so it is said in *al-Muraṣṣa*. The art. دُرَّاج has been already given under the letter د.

الْقَمَرُفَام (*ad-Dirgām*) and الْقَمَرُفَاعَة (*ad-Dirgāmah*).—The lion. How beautiful is what Abû'l-Muḍaffar as-Sam'rânî has related on the authority of his father, who said, “ I have heard Sa'd b. Naṣr, the preacher, al-Ḥaywânî, say, ‘ I was once afraid of the Khalifah, on account of a misfortune which had befallen me, and a vigilant search was being made for me. I remained therefore concealed, and dreamt one night, as if I were sitting in an upper room on a chair and in the act of writing something, when a man came there and standing opposite to me said, ‘ Write what I dictate to you.’ He then recited the following lines :—

“ Drive away with your patience the accident of fortune,
And hope for the kindness of the One, the all-knowing One ;
Despair not, even if the distress of it presses (upon you)
And the disquietude due to its vicissitudes shoots you with arrows.
For He the High has (ready) in the midst of it, relief,
Which is concealed from eyes and minds ;
How many have been saved between the points of spears,
And how many preys have escaped safely from the lion (*ad-ḍirgām*) ! ”

When the morning came, relief came to me, and my fear and distress vanished.”

In *Sirâj al-Mulûk* by the Imâm, the very learned, aṭ-Ṭurtûshî, it is related on the authority of 'Abd-Allâh b. Ḥamdûn, who said, "I was with al-Mutawakkil when he went forth to Damascus. One day he went up to the town of Ruṣâfah¹ of Hishâm b. 'Abd-al-Malik b. Marwân, where he looked at the palaces in it, and then coming out saw an old convent beautifully built among fields and rivers and trees; he entered it, and while he was going over it, he saw a piece of paper stuck in its hall. He ordered it to be pulled away and found on it the following lines :—

"O house in the convent, which has become empty,
 And in which the north and west wings have full play,
 As if fair, cheerful, and sociable ladies never dwelt in thee,
 And beautiful-eyed damsels never walked jauntily in thy courts,
 Nor the sons of iniquitous and lordly kings,
 The least one of whom was among men a great one,
 Who when they put on their coats of mail were lions,
 And when they put on their crowns were moons,
 And who were, indeed, lions (*darâğim*) on the field of battle,
 And whose hands on the day of giving were seas!
 Those nights when Hishâm dwelt at Ruṣâfah,
 And his son was in thee, O convent, and he an amir,
 When fortune was fresh and the khilâfah soft (elastic),
 And the life of the Beni-Marwân was in thee bright!"

In another version the last two lines are given thus :—

"And thy garden produced herbs and plants and thy light was shining,
 And the life of the Beni-Marwân in thee was bright!"
 "Yes, indeed, God gave thee to drink of the pourings of the clouds
 over thee,
 After the evenings, in the mornings!
 I remembered my people who are gone and cried for them,
 Out of anguish, and one like me is fit for crying;
 I consoled my mind, which,
 When it remembers my people, groans and sighs.
 Perchance, had fortune, which one day tyrannized over them,
 Been in their favour, turning about with things which minds desire,
 The bereaved ones would have been glad, and the miserable ones happy,
 And the prisoner free from the straitness of his bonds.
 Gently! To-day will be followed by to-morrow,
 And the vicissitudes of fortune are (constantly) turning about!"

¹ Note 5—De Slane's T. of Ibn-Kh's. B. D. Vol. I, p. 299.

When al-Mutawakkil read it, he became frightened, took a bad omen from it, and said, 'I take refuge with God from His evil decrees!' He then called the owner of the convent, and asked him regarding it and as to who had written it, but he replied, 'I have no knowledge of both.' Another authority mentions that after his return to Bagdâd, he remained only a few days and was then assassinated by his son al-Muntaṣir. An account of his assassination and the mode of it have been already given under the letter ا in the art. *الاوز*, in the account of the Khalîfahs. Ibn-Kh. has mentioned in his History, in the biography of 'Alî b. Muḥammad b. Abî'l-Ḥasan ash-Shabâbushtî¹, that this incident occurred to ar-Rashîd and has added, "We do not know from what the appellation Shabâbushtî (Shâbushtî) is derived."

الْقُرَيْسُ (*ad-Diryas*).—The same as *at-taiḥûj* (a certain small species of partridge), which will be described hereafter under the letter ط. Among the vulgar current proverbs is, "Lazier than a *diryas*," because it throws its excrement on its own young ones.

الضَّغْبُوسُ (*ad-Dughbûs*).—A young one of *ath-thurmulah*, which has been already mentioned under the letter ث to be the female of

الضَّفْدَعُ (*ad-Difdi'*).—[The frog.] Like *al-khingir*. It is the sing. of *ad-dafâdîr*. Fem. *difdirah*. Some call it *difda'*. Al-Khalîl says that there are no words in the (Arabic) language of the measure *ḡirâl* but four, namely, *dirham*, *hijra'*, which means *tall* or *long*, *hâbla'*, which means *a glutton*, and *Kilâm* (*Bilâm?*), which is a proper name.

Ibn-aṣ-Ṣalâḥ states that the better known form of the word in a philological point of view is with a *kasrah* under the د, whilst the better known form in the speech of the vulgar is with a *fathah* on it, the vulgar having it from excellent (special) men; some of the

¹ This is evidently a mistranscription. The name given by Ibn-Kh. is Shâbushtî, but this incident is not given in ash-Shâbushtî's life in De Slane's T. of his B. D. Vol. II, p. 262.

leaders out of the lexicologists, however, disallow it. Al-Baṭalyawṣī states in *Sharḥ al-Kātib* that it is also called *ḍuḡḍaʿ*, but it is rare. Al-Muṭarrizī states the same thing. It is said in *al-Kifāyah* that the male of frogs is called *al-suljūm*. The frog is also called by the names, *abū-masīḥ*, *abū-hubairah*, *abū-murabbad*, and *umm-hubairah*.

There are several species of frogs, and they are reproduced (some) by means of treading and (some) without treading. They are born in stagnant and slowly-running water, and in stinking moist places, and also after heavy showers of rain, so as to give one an idea that they fall from the clouds, on account of the large numbers of them that are seen on the tops of houses after rain and wind, but they are not (then) the product of the male and the female; God creates them that moment as the result of one of the natural qualities of that land (earth). It is one of the animals that have no bones in them. Some of them croak and others do not; such of them as croak bring out their voice from near their ears. It is described to have sharpness of hearing when it leaves off croaking and is out of water. When it desires to croak, it introduces its lower jaw into water, but when water enters its mouth, it ceases to croak. How elegant are the words of one of the poets, who had been censured for the littleness of his speech:—

“The frog said certain words,
And the philosophers interpreted them to be.
‘In my mouth is water, and can one
Who has water in his mouth speak?’”

‘Abd-al-Kāhīr states that the serpent *thurbān* is guided to (the place of) a frog by its croaking; it comes guided by its croaking and eats it; he gives the following lines regarding it:—

“It places water in its jaws, which reaches to half the upper jaw (يُنصِفُه),
That it may croak, whilst its croaking leads to its destruction.”

يُنصِفُه—He does not mean by it here *equalizing* or *dividing into two equal halves*, but it is intended by it that *the water reaches half of the upper jaw*. النقيض يُقافِه—He means by it that when frogs croak, the serpent *thurbān* is guided to them (by their croaking), and then going to them eats them. A poet says regarding that:—

“Frogs in the darkness of night answer one another,

But their croaking guides to them the serpent of the sea (حية البحر).”

لبهر حية = *the viper*, which is a land animal, but which can live both on land and in the sea, as has been already mentioned.

The sight of fire makes some frogs confused or puzzled, as it does some of the wild animals, which, when they see fire, are astonished at it; even though they may be croaking, they become silent directly they see it and keep on continually looking at it. Its first appearance in water is like a grain of millet, black in colour; it then comes out of water and is like a *drum*, then after that limbs sprout out from it. Celebrated be the praises of Him who is powerful to do what He pleases! Celebrated be His praises! There is no deity but He!

In *al-Kāmil* by Ibn-ʿAdī, in the biography of ʿAbd-ar-Rahmān b. Saʿd b. ʿUthmān b. Saʿd al-Ḳarāḍ, the Prophet’s caller to prayer, it is related on the authority of Jābir that the Prophet said, “Whoso kills a frog must give as compensation a sheep or goat, whether he be in the state of *ihrām* or not.” Sufyān states that there is nothing that remembers God more than it. It is also related in the same book, in the biography of Ḥammād b. ʿUbaid, that he has related, on the authority of Jābir al-Jurfi, who had it on the authority of ʿIkrimah, who had it from Ibn-ʿAbbās, that a frog having thrown itself into fire out of the fear of God, He has requited (all) frogs with the coldness of water and assigned their croaking as a celebration of His praises; he (Ḥammād) has said that the Apostle of God has prohibited the killing of the frog, the bird *ḡurad*, and the bee. But Ibn-ʿAdī says, “I do not know of any tradition related by Ḥammād b. ʿUbaid besides this.” Al-Bukhārī says that his tradition is not trustworthy. Abū-Ḥātim says that the tradition is not a trustworthy one.

It is related in *Kitāb az-Zāhir* by Abū-ʿAbd-Allāh al-Ḳurṭubī that David said, “I shall, verily, celebrate the praises of God to-night in a manner in which none of His creatures has (ever) done,” upon which a female frog called out to him from a channel for water in his house, “O Dāwud, do you boast, in respect of God, of your celebration of His praises, when I have remembered

the name of God for the last seventy years, so as to have caused my tongue to be dried up, and for the last ten nights I have neither tasted vegetation nor drunk water, on account of my being engaged in repeating two formulas?" David thereupon asked it, "What are they?" and it replied, "They are, 'O Thou whose praises are celebrated by every tongue and who art remembered in every place!'" David then said to himself, "It is not possible for me to say anything more eloquent than this."

Al-Baihaqî relates in his *Shi'b* regarding Mâlik b. Anas as having said that the prophet of God, Dâwud, having thought to himself that nobody could praise his creator in a better way than that in which he praised Him, God sent down to him an angel, while he was standing in his prayer-niche with the tank of water by his side. The angel said to him, "O Dâwud, understand what this female frog is uttering," upon which Dâwud listened to it silently and found it saying, "Celebrated be Thy praises! and with Thy praise is the end of the knowledge of Thee." The angel then asked him, "What do you think now?" and he replied, "By Him, who has appointed me a prophet, I never praised Him thus."

It is related in *Kitâb 'Faḍl adh-dhikr* by Jarfar b. Muḥammad b. al-Ḥasan al-Ḡariyyânî (?), the Ḥâfiḍ, the very learned, regarding 'Ikrimah as having said, "The cry of the frog is the celebration of the praises of God." It is also related in the same book, on the authority of al-A'mash, regarding Abû-Ṣâliḥ, that having heard the creaking of a door, he said, "It is doing that as a celebration of the praises of God."

(Information.) Ar-Ra'is Ibn-Sînâ states that, when frogs become plentiful in a year, and more numerous than usual, there will be an epidemic (of plague) after them. Al-Kazwînî states that frogs lay their eggs in sand like the turtle; there are two varieties of them, the mountain variety and the water variety. Az-Zamakhsharî has copied in *al-Fa'ik*, on the authority of 'Umar b. 'Abd-al-'Azîz, who said that a man having asked his Lord to show him the place of Satan in the heart of man, he saw in a dream in the manner that a sleeping man does, a man like crystal glass the interior of whose body could be seen from outside it, and Satan in

the appearance of a frog with a proboscis like that of a mosquito, which Satan had introduced through the man's left shoulder into his heart to excite (in it) vain promptings; but whenever the man remembered the name of God, it receded. This will be again related in the art: **الكركى** in the words of as-Suhailî.

(Lawfulness or unlawfulness.) It is unlawful to eat it, on account of the prohibition for killing it. Al-Baihaqî relates in his *Sunan*, on the authority of 'Sahl b. Sa'd as-Sâ'idî, that the Prophet prohibited the killing of five animals,—the ant, the bee, the frog, the bird *surad*, and the hoopoe. It is related in the *Musnad* of Abû-Dâwud at-Tayâlisî and in the *Sunan* of Abû-Dâwud, an-Nasâ'î, and al-Hâkim, on the authority of 'Abd-Allâh b. 'Uthmân at-Taimî, regarding the Prophet, that a physician having asked him about a frog for the purpose of putting it into some medicine, he prohibited him from killing it, which shows that the frog is unlawful to be eaten, and that it is not included among the aquatic animals which are permitted (to be used). One of the juriconsults states that the frog is declared to be unlawful, because it was a neighbour of God in the water upon which was His Throne before the creation of the heavens and earth: God has said, "And His Throne was upon the water."¹

Ibn-Adî relates, on the authority of 'Abd-Allâh b. 'Umar, that the Prophet said, "Do not kill frogs, for their croaking is a celebration of the praises of God." As-Sulamî says, "I asked ad-Daraku'ni about it, and he replied that it is based on slender authority." I say that the correct thing is that the relation of the tradition ceases with 'Abd-Allâh b. 'Umar:—so al-Baihaqî says, as has been already mentioned in the art. **الخطاف**. Az-Zamakhsharî says that frogs say in their croaking, "Celebrated be the praises of the King, the Holy one!" It is related on the authority of Anas, "Do not kill frogs, because they passed by the fire of Abraham, carrying water in their mouths and sprinkling it on the fire." In *Shifâ's-sudûr* by Ibn-Sab', it is related out of a tradition of, 'Abd-Allâh b. 'Amr b. al-Âs that the Prophet said, "Do not kill frogs, for their croaking is a celebration of the praises of God."

Among other orders regarding its lawfulness or unlawfulness, it may be mentioned that it becomes unclean by its death, like the other uneatable animals. A view is copied in *al-Kijâyah*, on the authority of al-Mâwardî, to the effect that it does not become unclean by its death, about which our shaikh holds the opinion that it is a mistake in copying, and says, "This view is not mentioned in *al-Hâwî* or any other of his (al-Mâwardî's) books." If they die in a little water, an-Nawawî states, "If we say that they cannot be eaten, they render the water unclean, without any difference of opinion." Al-Mâwardî states that there are two opinions regarding its uncleanness, one of them being that it causes a person or thing to be unclean in the same manner that other unclean things do, and the other one being that it is excusable like the blood of fleas, but the correct opinion is the former one.

When the ambassadors from al-Yamâmah came to Abû-Bakr after Musailamah was killed, he said to them, "What was your leader (friend) in the habit of saying?" They asked to be excused from stating it, but he said, "You shall, verily, state it;" upon which they said, "He used to say, 'O frog the son (daughter) of a frog, how long (much) wilt thou croak? Thy upper part is in water and thy lower part in mud: thou neither preventest a drinker (from drinking) nor renderest the water turbid!'"

(Proverbs.) "More croaking than a frog." • Al-Akhtal says:—
 "Frogs in the darkness of night answer one another.

But their croaking guides to them the serpent of the sea" .

This has been already given before. It is like the proverb, "Barâkish has guided (the enemy) to her people." Barâkish was a bitch, which, having heard the sound of the hoofs of horses, barked, and thus guided by her barking (the enemy) to the tribe (in which she was); the enemy then extirpated them. Hamzah b. Ahyad says:—

"It (a punishment) cannot have overtaken me on account of a crime,
 For neither my left nor my right hand has committed a crime;
 But a noble brother has committed it against me,
 Whilst Barâkish committed a crime against her (own) people."

(Properties.) Ibn-Jumay' says in his book *al-Irshâd* that the flesh of frogs causes nausea and a bloody diarrhœa; the colour of

the body changes, the body swells up, and reason becomes confused from its use. The author of *ʿAyn al-Khawâss* states that, if the fat of frogs from thickets be placed on the teeth, they may be removed without pain, and that, if a bone of a land-frog be placed on the top of a cooking-pot, it will prevent it from boiling. If a frog be dried in the shade, pounded, and then cooked with marsh-mallow (althea) and applied after the application of lime and orpiment, no hair will grow on that part after it. If a frog be thrown alive into some neat wine, it will die, but if it be then taken out and thrown into some clean water, it will revive. It is copied from Muḥammad b. Zakarîyâ ar-Râzî that, if a foot of a frog be hung on the person of one suffering from gout, his pain will be relieved. If a woman takes a water-frog and then opening its mouth spits in it thrice and then returns it to water, she will not conceive. If a cooking-pot be rubbed on its outside with the fat of a frog and if after that any inflammable substance of whatever kind be lighted under it, it will never boil. If a frog be crushed and placed over the sting of reptiles, insects, etc. (*hawâmm*), it will cure it instantaneously. One of its wonderful properties is that, if it be split into two halves from its head to its end and a woman then looks at it, she will be overcome by sexual desire and her inclination for men will greatly increase. If its tongue be hung on the person of a sleeping woman, she will inform (in her sleep) of all that she may have done while awake. If its tongue be placed on bread and given to eat to one who is suspected of having committed a theft, he will confess it. If its blood be applied over a part from which hair is pulled out, it will never grow on it (again); whoever applies it to his face will be loved by people; if it be placed on a gum, the (corresponding) tooth will fall off without any trouble. Al-Kāzwinî states, "When I was in al-Mawṣil, we had a friend living in a garden; he built in it a sitting place and a tank, in which frogs were then born; they annoyed the residents of that place by their croaking, but they were unable to stop it until a man came and said, 'Place a metallic basin turned upside down on the surface of the water.' They did that, and there was no more croaking heard coming from them after that." Muḥammad b. Zakarîyâ ar-Râzî states that,

if a lamp be placed in a drinking cup and that cup then placed on water or in a water canal in which the croaking of frogs is heard, they will become silent and their voice will not at all be heard.

(Interpretation of it in dreams.) A frog in a dream indicates a devotee exerting his utmost in the obedience of God, because it poured water over the fire prepared by Nimrod (for Abraham). (The presence of) many frogs indicates torture, because they were one of the miracles performed by Moses; God has said, "Then we sent upon them the flood and the locusts and the lice and the frogs and the blood,—signs detailed; but they were big with pride and were a people who did sin." ¹ The Christians say that he who dreams of being in the company of frogs will have his association with his relatives and neighbours of a pleasing nature, and that he who eats the flesh of a frog in a dream will fall into a difficulty. Arṭimîdûrus states that frogs in a dream indicate treacherous men and enchanters. Jâmâsb states that he who talks with a frog in a dream will obtain a kingdom. If one dreams that frogs have gone out of a town, torture will go out of it.

القُرْع (ad-*Ḍuwa'*).—An-Nawawî states that the better known explanation of the word is that it is a certain species of the animals called *al-hawâmm* (reptiles, insects, etc.). Al-Jawharî states that it is one of the nocturnal birds out of the species of the owl (*al-hâm*). Al-Mufaḍḍal states that it is the male of the owl (*al-bâm*). Pls. *adwâ'* and *dê'ân*.

The correct one out of the two statements (regarding its lawfulness or unlawfulness) is that it is unlawful to eat it, as is distinctly said in *Sharḥ al-Muḥadḍḥab*. Ar-Râfi'î states that this decides that *ad-ḍuwa'* is the male of the owl, and then mentions what has been already said before; he then states that according to this, if there be any statement regarding *ad-ḍuwa'*, it is also necessary to apply it to the owl, because the male and the female of the same species do not differ (in lawfulness or unlawfulness). An-Nawawî states, "I have said that the better known explanation of (the word) *ḍuwa'* is that it is a species of *al-hawâmm*, and that

¹ Al-Kur'ân VII-130.

therefore there is no necessity of classing them two (*ad-duwa* and the owl) together in the matter of their lawfulness or unlawfulness." Truly speaking it is unlawful to eat it, as is distinctly said in *Sharḥ al-Muḥadḍḥab*.

الْقَيْب (ad-Daib).—A certain animal out of the marine animals, of the appearance and size of a dog;—so Ibn-Sidah says.

الضَّيْلَة (ad-Da'ilah).—A slender serpent;—so al-Jawharī says. The word الْحَيَّة (the serpent) has been already given under the letter ح.

الضَّيُون (ad-Daiwan).—A tom-cat. Pl. *ḍayāwin*. Ḥassān b. Thābit says:—

"A post-horse, looking as though it were the sun and having at its sides
The stars of the Pleiades or the eyes of tom-cats (*ad-ḍayāwin*)."

(Proverbs.) "More wont to creep gently than a tom-cat." A poet says:—

"He creeps gently at night to his female neighbours,

In the same manner that a tom-cat creeps to a rat (*karnab*)."

"More wont to catch game than a tom-cat." ∴ "More given to committing fornication than a tom-cat." And "More given to leaping (the female) than a tom-cat."

(End). Aṣ-Ṣāḥallī states that there are no words in the language having a quiescent ي with a و after it having a *jathah* over it but three, namely, حَيَّوَة, ضَيُّون, and كَيُّون, which last means the planet Saturn. Astronomers state that its own special revolution from the west to the east is completed in twenty-nine years, eight months, and six days. Astrologers call it the greater unprosperous planet, because it is in an inauspicious place above Mars; they attribute to it devastation, destruction, anxiety, and grief, and assert that looking at it is beneficial in anxiety and sorrow, in the same manner that looking at Venus is beneficial in joy and happiness.

طَامِرِ بْنِ طَامِرٍ (*Tâmir bin Tâmir*).—The flea. It also means an ignoble or base man. It is said of an obscure man, one who is not known, that he is a *Tâmir bin Tâmir*.

الطَّائِوسُ (*at-Tâû's*).—[The peacock.] A certain well-known bird. Dim. *luwâis*, formed after dropping the augmentative letters. Its sobriquets are *abû'l-ḥusn* and *abû'l-washî*. It is among birds, in respect of honour and beauty, like the horse among beasts. It is by nature a chaste bird and fond of glorying in itself, behaving proudly, admiring its own feathers, and twisting its train (tail) like an arch, especially if the female bird is looking at it. The female lays eggs after becoming three years of age, and at that time the feathers of the male bird are fully developed and their colour is perfect. The female bird lays twelve eggs once a year, sometimes less and sometimes more, but it does not lay them immediately one after another. It treads at the time of spring and casts off its feathers in autumn, in the same way that trees cast off their leaves. When leaves commence to spring out on trees, its feathers also come out. It is much given to playing with the female when the latter is hatching (eggs), sometimes (even) breaking the eggs, and for this reason its eggs are hatched under a domestic fowl, which, however, is not able to hatch more than two of its eggs; but it is necessary to watch the fowl for the purpose of providing all the things it may require in the shape of food and drink, out of the fear of its rising from over the egg and the air spoiling it. The young bird which comes forth out of an egg hatched by a domestic fowl is less beautiful, and is defective in form and body. The period required for hatching it is thirty days. Its young one comes out of the egg like a chicken of a domestic fowl, with feathers on and ready to obtain its food. A poet has described it beautifully where he says:—

“Celebrated be the praises of Him out of whose creation is the peacock!
 A bird which is a chief over animals of its kind ;
 In its decoration, it is as it were a bride ;
 In its feathers are set coins,
 And in their circles, suns shine ;
 On its head are trees planted,
 As though it were a violet plant walking gayly
 Or a flower prohibited to dry up.”

It may be mentioned as a most wonderful thing that, notwithstanding its beauty, it is looked upon as an unpropitious omen, the reason of which is,—but God knows best,—that as it was the cause of Iblis entering Paradise and of the expulsion of Adam from it, and the cause of that abode remaining uninhabited by Adam during the period of the existence of this world, keeping it in houses is disapproved.

It is related that, when Adam planted the vine-creeper, Iblis came there and slaughtered over it a peacock, and the creeper drank its blood. When its leaves came forth, he slaughtered over it an ape, and the creeper drank its blood. When its fruit came out, he slaughtered over it a lion, and the creeper drank its blood. When its fruit was fully ripe, he slaughtered over it a pig, and the creeper drank its blood. On this account the descriptive qualities of these four animals seize a drinker of wine in this way : when he first drinks it and it creeps into his limbs, his colour becomes red, and he appears handsome as a peacock does : when the commencement of intoxication sets in, he plays, claps (his hands), and dances as an ape does ; when the intoxication becomes strong, the leonine quality comes upon him, and he sports and behaves in an annoying manner towards his companions and talks incoherently useless nonsense ; he is then affected with torpor in the manner that a pig is affected with it, seeks sleep, and the strings of his strength become loose.

(Information.) Ṭā'us b. Kaisân, the juriconsult of al-Yaman, whose name was Dhakwân, was styled Ṭā'us, because he was a peacock of the reciters (of the *Kur'ân*) and the learned men. Some, however, say that his (proper) name was Ṭā'us, and that his sobriquet was Abû-'Abd-ar-Rahmân. He was at the head of the chiefs (lords) out of the Followers in learning and practice,

and had met fifty of the Companions of the Prophet and heard Ibn-'Abbās, Abū-Hurairah, Jābir b. 'Abd-Allāh, and 'Abd-Allāh b. az-Zubair. Mujāhid, 'Amr b. Dīnār, 'Amr b. Shu'aib, Muḥammad b. Shihāb az-Zuhrī, and others have related traditions on his authority. Ibn-aṣ-Ṣalāḥ relates in his *Fiḥlah*, "We have been informed regarding az-Zuhrī as having said, 'I went to 'Abd-al-Malik b. Marwān, and he asked me, "O Zuhrī, whence have you come?" I replied, "From Makkah." He then asked me, "Whom have you left behind to govern the people?" I replied, "'Aṭā' b. Abī-Rabāḥ." He then asked, "Is he out of the Arabs or out of the enfranchised slaves?" I replied, "Out of the enfranchised slaves." He then asked, "By what means has he become their ruler?" I replied, "By means of religiousness and the relation of traditions." He then said, "It is necessary that religious people and relaters of traditions should rule men." He then asked, "Who rules the people of al-Yaman?" I replied, "Ṭa'us b. Kaisān." He asked, "Is he out of the Arabs or enfranchised slaves?" I replied, "Out of the enfranchised slaves." He then asked, "By what means has he become their ruler?" I replied, "By the same means that 'Aṭā' has become their ruler." He then said, "It is necessary that one like him should rule men." He next asked, "Who rules the people of Egypt?" I replied, "Yazīd b. Ḥabīb." He asked, "Is he out of the Arabs or enfranchised slaves?" I replied, "Out of the enfranchised slaves." He then said the same thing that he had done in the two previous cases. He then asked, "Who rules the people of Syria?" I replied, "Makhḫūl ad-Dimashqī." He asked, "Is he out of the Arabs or enfranchised slaves?" I replied, "Out of the enfranchised slaves. He is a Nubian slave enfranchised by a woman of the tribe of Hudhail." He then said the same thing as before. He then asked, "Who rules the people of Mesopotamia?" I replied, "Maimūn b. Mihrān." He then asked, "Is he out of the Arabs or enfranchised slaves?" I replied, "Out of the enfranchised slaves." He then said the same thing as before. He next asked, "Who rules the people of Khurāsān?" I replied, "Aḍ-Ḍaḥḥāk b. Muzāḥim." He asked, "Is he out of the Arabs or enfranchised slaves?" I replied, "Out of the enfranchised slaves."

He then said as before. He next asked, "Who rules the people of al-Baṣrah?" I replied, "Al-Ḥasan b. Abī'l-Ḥasan." He asked, "Is he out of the Arabs or enfranchised slaves?" I replied, "Out of the enfranchised slaves;" upon which he said, "Woe betide you! Who rules the people of al-Kūfah?" I replied, "Ibrāhīm an-Nakha'ī." He asked, "Is he out of the Arabs or enfranchised slaves?" I replied, "Out of the Arabs;" upon which he said, "Woe betide you! O Zuhri, you have dispelled grief from me. By God, the enfranchised slaves rule the Arabs to such an extent that they preach to them from the pulpits, whilst the Arabs remain beneath them!" I said, "O Commander of the faithful, it is the order of God and His religion. Whoever preserves it, rises in honour, and whoever trifles with it, falls."

When 'Umar b. 'Abd-al-'Azīz became a khalīfah, Ṭā'us wrote to him, "If you wish your actions to be good, employ pious men," upon which 'Umar said, "It is sufficient as an exhortation."

Ibn-Abī'd-Dunyā relates, giving his authority, regarding Ṭā'us as having said, "While I was in Makkah, al-Ḥajjāj sent for me. I therefore went to him, and he caused me to sit down by his side and to lean against a pillow. While we were talking, he heard a loud voice saying, 'Here I am, what is your command?' upon which he said, 'Bring the man to me.' He was therefore brought before him, and he asked him, 'Out of whom is the man?' and the man replied, 'Out of the Muslims,' upon which al-Ḥajjāj said, 'I asked you regarding your country and tribe.' The man replied, 'Out of the people of al-Yaman.' Al-Ḥajjāj then asked, 'In what condition did you leave Muḥammad b. Yūsuf?' meaning his brother, who was the governor of al-Yaman. He thereupon replied, 'I left him fat, comely, clothed in silk, mounted, and frequently going out and in.' Al-Ḥajjāj then said, 'I asked you regarding his conduct.' He replied, 'I left him iniquitous, oppressive, obedient to created beings, and disobedient to the Creator.' Al-Ḥajjāj said, 'Do you dare to say that of him, when you know in what estimation I hold him?' The man said, 'Do you see his position in your estimation more honourable than my position in the estimation of my Lord, when I am a believer in His

Prophet and a visitor to His House?' Al-Ḥajjāj thereupon remained silent, and the man went away without permission. I followed him and said, 'For the sake of company.' But he said, 'No, not willingly and with pleasure. Were you not the person leaning against the pillow just now, when you have seen men asking you for decisions in the matter of the religion of God?' I replied, 'But he is a commander in power, and having sent for me I went to him just in the same way that you did.' He asked, 'Wherefore then that leaning against the pillow in an easy frame of mind? Was it not your duty to advise him and to make him act rightly towards his subjects by exhortation and warning against the wrong (misfortunes) arising from his oppression? But you keep out of your mind for an hour of pleasant society with him, what will hereafter perturb that serenity of the mind?' I then said, 'I ask pardon of God and I repent (return to Him), and now I ask your permission to accompany you.' He said, 'God has pardoned you, but I am already accompanied by one who is excessively jealous about me; if I am happy in anybody else's company, He will reject me.' He then left me and went away."

It is related in the History of Ibn-Kh., on the authority of 'Abd-Allāh ash-Shāmī, who said, "I went to visit Ṭā'us, when an old man came out to me. I asked him, 'Are you Ṭā'us?' and he replied, 'I am his son.' I therefore said to him, 'If you are his son, then the shaikh has certainly become a dotard,' but he replied, 'A learned man does not become a dotard.' I then went in to him, and he asked me, 'Do you wish me to bring together for you the Pentateuch, the New Testament, the Psalms, and the Qur'ān in this my assembly?' I replied, 'Yes.' He therefore said, 'Fear God with such a fear that there is nothing else more fearful than He in your estimation, and hope in Him with a hope that is greater than your fear for Him, and wish for your neighbour what you would wish for yourself.'"

A woman said, "No man remained without being tempted by me, excepting Ṭā'us. I therefore appeared before him, upon which he said to me, 'When it is such and such a time, come.' I therefore went to him at that time, and he then took me with him to the

sacred mosque and said, 'Lie down,' upon which I said, 'Here?' and he replied, 'He who sees us here, will see us in any other place.'" The woman thereupon repented. He said, "The religious devotion of a youth is not complete until he marries."

Ṭā'us used to say, "There is nothing which a man says but is counted against him, even his moaning in illness." He said, "Jesus having met Iblis, the latter said to him, 'Do not you know that nothing will betide you but what is destined for you?' Jesus replied, 'Yes.' Iblis then said, 'Ascend to the summit of this mountain and throw yourself down: see whether you will live or not.' Jesus replied, 'Do not you know that God has said, "My servant cannot test me, for I do what I please."?' Verily, a servant does not try his Lord, but God tries his servant." Ṭā'us said, "Iblis therefore became his enemy." He used to say, "Associate with wise men: you will become connected with them, though you may not be one of them." Abû-Dāwud at-Ṭayālisî relates on the authority of Zamarah b. Ṣālih, who had it on the authority of Ibn-Ṭā'us, regarding his father as having said, "He who is not mentioned in a will as an executor (of it), is not beset with trials, and he who is not appointed a *kāfil* to decide (disputes) between men, does not experience the distress of trials." Aḥmad relates in *Kitāb az-Zuhd* regarding him as having said, "The dead are tried in their graves for seven days, and wish that for those days the poor may be fed on their account." He states that the following used to be the form of a supplication-prayer of Ṭā'us:—"O God, grant me faith and practice, and bless me with wealth and children!"

The Ḥâtîd Abû-Nu'aim and others relate regarding him as having said, "There was a man who had four sons: he fell ill, and one of the sons said (to the others), 'Either you will take care of him, and have no inheritance for you from him, or I shall take care of him and have no inheritance from him for me.' They replied, 'Take care of him and have no share of inheritance for you from him.' He then took care of him until he died, and did not then take anything out of his share of inheritance from him. The father came to him in a dream and said to him, 'Go to such and such a place and take from it a hundred *dinârs*,' upon which he asked him in his sleep, 'Is

there any blessing in it ?' and the father replied, 'No.' When the morning came, he mentioned the dream to his wife, who said, 'Take it, for by its blessing you may be able to clothe and feed yourself.' He, however, refused (to do it), and when the evening came, the father came to him (again) in his sleep and said to him, 'Go to such and such a place and take from it ten *dînârs*,' upon which he asked him, 'Is there any blessing in it ?' and the father replied, 'No.' When the morning came, he mentioned it to his wife, who replied what she had said the first time. He, however, refused to take it. The father having come to him the third night said, 'Go to such and such a place and take from it a *dînâr*,' upon which he asked him, 'Is there any blessing in it ?' and the father replied, 'Yes.' He therefore went and took the *dînâr*, after which he went to the market, where he found a man carrying two fishes : he asked him, 'What is the price of them ?' and the man replied, 'A *dînâr*.' He took them from him and went away with them to his abode, where he slit open their bellies and found in them two pearls, the like of which was never seen (before) by men. The king having (in the meanwhile) sent for a pearl in order to purchase it, none was found with anybody but him, and so he sold it for thirty mule-loads of gold. When the king saw it, he said, 'This would not do (suit) without its companion (sister) pearl, therefore search for its companion, even if you have to pay double its price.' They therefore came to him and asked him, 'Have you got its companion pearl ? We shall give you (for it) double of what we have (already) given you.' He asked them, 'Will you (really) do that ?' and they replied, 'Yes,' upon which he gave it to them for double the price at which they had taken the first one."

Tâ'us died a little over seventy years of age, while he was performing the pilgrimage at Makkah, a day before the day of *Tarwiyah*, and Hishâm b. 'Abd-al-Malik, who was the Commander of the faithful (at the time), said the funeral prayer over him. This occurred in the year 106 A. H. . He performed forty pilgrimages, and his supplication-prayer (to God) was (always) answered.

(Lawfulness or unlawfulness.) It is unlawful to eat the flesh of the peacock, on account of its nastiness. But some say that

it is lawful, for it does not eat filthy things and flesh. The selling of it is valid in two ways, either on account of the lawfulness of eating it or on account of the pleasure derived from looking at its colour. It has already been mentioned in the art. **الصبيح** that Abū-Ḥanīfah states that the hand of a person stealing birds is not to be cut, for originally it is based on its permissibility, but ash-Shāfiʿī, Mālik, Aḥmad, and others differ from him in that matter.

(Proverbs.) "More self-conceited than a peacock." Al-Jawharī states that the proverb, "More inauspicious than Ṭuwais," refers to a catamite that used to live in al-Madīnah; he said, "O people of al-Madīnah, expect the arrival of Antichrist while I am alive and amongst you, for when I die, you will be secure, as I was born on the night on which the Prophet died, weaned on the day that Abū-Bakr died, attained the age of puberty on the day that ʿUmar was murdered, married on the day that ʿUthmān was murdered, and had a son born to me on the day that ʿAlī was assassinated." Ibn-Kh. relates that Sulaimān b. ʿAbd-al-Malik wrote to his officer in al-Madīnah, "Count (أحصى) all the catamites in your part," in which a dot having fallen on the ح (in أحصى), that officer ordered all the catamites to be castrated (أُخصى), which was done. Ṭuwais was also castrated among them. When they were castrated, they showed so much joy over it that one of them said, "How independent we are now of arms with which we do not fight!" and another, who was Ṭuwais, said, "Fie to you! You have not deprived me of anything but of the urine-spout (canal)." The name of Ṭuwais was Ṭāʾwus, but when he became a catamite, it was converted into the diminutive form Ṭuwais. He was also called ʿAbd-an-Naʾīm. He said about himself:—

"I am, verily, ʿAbd-an-Naʾīm,
I am the peacock of Hell,
I am the most inauspicious of those
That walk on the face of the earth;
I am ح, then ج,
Then ق, and then the stuffing of م."

He means by the stuffing of م (mīm) ي, for when one says mīm (ميم), ي intervenes between the two mīms. He intends by it حلقى (one having his sexual organ cut off). Ṭuwais died in 92 A. H. .

(Properties.) The flesh of the peacock is difficult of digestion and of an inferior nature, the best kind of it being that of a young bird; it is beneficial to a hot stomach, and boiling it gently with vinegar before cooking it takes away its injurious property. It produces a coarse kind of chyme and suits hot constitutions. Physicians disapprove the flesh of peacocks and say that it is the coarsest out of the flesh of all kinds of birds, and the most indigestible one; it is necessary to keep the bird after slaughtering it under a weight for a night and then to cook it thoroughly well; men in easy circumstances ought to be prevented from eating it, for it is out of the food of men undergoing great exercise. Avenzoar (Ibn-Zuhr) states with regard to its properties that, when a peacock sees poisoned food or smells it, it is delighted, and spreading out its two wings, dances and shows signs of being happy. If its bile be mixed with oxymel and hot water and then given to drink to a person suffering from colicky pains in the belly, it will cure him. It is copied on the authority of Hermes that, if its bile be drunk mixed with vinegar, it will prove beneficial in the stings of insects, reptiles, etc. (*hawāmm*), but the author of *ʿAyn al-Khawāss* says that physicians and Athûras (?) state that, if the bile of a peacock be given to drink to a human being, he becomes mad; he adds, "I have tried it." Hermes states that, if its blood be mixed with flesh-glue and salt and then painted over malignant (bad) ulcers of which there is fear of corroding (eating through tissues), it will cure them. If its mute be applied to warts, it will pull them out. If its bones be burnt, rubbed fine, and painted over freckles, they will be cured by the order of God.

(Interpretation of it in a dream.) A dream about a peacock indicates pride and astonishment on account of beauty and handsomeness, for one who possesses it. Sometimes a dream about it indicates slandering, conceit, pride, submission to (one's) enemies, the vanishing of happiness, and expulsion from a happy state to one full of troubles and from amplitude to straitness. Sometimes it indicates ornaments, garments, a crown, beautiful spouses, and handsome sons. Al-Makdisî states that a peafowl in a dream indicates a foreign (Persian) woman possessing wealth and beauty, but inauspicious in her forelocks, and that the male bird indicates a foreign

(Persian) king ; he who dreams of having entered into friendly relations with peacocks, will enter upon brotherly relations with the kings of the Persians and obtain from them a Nabathean girl (slave). Artâmidârus states that peacocks in dreams indicate men with handsome faces and laughing teeth. Some say that a peacock indicates a non-Muslim foreign (Persian) woman.

الطَّائِر (at-*Tâ'ir*).—[A bird, or a flying thing whether a bird or an insect.] The sing. of *at-tayîr*. Fem. *tâ'irah*, which is seldom used. Pls. *ṭayr*, *atṭayr*, and *ṭayâr*. *At-tayyarân* is the motion of an animal possessing two wings in the air with its two wings.

God has said, "There is not a beast upon the earth nor a bird that flies with both its wings, but is a nation like to you :"¹ that is to say, in form, means of sustenance, life, death, resurrection, judgment, and retaliation of one against another, as has been already mentioned. If He does that in respect of beasts, we are better suited for it, since we are endowed with reason. "A nation like to you (أُمَّةٌ مِّثْلُكُمْ)" is in the singular and definite ;—so 'Atâ' says. As to His words, "with both its wings," they are used to confirm its (original) sense and to avoid the frequently used metaphorical sense of the word, for *tâ'ir* (omen) is employed for what is inauspicious and auspicious. Az-Zamakhsharî states that the necessity of this verse) was to show the great power of God, the subtlety of His knowledge, the extent of His sovereignty, and His arrangement in arranging those different creatures and kinds, numerous in their species, and that He is the protector of what belongs to them and what is against them, and their defender in their different conditions, one business not taking Him away from another.

Aḥmad relates on authentic authorities, on the original authority of Anas, that the Prophet said, "The birds of Paradise are like the Bactrian camels and feed on the trees of Paradise." Abû-Bakr asked him, "O Apostle of God, are these birds delicate (in taste)?" and he replied, "Yes, but the eaters (thereof) will be more delicate than they." He said that thrice and added, "And I hope you will be

¹ Al-Kur'ân VI-38.

one of those that will eat out of them." At-Tirmidhî has related it in nearly similar words and added that it is a tradition delivered on respectable authority.

Al-Bazzâr relates on the authority of 'Ibn-Mas'ûd that the Prophet said, "You will look at the birds in Paradise and desire to have them (for food), upon which they will fall ready roasted before you." It is related in the *Ajrid* of Muslim, on the authority of Abû-Hurairah, that the Prophet said, "People with hearts like those of birds will enter Paradise." An-Nawawî states that some say that it means hearts like those of birds in their delicacy and weakness, as in another tradition, namely, "The people of al-Yaman are the most delicate and weakest in hearts." But others say that it means hearts like those of birds in fear and dread, for birds among animals are most given to fear and dread, as God has said, "None fear God but the wise among His servants,"¹ in which it is as it were intended, "a people overcome by fear," as is related regarding some of the parties of the ancients about their excessive fear. Some say that the object here is, "those that trust (in God)," and some say that *al-tâ'ir* here means what one takes an auspicious or inauspicious omen from, the original meaning being anything possessing wings. The Arabs used to say *طَائِرُ اللَّهِ لَا غَاثَرِي* (what God decrees and does, not what you do), with a *ḍammah* in this sense; there is (also) a sense of supplication-prayer in it. *Tâ'ir al-insân* means a man's action, which he wears like a necklace; some say that it means a man's means of sustenance. *At-tâ'ir* also means (a share of) luck in good or evil, as in the words of God, "And every man's fortune (augury) have we fastened on his neck;"² in which some say that *طَائِرُهُ* means *his fortune*. The commentators state that it means, "What one does of good or evil, we have fastened on his neck," so that every man has a share of luck in good or evil, which God has decreed and which is fastened to his neck. Luck in good or evil is *tâ'ir*, on account of the saying of the Arabs, *جَرَى لَهُ الطَّائِرُ بِكَذَا مِنَ الشَّرِّ* (fortune brought to him such an evil event), by way of augury. It is related in the *Ṣunan* of Abû-Dâwud

¹ Al-Kur'ân XXXV-25. ² Idem XVII-14.

and other books, on the authority of Abū-Raẓīn, who said, "The Apostle of God said, 'Dreams are on the wings of a bird while they are not interpreted; if they are interpreted, they come to be true (alight).' I think that he said (also), 'Do not communicate them to anybody but one for whom you have affection or one who has (good) judgment.'"

[The author here quotes from the B. D. of Ibn-Kh., out of the biography of Mūsā b. Nuṣair, an account of the table of Solomon and the crowns of the kings of Spain supposed to have been found by him at Toledo, when he conquered Spain, and also the reason of the Greeks emigrating to Spain and colonising it, etc.]¹

In *Kiṣṣat al-Mustakid* by our shaikh, the Imām, the knowing, Jamāl-ad-dīn al-Yāfi'i, it is related that the Shaikh, one knowing God, 'Umar b. al-Fāriḍ happened (one day) in the days of the commencement of his career to enter a college in Egypt, where he found an old green-grocer performing ablution for prayer out of a tank of water in it, without any regard to the proper order. He therefore said to him, "O old man, you have advanced to this age and are in a country like this, and yet you do not know well how to perform ablution for prayer!" The old man said to him, "O 'Umar, you will not prosper (become fortunate) in Egypt." He then went to him and sitting before him, said, "O my master, in what place shall I prosper (become fortunate)?" He replied, "In Makkah." Ibn-al-Fāriḍ asked him, "O my master, where is Makkah?" and he replied, "Here this," pointing out to him the direction of it. The old man then ordered him to proceed to it at once; so he went there immediately and remained in it for twelve years. He became a prosperous (fortunate) man and composed there his *Diwān*. Then some time after that, he heard the above mentioned old man saying, "O 'Umar, come (here), be present at my death." He therefore went to him and the old man said to him, "Take this dinār and make preparations with it for me, and then carry me and deposit me in this place," pointing with his hand to a place in al-Ḳarāfah, which is the place in which

¹ De Slane's T. Vol. III, pp. 479, 480, and 485.

Ibn-al-Fâriḍ is buried : (he added), "then watch as to what becomes of me." Ibn-al-Fâriḍ states, "I aided him and remained aiding him, until I made the preparation for him, after which I carried him and deposited him in that place and waited there, when I found that a man alighted from the air. We prayed over him and stood there to see what would become of him ; the sky then became filled with green birds, out of which a large one came and swallowed him and flew away. I was surprised at it, but that man said to me, 'Do not be astonished at this, for the souls of martyrs are in the triple stomachs of the green birds which feed in Paradise and repair to the lanterns hanging under the Throne.'" Our shaikh states, "Those are the martyrs caused by means of swords, but as to the martyrs caused by means of the sincerity of love, their bodies are souls." I (the author) have discoursed on the value (position) of love towards the end of the eighth part of my book *al-Jawhar al-farīd* in nearly five *karārīs*¹ (sheets of paper), to which the reader may refer.

(Miscellaneous side-information.) If a man possesses a bird or game and desires to let it loose out of his hand, there are two views regarding it, one being that it is allowable and that he loses his right of ownership over it, in the same way as in the case of his liberating a slave, which view is elected by Ibn-Abī-Hurairah. The other view is that it is not allowable ; it is elected by the Shaikh Abū-Ishâk, al-Kaffâl, and the Kâfi Abū't-Tayyib ; it is the correct one according to *ar-Rawḍah* and *ash-Sharḥ* ; if he does that, he does a wrong act, but it does not go out of his ownership by his letting it loose, for it resembles the animals set at liberty on account of vows, etc. in the Time of Ignorance, as has been already mentioned under the letter **ي**, and is analogous to the case of a beast set at liberty. Al-Kaffâl states that the vulgar (public) call it *'aḥ* (a liberated one) and reckon it as a preparation for a reward (from God), which is unlawful, and it is necessary to withhold from doing it, for a liberated bird may mix with other birds which are allowable to be captured, and a seizer may capture it and think that it is his property when really he cannot possess it, which may lead to his brother Muslim doing interdicted things. The author of *al-Īdāh* has elected a third view,

¹ Each *kurrósah* consists of five sheets of paper.

namely, that if the man intends by setting the bird etc. at liberty, approaching near God, his ownership of it ceases, otherwise not. If we accept the first view, the bird returns by its being let loose to its original state as regards its allowableness (to be taken); if we accept the second view, which is the correct one as has been said (before), it is not allowable (to seize it) for one who knows that it is the property of another person and knows its condition to be the owned property of another person on account of its being branded or marked on the nose or clipped in its wings or having ear-rings or little bells (on it) or being branded or coloured or having any other marks showing it to be owned property. If there be any doubt with regard to its condition of being owned property, it is essentially (originally) lawful. If the person letting it loose says at the time of doing so, "I have made it lawful for any person that takes it," it is allowable to capture it. If we accept the third view, the question is, "Is it lawful to capture it?" There are two views regarding it, one being in the affirmative, because it returns to the original condition of being lawful (to be captured), and because if we interdict capturing it, it would resemble the liberated animals in the Time of Ignorance. This is the correct view according to *ar-Rawḍah*. The other view is that it is interdicted (to capture it), being like a slave, who, if he be liberated, cannot be reduced to slavery (again); it is, however, necessary to specify this view with the condition that a Muslim has liberated it, for if an unbeliever sets it at liberty, it is absolutely allowable to recapture it, because his setting it at liberty is not a valid act, and a person he may set at liberty may be again reduced to slavery.

Know that the Imām ar-Rāfiʿ has declared the statement that it is interdicted to let loose (a bird) to be absolute, but there are certain conditions in which it is necessary to make an exception to it. First.—If the bird is in the habit of running, it is allowable to let it loose in a race. Second.—If the bird has a young one which it is feared would die; in such a case it is necessary to decide it as obligatory to let it loose, for the young one is an animal to be held in respect, and it is obligatory to exert oneself in protecting its life. The religious doctors distinctly declare that the punishment

of a pregnant woman is to be postponed and put off, if stoning her or retaliation against her has become incumbent, for the purpose of her suckling the (expected) infant. The Shaikh Abû-Muḥammad al-Juwainî has decided it unlawful to slaughter an edible animal carrying (in its womb) an uneatable one, the reason of which is that in slaughtering it there would be the killing of an animal which it is not lawful to slaughter, namely, the embryo. The Prophet certainly set at liberty a female gazelle that complained (to him) of having two young ones in the wood, and in the Prophet's setting it free there is a proof of its being obligatory to do so, because it was a thing not prohibited or (subsequently) abrogated. Then again it is declared to be allowable (to do a thing) under certain circumstances, and its being thus allowed is in (itself) a proof of its being obligatory, as in the case of looking at the private parts in circumcision; and because the letting loose of an animal on account of its being a liberated one (*scribalah*) was a prohibited thing and then (subsequently) made allowable in some certain conditions, the fact of its being thus made allowable is in (itself) a proof of its being obligatory. Third.—If one has with him a bird or an animal and has nothing with him wherewith to slaughter it, or to feed it, it is obligatory to let it loose to enable it to exert itself in obtaining its sustenance. Fourth.—If one wishes to enter the state of *ihrâm*, it is obligatory for him to let it loose.

(Interpretation of it in dreams.) A bird* indicates an action. God has said, "And every man's action (fortune) have we fastened on his neck." ¹ Sometimes an unknown bird indicates cautioning and exhortation, on account of the words of God, "Said they, 'Your augury is with you; what! if ye are reminded? Nay, ye are an extravagant people!'" ² If one sees a good bird in a dream, his action will be good, and a messenger will come to him with good (news); and if one dreams of having a shy (unsociable) bird of a contemptible nature with him, perhaps his action will be bad or a messenger with evil (news) will come to him. As to a nest of a bird, it indicates a wife, and the limit at which a knowing person will stand. A dream about a nest indicates delivery in the case of a

¹ Al-Ḥur'ân XVII-14. ² Idem XXXVI-18.

pregnant woman. An *‘ashsh* is a nest in a tree, and if it be in a wall or a cavern or a mountain, it is (called) a *wakr*. *Wakr* (pl. of *wakr*) indicates brothel-houses or the mosques of recluse devout men. As to the eggs of a bird, they indicate children begotten from wives and slave-women; sometimes they indicate graves, and sometimes eggs indicate the whiteness of teeth or a beautiful girl: sometimes they indicate meeting with one's people, relations, and friends, and sometimes they indicate collecting dirhams and dinars and storing them. The explanation of feathers (in a dream) is wealth: they sometimes indicate the buying and selling of silken stuff, and sometimes rank or dignity, on account of the saying "Such a one is flying with the wings of another." Sometimes they indicate the sprouting of vegetation. A talon indicates a victory over enemies, in the same way that it is in the case of a bird an offensive and defensive weapon. A bill or a beak indicates in a dream honour and a wide reputation and dignity in the case of a person possessing it. As to the mute of an edible bird, it indicates lawfully acquired wealth, and that of an uneatable one indicates unlawfully acquired wealth. Its mute (الزرق) indicates clothes, on account of its resemblance to cloth. Sometimes the mute of a bird contracting its wings in its descent (*al-kâsir*), like the vulture, the eagle, and others like them, indicates robes of honour from kings and great men. This is quite clear in respect to what has been (already) mentioned and what will be mentioned hereafter, on the subject of birds: therefore deduce analogically according to your understanding and reason, and God willing, you will be correct.

(Information.) Ibn-Bashkuwâl relates, on the authority of Ahmad b. Muhammad al-Attâr, who had it from his father, who said, "We had a neighbour, who was made a captive and remained in captivity for twenty years: he had despaired of (ever) seeing his people again. He related, "While I was one night thinking over the children I had left behind and crying, I saw that a bird alighted on a wall of the prison saying the following prayer. I learnt it from the bird and then prayed to God with that prayer for three nights consecutively and then slept. When I woke up, I found myself in my country on the top of my house. I then descended to my people,

who were delighted (to see me), after having been afraid of me when they saw me and my changed state and appearance. I then went to the pilgrimage that year, and while I was circuiting (the Ka'bah) and saying this prayer, an old man struck his hand on mine and asked me, "Whence did you get this prayer? It is a prayer which none but a certain bird living in the air in the country of the Greeks (ar-Rûm) says." I then informed him of my narrative and what had happened to me, while I was a captive in the country of the Greeks, and that I had learnt the prayer from the bird. He said, "You have said the truth." I then asked the old man regarding his name and he replied, "I am al-Khidr." Here is the prayer:—"O God, I ask of Thee whom no eyes can see, whom no thoughts can comprehend (can commingle with), whom no describers can describe, whom accidents and times change not, who knowest the weights of mountains and the measures of seas and the number of the drops of rain and the number of the leaves of trees and the number of things which the night conceals in its darkness and over which the day shines, from whom the highest heaven or the lowest earth conceals not anything: nor is there a mountain but Thou knowest what there is in its rugged acclivity and in its plain, nor a sea but Thou knowest what there is at its bottom and on its shore! O God, I ask Thee to assign the best of my actions as the last of them and the best of my days as the day on which I shall meet Thee! Thou art mighty over all! O God, treat him with hostility who treats me with hostility, treat him with severity who treats me with severity, destroy him who seeks my destruction, punish him who desires evil for me, extinguish the fire of him who has kindled his fire for me, be sufficient for me against the anxiety of him who has brought anxiety on his account on me, take me under Thy protective armour, and screen me behind Thy guarding screen! O Thou, who art sufficient for me against all things, be sufficient for me against what is important for me in this world and in the world to come, and accept my words and actions as true! O merciful and kind one, remove from me every straitness, and burden me not with what I cannot bear! Thou art truly my God! O clear one as regards the proof of existence,

O strong one in support, O Thou whose mercy is to be found in all places and in this place, O Thou from whose presence no place is free, protect me with Thy eye which sleepeth not, be sufficient for me in Thy protection which none can attempt (desire) to attain ! Verily, my heart believes as certain that there is no deity but Thou, and that I shall not perish while Thou art with me ! O my hope, compassionate me with Thy high power ! O great one in whom hope is centred for everything great, O knowing one, O forgiving one ! Thou knowest my need and art powerful enough to deliver me, that being for Thee a trifling affair. Favour me by granting it ! O benevolent of the benevolent ones, O liberal of the liberal ones, O quickest one of those that take an account, O Lord of the worlds, have mercy on me and on all the sinners out of the sect of Muḥammad ! Thou art mighty over all ! O God, answer our prayer as thou answeredst the prayer of those that prayed (before), by Thy mercy ! Grant us quickly relief from Thee, by Thy benevolence, Thy kindness, and Thy exalted position in the highest part of Thy heaven ! O merciful of the merciful, Thou art powerful to do what Thou pleasest. And may there be peace and safety on our lord Muḥammad, the last of the prophets, and on his people and his Companions,—all of them !”

At-Tabarâni has related a part of this prayer, giving authentic authorities, on the authority of Anas, (who said) that the Prophet happened to pass by a Badawî while he was supplicating (God) in his prayer and saying, “ O Thou, whom no eyes can see, whom no thoughts can comprehend (commingle with), whom no describers can describe, whom accidents change not, who fearest not vicissitudes, who knowest the weights of mountains and the measures of the seas and the number of the drops of rain and the number of the leaves of trees and the number of things which the night conceals in its darkness and over which the day shines, from whom the highest heaven or the lowest earth conceals not anything ; nor is there a sea but Thou knowest what is at its bottom, nor a mountain but Thou knowest what there is in its rugged acclivity ! Assign the best of my life to be its last part and the best of my actions to be the last of them and the best of my days to be the last day on which I shall

meet Thee !” The Apostle of God thereupon left a man to watch the Badawî and told him, “ When he has finished his prayer, bring him to me.” When the Badawî finished his prayer, the man took him to the Prophet, who had been given as a present a piece of gold out of one of the mines ; so, when the Badawî came to him, he gave him that piece of gold and asked him, “ To what tribe do you belong, O Badawî ?” and he replied, “ To the Beni-Âmir b. Şa‘sa‘ah.” The Prophet then asked him, “ Do you know why I have given you this piece of gold as a gift ?” and he replied, “ On account of the kinship between us and you, O Apostle of God.” The Prophet said, “ Truly, there is a right for kinship, but I gave you the gold, on account of your beautiful praises of God, the Mighty and Glorious.

الطَّيَّاب (at-Ṭabtâb).—A certain bird with large ears.

الطَّبَّوع (at-Ṭabbû‘).—The tike (القَمَاقِمَة), which will be described under the letter ق.

الطَّذْرَج (at-Ṭathraġ).—The ant ;—so al-Jawharî says ; but according to others, young ants. It will be described under the letter ن.

الطَّحْن (at-Ṭaḥan).—A certain small creeping thing, according to al-Jawharî and others. According to az-Zamakhsharî, as mentioned by him in *Rab‘u’l-abrâr*, it is a certain creeping thing resembling the lizard *umm-ḥabâin* ; boys gather round it and say to it, “ Grind for us,” upon which it grinds with itself the ground and disappears in it.

الطَّرْسُوح (at-Ṭarsûḥ ?).—A certain marine fish, which, if eaten persistently, causes dimness of sight.

طَرْغُودَس (Ṭargatûdas).—A certain bird known to the people of Spain, who call it *ad-ḡurais*. Ar-Râzî says in *Kitâb al-Kāfi* that it is a certain small kind of passerine bird, smaller than all the other kinds ; its colour is a mixture of grey, red, and yellow, and

it has in each of its wings a golden (coloured) feather ; its bill is fine, and its tail has white spots scattered on it ; it is in the habit of whistling constantly, and the best birds of its kind are those which are fat.

(Lawfulness or unlawfulness.) It is lawful.

(Properties.) It has a wonderful medicinal property of dissolving stone in the bladder and of preventing its formation.

الطَّرْفُ (*at-Ṭirf*).—A high-bred or generous horse. According to Abû-Zaid, the epithet is applied only to the male.

الطَّغَامُ (*at-Ṭaḡām*) and الطَّغَامَةُ (*at-Ṭaḡāmah*).—The inferior or meaner sorts of birds and beasts of prey ; both the words are also applied to low or ignoble persons. Both the sing. and pl. are the same :—so Ibn-Sîdāh says.

الطِّفْلُ (*at-Ṭifl*).—A young one of any kind of wild animals, and a young one of the human species. Pl. *aṭṭāʾil*, but sometimes the word *at-ṭifl* may be used both as sing. and pl. like *al-junub*. God has said, “Or to children (*at-ṭifl*) who do not note women’s nakedness.”¹ *Al-maṭṭil* is a female gazelle that has with her, her young one which she has recently brought forth ; it is also applied to a she-camel ; pl. *maṭṭāʾil*. Abû-Dhu’aib says:—“And verily discourse from thee, if thou wouldst bestow it, would be (like) gathered honey of bees in the milk of camels such as have recently brought forth (*maṭṭāʾil*) having young ones with them, (and) that have brought forth but once, whose bringing forth has been recent, such milk being mixed with water like the water of the places of separation of mountains from tracts of sand.”² How beautiful are the lines of another poet :—

“How wonderful that he whom I reared as a child,
And fed with the ends of my fingers,
Whom I used to teach archery daily,
Directly his arm became proficient, should have shot me !
That he whom I used to teach the principles of liberality on every
occasion,

¹ Al-Kur’ân XXIV-31.

² Lane’s Lex. art.

Directly his 'moustache sprouted forth, should have treated me with unkindness!

How often have I taught him to compose poems,
But directly he was able to compose one himself, he satirized me!"

ذُو الطُّفَيْتَيْنِ (*dhū't-Ṭufyātāin*).—A certain malignant kind of serpent, *at-ṭufyah* meaning originally a leaf of the Theban or dwarf palm (*al-mukl*); pl. *ṭufā*. The two lines on the back of this serpent are likened to two leaves of this palm. Az-Zamkhasharī states that in *Kitāb al-'Ayn* it (*at-ṭufyah*) is described as a certain soft malignant serpent, and gives the following lines:—

"They humiliate her after honouring her,
In the same manner that *at-ṭufū* become humble by the enchantment of a charmer."

Ibn-Sīdah also describes it similarly.

It is related in the two *Sahīhs* and other books, out of a tradition of Ibn-'Umar and 'Ā'ishah, that the Prophet said, "Kill serpents, and *dhū't-ṭufyātāin* and *al-abtar*, the latter two, because they cause pregnant women to abort and destroy sight." The Shaikh-al-Islām an-Nawawī states that the learned say that *at-ṭufyātān* are the two white lines on the back of the serpent, and that *al-abtar* means *the short-tailed*. An-Nadr b. Shumail says that it (the latter) is a certain species of serpent of a blue colour, with its tail short (cut), which no pregnant woman can look at without generally aborting. Muslim relates in his version (of the tradition) regarding az-Zuhrī as having said, "We are of opinion that it is due to its poison." As regards the Prophet's saying, "They destroy sight," there are two explanations, the correct one being that they suddenly snatch away sight and put out its light, directly their sight falls on the eye of a human being, owing to a peculiar quality God has implanted in their sight. This is confirmed by what is given in Muslim's version, namely, "they snatch away (يُخطفان) sight." The other explanation is that they attempt to sting and bite the eye. The learned say that there is a species of serpents called *an-nāḍir*; if its sight falls on the eye of any human being, he dies immediately. Abū'l-'Abbās al-Kurṭubī says, "It is evident that these two kinds of serpents possess a peculiar property which has that effect, and

this is not at all improbable." Abū'l-Faraj b. al-Jawzi states in his book *Kashf al-mushkil limā fī s-Saḥīḥain* that in the Persian 'Irāk there are some species of serpents which kill the seer of them by their sight alone, and others the passing over whose road is enough to kill.

الظَّلَع (at-Ṭillh).—The tick, which will be described in the art. القِرَاد under the letter ق.

Karḥ b. Zuhair says:—

"And her skin is that of a turtle,
On which even a tick (*tillh*) emaciated on the exposed parts of its sides
cannot obtain a footing."

That is to say, even a tick cannot tread on her skin, owing to its sleekness:—so it is said in *Nihāyat al-ḡarīb*.

الطَّلَا (at-Ṭalā; according to the author at-Ṭilā').—A young one of any of the cloven-hoofed animals. Pl. *atṭalā*.

(Proverb.) "How are *at-talā* and its mother?" applied to one whose anxiety has passed away and who is full of sweet words.

الطَّائِي (at-Ṭalī).—A young lamb or kid, because its two legs are tied with a string to a peg. Pl. *ṭalyān*, like *ragīj*, pl. *ragjān*.

الظَّمْرُوق (at-Ṭamrūq).—The bat:—so Ibn-Sīdah says. It has been already described under the letter خ.

الظَّمَل (at-Ṭiml) and الظَّمَلَال (at-Ṭimlāl), and also اللَّاطَس (al-Atlas).—The wolf. It has been already described under the letter ذ.

الظَّنْبُور (at-Ṭanbūr).—A certain species of hornets possessing stings, that eats wood. The word الظَّنْبُور (the hornet) has been already given under the letter ز. The Shaikh-al-Islām an-Nawawī says in *Sharḥ al-Muḥadḍḥab* that among the animals possessing stings and spines (prickles) the locust is made an exception of, for it is absolutely lawful, and so is also the hedgehog.

الطَّورَانِيّ (at-Ṭārānî).—[The wild or mountain pigeon.] Al-Jâhid states that it is a species of pigeon, which has been already described under the letter ح .

الطُّوبَالَة (at-Ṭûbâlah).—A ewe ;—so Ibn-Sidah says. It will be described under the letter ن .

الطَّوَل (at-Ṭûwal).—A certain bird ;—so Ibn-Sidah and others say.

الطُّوطِيّ (at-Ṭâtî).—The Hujjat-al-Islâm Abû-Hâmid al-Gazzâlî says in the beginning of the second chapter of حكم الكسب (Hukm al-Kashb) that it is the parrot (الببغاء), which word has been already given under the letter ب .

الطَّيْر (at-Ṭayr).—[Birds or flying things.] The plural of *tâ'ir*, like *sâhib*, pl. *shahb*. The pl. of *at-tayr* is *ṭayâr* and also *at-yâr*, like *farkh*, pl. *furâkh* and *afrâkh*. Kutrûb says that *at-tayr* may also be used as singular.

(Information.) God said to His Friend Abraham, “Then take four birds, and take them close to thyself.”¹ Ibn-‘Abbâs says that he took a peacock, a vulture, a crow, and a (domestic) cock. Some say that he took a pigeon, a crow, a cock, and a duck. Mujâhid, ‘Atâ’, and Ibn-Juraij say that he took a peacock, a cock, a pigeon, and a crow. Some also say that the birds were a green duck, a black crow, a white pigeon, and a red cock. It is said that the object of collecting these was that the natural temperaments being four, one of them predominates in one of these birds. God then ordered all of them to be killed, and their flesh, blood, and feathers to be all mixed up together. Then after separating their several parts and depositing them on the peaks of mountains, Abraham called them out, but some say that he kept the heads with himself. All the several parts then came together, striving to join their proper heads, and, verily, did God revive them as He wished by His power, and verily, there is a hint (in it) of the fact that the quickening of the soul with eternal life

¹ Al-Kur’ân II-262.

was for the purpose of properly disposing (the qualities), by putting to death the lusts and pomposity which are the characteristics of the peacock, the impetuosity or faculty of attacking with which the cock is well-known to be endowed, the meanness and despair which are described as peculiar to the crow, and the haughtiness and swiftness in making love with which the pigeon is described to be endowed. God specially selected birds, because they most resemble man and have united in them (all) the qualities of animals. He brought together the two (birds) whose flesh is lawful to eat and two that are opposite of them, the two hated ones, namely, the peacock and the crow, and the two loved ones, namely, the cock and the pigeon, the two that are swift in flying, namely, the pigeon and the crow, and the two that cannot fly much, namely, the cock and the peacock, and lastly, the two whose sex can be easily distinguished, namely, the peacock and the cock, and that whose sex can only be determined by a trained person, namely, the pigeon and that whose sex it is difficult to distinguish, namely, the crow. How beautiful are the lines of Ibn-as-Sâ'atî :—

“And the dew on the row of branches like wet pearls,
Being shaken by the zephyr, falls (to the ground),
Whilst the birds recite and the pool of water is the book,
The wind writes and the clouds (rain) mark the diacritical points
(drops).”

It is certainly a marvellous division (of labour) !

The bird which visits a certain mountain in upper Egypt every year is called بوقير, which has been already described under the letter ب.

(Two pieces of useful information.)—First.—Ash-Shâfi'î relates, on the authority of Sufyân b. 'Uyainah, who had it from Sibâ b. Thâbit, who had it from Umm-Kurz, who said, “I went to the Prophet and heard him say, ‘Leave the birds (to rest) in their nests (على مكانها) ;’ ” but in another version the words used are في مكانها; this is a part of a tradition related by Aḥmad, the authors of *as-Sunan*, al-Ḥâkim, and Ibn-Ḥibbân. He (Aḥmad) says that Sufyân turned to ash-Shâfi'î and asked (him), “O Abû-'Abd-Allâh, what is the meaning of this ?” upon which ash-Shâfi'î replied, “The knowledge of the Arabs used to consist in divination by means of

(the flight of) birds. If any of them desired to go on a journey, and with that object went out of his house and happened to pass by a bird in its nest, he used to cause it to fly; if it went in the direction of the right side, he proceeded on his business, but if it went to the left side, he returned. The Prophet therefore said, 'Leave the birds (to rest) in their nests.' Ibn-ʿUyainah used to be asked after that regarding the meaning of this tradition, and he used to explain it in the same way that ash-Shāfiʿi did. Aḥmad b. Muḥājir says, "I asked al-Aṣmaʿi regarding the explanation of this tradition, and he replied in the same way as ash-Shāfiʿi." He says (also), "I asked Wakīʿ, and he replied, 'In our opinion it refers to chasing and hunting at night.' I then mentioned to him ash-Shāfiʿi's statement, upon which he approved of it and said, 'I did not think (before) that it applied to anything but chasing at night.'" Al-Baihaḳī relates in his *Sunan* that a man having asked Yūnus b. ʿAbd-al-Aʿlā regarding its meaning, he replied, "God loves the truth; ash-Shāfiʿi has said such and such a thing in its explanation," mentioning what has been already related (above). He (further) said, "Ash-Shāfiʿi was a singular man (*naṣīḡ waḥḍihi*) in regard to these meanings." As regards his words *naṣīḡ waḥḍihi*, it is a case by apposition. Ibn-Ḳutaibah says that the original meaning of this expression is that on a loom intended for a fine and valuable cloth, no other kind of cloth is woven, but if the cloth be not valuable, several kinds of cloth may be woven on its loom. A simile has therefore been taken from it to mean any noble man. Aṣ-Ṣaidalānī says in *Sharḥ al-Mukhtaṣar* that *al-makinah* means a place of remaining at rest in and being settled in. He adds that, as regards the meaning of this tradition, there are several statements, one of them being that it is a prohibition to chase at night, another what has been already mentioned on the authority of ash-Shāfiʿi, and the third what Abū-ʿUbaid al-Ḳāsim b. Sallām has given, namely, "Let them remain on their eggs, which they are hatching," the original meaning of *al-makin* being the eggs of the lizard *ḍabb*. Aṣ-Ṣaidalānī says that according to this the sing. is *maknah*, like *tamrah*, pl. *tamarāt*.

(Second piece of information.)—*At-tiyarah* is auguring evil from anything. God has said, "And if there befell them an evil,

they took the ill-luck (augury) from Moses and those with him ;—is not their ill-luck (augury) only in God's hands ?”¹ That is to say, their evil omen came from God, and He it was who destined it for them. One says, “نَطِيرَ طَيْرَةً = *an evil omen is augured*, and نَخِيرَ خَيْرَةً = *“a good (selected) one or thing is chosen.”* There are no other words derived in the same manner from their roots.

The auguring of a bad omen used to prevent the Arabs from carrying out their objects, but the religious law has now set aside this by the words of the Prophet, “There is no auguring of bad omens, and better than that •is *al-fa'l*.” The Prophet was asked, “What is a *fa'l* !” and he replied, “It is a good word which any of you may hear.” In another version it is said that he said, “I like a *fa'l* and I love a good *fa'l*.” The Arabs used to augur good and bad omens by driving gazelles and birds ; if they went to the direction of the right, they looked upon it as auspicious and continued their journey and business, but if they went in the direction of the left, they used to turn back. In another tradition it is said that auguring by omens, that is to say, a belief in their power to profit or injure (any one), is a belief in a plurality of gods. The word *ṭiyarah* is derived from *ṭayr* (birds), on account of the belief of the Arabs in the swiftness of a misfortune in overtaking them being like the swiftness of a bird in flying.

As to the word •*al-fa'l*, it may be used with or without a *hamzah*, and the Prophet has explained it to mean, “a good word.” It is generally applied to a thing that pleases one, but may also sometimes be applied to an evil thing ; whilst the word *aṭ-ṭiyarah* is invariably used in a bad sense. The learned explain (the saying of the Prophet), “I love a *fa'l*” to mean that, if a man hopes for the favour of God, he is on the right or good track, but if he despairs of getting any good from God, he is surely on a bad track ; whilst in the case of a *ṭiyarah*, the thought is a bad one, and there is an expectation of the occurrence of a misfortune. It is related in a tradition that the Prophet having been asked, “O Apostle of God, none of us is secure from omens,• envy, and suspicion ; what are we to do ?”

replied, "If you observe an omen proceed on your way, if you become envious do not covet, and if you suspect do not ascertain the truth." Aṭ-Ṭabarānī and Ibn-Abī'd-Dunyā have related it. The subject of augury will also be treated of hereafter under the letter ج in the art. **الآفة**.

It is said in *Miftāḥ dār as-sa'ādah*, "Know that an omen only injures him who is cautious on its account or afraid of it, but never at all injures one who does not heed or mind it, especially if he says at the sight of, or on hearing, anything that is looked upon as an omen, 'O Lord, there is no omen but Thine, no good but Thine, and no god but Thou! O Lord, nobody brings us any good but Thyself, and nobody removes any evil from us but Thyself, and there is no strength but in Thyself!' As to one that concerns himself about it, it is more rapid in overtaking him than a flood in approaching a low-lying place; it opens the gates of suspicion and suggestion for him in everything he sees and hears, and Satan opens to his view all its distant and near bearings, which tends to ruin his religious spirit and straitens for him his means of livelihood."

'Abd-al-Ḥakam relates that when 'Umar b. 'Abd-al-'Azīz started from al-Madīnah, there was a man belonging to the tribe of al-Lakhm with him, who related, "I looked up and saw the moon in the Fourth Mansion, but did not like to tell him so; so I said to him, 'Do not you see how beautiful the moon is to-night!' upon which 'Umar looked up at her and seeing her in the Fourth Mansion replied, 'As if you wanted to tell me that she is in the Fourth Mansion, but we start neither by the sun nor by the moon, but by God the only One, the all-powerful.'"

Ibn-Kh. relates that an evil thing which occurred to Abū-Nuwās was that, when the house which Ja'far b. Yaḥyā al-Barmakī had built and on which he had spent a great deal of his energy was completed, and he had removed to it, Abū-Nuwās composed a poem about it in which he praised Ja'far. The first part of the poem runs thus:—

"O abode of anxiety, verily, has humiliation already begun to overtake thee!
But I shall not prove false in my affection for thee;
Farewell to the world when you miss
The Beni-Barmak in the evenings and in the mornings!"

The Barmakides took a bad omen from it and said, "O Abû-Nuwâs, you have made us lament over our own deaths." Not long after this, ar-Rashîd came down upon them (with his wrath), and the omen proved to be true.

At-Tabarî, the Khaṭīb al-Baghdādî, Ibn-Kh., and others relate that when Ja'far b. Yahyâ built his palace, and its building was completed and it was in its full beauty and he resolved upon removing to it, he collected astrologers to select the time for removal to it. They selected for it a certain time at night, and he started at that hour, the streets being then empty and the sound (noise) of the people quiet; he, however, saw a nān standing and reciting:—

"You consult the stars and know not

That the Lord of the stars does what He pleases."

Ja'far took a bad omen from it and stood still; then calling the man, he said to him, "Repeat what you said." He therefore repeated the lines, and Ja'far asked him, "What did you mean by them?" He replied, "I did not intend any particular meaning by them, but they came to my mind, and my lips (tongue) uttered them." Ja'far then ordered a dinâr to be given to him and went his way, but his joy was gone and his life was miserable. A short time only passed (after that), before ar-Rashîd came down upon them (with his wrath). An account of the manner in which Ja'far was slain will be given hereafter under the letter ع in the art. العقاب.

In *at-Tamhîd* by Ibn-'Abd-al-Barr, there is given a tradition of al-Maḡburî, on the authority of Ibn-Luhai'ah, who had it from Ibn-Hubairah, who had it from Abû-'Abd-ar-Raḥmân al-Jîlî, who had it from 'Abd-Allâh b. 'Umar, regarding the Apostle of God, who said, "Whoever is turned back from his business by an omen, has certainly believed in a plurality of gods (الشرك)." They then asked, "O Apostle of God, what is the atonement for it?" and he replied, "One of you must say, 'O God, there is no omen but Thine, no good but Thine, and no god but Thou!' and then pass on to his business."

(Important admonition.) The Imâm, the very learned, the Kâfi Abû-Bakr b. al-'Arabî has decided in *al-Aḥkâm*, on the subject of the chapter of the Table' (al-Ḳur'ân V), that it is unlawful to take an omen from the Ḳur'ân, and al-Ḳarâfi has copied it, on the authority

of the very learned, the Imâm Abû'l-Walid at-Turtûshî, and confirmed it. Ibn-Baṭṭah of the Ḥanbalî school allows it, but the tendency of our religious school is to disapprove of the practice. Al-Mâwardî relates in *Kitâb Adab ad-dîn wa'd-dunyâ* that al-Walid b. Yazîd b. 'Abd-al-Malik having one day looked for an omen in the *Kur'ân*, found these words of God, "Then they asked for an issue; and disappointed was every rebel tyrant!"¹ upon which he tore the *Kur'ân* and said:—

"Thou threatenest every rebel tyrant.

Here I am that rebel tyrant!

When therefore thou comest to thy Lord on the Day of Judgment,

Say to Him, 'O Lord, al-Walid tore me up.'"

Soon after this, al-Walid was slain in an inhuman manner, and his head was hung up first on his palace and afterwards on the wall of his city, as has been already mentioned under the letter *ل* in the art. *الأوز*.

(Further information.) At-Tirmidhî, Ibn-Mâjah, and al-Hâkim relate and hold it as authentic, on the authority of the Commander of the faithful, 'Umar b. al-Khaṭṭâb, that the Prophet said, "If you had placed your entire trust in God, he would have provided for you the means of sustenance, in the same manner that He provides them for birds, which go forth in the morning with empty stomachs and return in the evening with their stomachs full." The meaning of it is that they go away in the early part of the day with their stomachs lean from hunger and return in the last part of the day with their stomachs full from being satiated. The Imâm Aḥmad states that this tradition is no argument for sitting idle, instead of working for one's livelihood, but on the contrary it points to seeking for the means of livelihood, and the Prophet intended by it—but God knows best—that had they relied on God in their going forth, in their coming (back), and in what they did, and remembered (knew) that all good is in His hand and comes from Him, they would not have gone about but safely and well-provided for, like birds, which leave in the morning with empty stomachs and return in the evening with full stomachs; but they relied on their own strength and exertions, which is contrary to trusting in God. It is related in *al-Nyâ'* in

¹ Al-Kur'ân XIV-18.

the first part of the chapter on **احكام الكسب** that Aḥmad, having been asked, "What do you say regarding a man who sits in his house or his mosque and says, 'I shall not do any work, so that my sustenance will come to me of itself.?' " replied, "That man is ignorant of knowledge. Has he not heard the saying of the Prophet, 'Verily, God has placed my sustenance in the shadow of my spear;' and his saying, 'Birds go forth in the morning with empty stomachs and return in the evening with full stomachs.?' " The Companions of the Prophet used to travel about by land and sea and attend to their date-palms, and an example ought to be taken from them."

(Question.) If a thing be left in a will for the Trusters in God (للمتوكلين), (who are they)? Ibn-ʿAbbās has decided that the term applies to the cultivators (of land), for they plough and sow seed, and are therefore the Trusters (in God). This sense is indicated by what al-Baihaḳī has related in *ash-Shiʿb* and al-ʿAskarī in *al-Amthāl*, namely, that ʿUmar b. al-Khaṭṭāb having met some people from al-Yaman and asked them, "Who are you?" they replied, "Trusters (in God)." He then said, "You lie, for the real Trusters are such that a man (out of them) throws his seed into the ground and then trusts in the Lord of hosts." Some of the jurisconsults of Jerusalem decided the question in the same way in old days. The two Imāms ar-Rāfiʿi and an-Nawawī, in their comparison of the several occupations, argue from the superiority of agriculture that it is as near as it can be to trusting (in God). It is related in *ash-Shiʿb* also, regarding ʿAmr b. Umayyah aḍ-Ḍamrī, as having said, "I said, 'O Apostle of God, I shall let loose my camel and trust (in God),' upon which the Prophet replied, 'Tie it by the leg and then trust in God.'" This will be mentioned in the first part of the letter ١٠. Al-Ḥalimī says that it is desirable for every one that throws seed into the ground to recite, after repeating the formula of taking refuge with God (الاستعاذة), this verse of the KURʾĀN, "Have ye considered what ye till?" ^١ and then to say, "Nay, God is the sower, the grower, and the maturer! O God, grant peace and safety on Muḥammad and his people, and grant us the sustenance of its fruit and keep us distant from its injurious effects and cause us to be of those who are grateful for Thy gifts!" Abū-Thawr relates

^١ Al-Kurʾān LVI-63.

as having heard ash-Shâfi'î say that God has kept His Prophet (from such things) and raised his dignity and said (to him), "And rely thou upon the Living One who dies not." ¹ This was said, because people trust in several things, in themselves or their property or their reputation or their power or their crafts or the produce of their trees or other men, every one of them trusting in the living which dies or in the flitting which is fast proceeding to destruction. God therefore restrained His Prophet from doing that and ordered him to rely upon the Living One who dies not. The Imâm, the very learned, the shaikh of religious law and truth, Abû-Tâlib al-Makkî says in his book *Kût al-Kulûb*, "Know that the learned who have knowledge of God do not trust in Him for the purpose of His protecting their interests in this world, or for the purpose of His granting them their pleasures and desires; nor do they make a condition with Him that He may decree well in respect of things they love; nor do they trust in Him for the purpose of His changing for them, the execution of such of His orders as they dislike or His old-established way to what they may consider to be proper, nor for the purpose of His removing from them the action of His law which has become current among men in respect of temptations, trials, and selection; but because He is the Glorious and High God, which is the reason in their minds for placing trust in Him. They know better and think better than to trust in Him for the above reasons. Should any one who knows God believe in any of these reasons for trusting in God, he commits a grave sin, which would necessitate for him repentance and returning to God, for his trusting in God under those circumstances is an act of disobedience (to Him). But they are patient as regards His orders in whatever manner they are carried out and control their minds, so as to be pleased with any way in which He executes them.

(Information.) It is related on the authority of Ka'b al-Aḥbâr, who said that birds fly to a height of twelve miles and not more, and that above the atmosphere is *as-sukāk* (air next to the sky), the atmosphere being the air between the sky and the earth.

(Interpretation of birds in dreams.) A bird in a dream indicates means of sustenance for one who dreams of having it in his possession, on account of the words of a poet:—

¹ Al-Ḥur'ân XXV-60.

“Fortune (means of sustenance) is nothing but a bird which all mankind like
And for which all kinds of snares are spread.”

It also indicates happiness and power. Some say that black birds indicate evil actions, and that white ones indicate good actions. If one sees birds alight upon a place and then ascend (in the air), they indicate angels. A dream about birds which associate with men indicates spouses and children, whilst a dream about birds which do not associate with men indicates the society of enemies and foreigners. A dream about a rapacious bird that folds its wings when alighting (*al-kāsir*) indicates evil, trouble, and debts, whilst that about a trained bird of prey is indicative of honour, success, affluence, and riches. A dream about an edible bird indicates an easily acquired gain, and that about birds endowed with a good voice, a company of good men. A dream about a male bird indicates men, and that about a female bird indicates women. A dream about an unknown bird indicates a company of strangers, and that about a bird which has neither good nor evil in it indicates ease after trouble and prosperity after difficulty. A dream about a nocturnal bird is indicative of boldness, vehemence of seeking, and remaining concealed (for an enemy). A dream about a bird which has really no value, if it acquires value in a dream, indicates usury and the taking of wealth by false means and the opposite of it. A dream about a bird which is in the habit of showing itself only at a particular time of the year and which is seen in a dream at a time which is not its proper season, indicates the misplacement of things, or strange news, or entering upon a thing which does not concern one. All that is stated above refers to the different species of birds that have been already described and that will be described hereafter. Understand that and interpret by analogy accordingly.

(Supplementary information.) The interpreters of dreams say that all the words uttered by birds (in dreams) are highly good, and that he who dreams of a bird talking to him, will rise in position, on account of the words of God, “O ye folk! we have been taught the speech of birds, and we have been given everything; verily, this is an obvious grace!”¹ The interpreters of dreams disapprove

¹ Al-Ḥurʿān XXVII-16.

of the cries of aquatic birds, the peacock, and the domestic hen, which, they say, represent anxiety, grief, and lamentation on account of death. The cry of a male ostrich indicates that a brave slave will commit a murder, and if the dreamer hates its cry (in a dream), it is an indication of a slave getting the better of him. The cooing of a pigeon indicates a woman reciting the *Kur'ân*, and the cry of a swallow, the exhortation of a religious preacher.

(End.) Ibn-al-Jawzî says in *Kilâb Uns al-Farîd wa bigyat al-Murîd* that Ibn-'Abbâs has stated that in the *Kur'ân* there are ten flying animals which God has mentioned by their names, namely, the mosquito in the chapter of the Cow (البقرة), the crow in the Table (المائدة), the locust in al-A'arâf (الاعراف), the bee in the Bee (النحل), the quail in the Cow and also in the T. H. (طه), the ant in the Ant (النمل), the hoopoe also in the same chapter, the fly in the Pilgrimage (الحج), the butterfly in the Striking (القارعة), and *al-abâbîl* in the Elephant (الفيل).

طَيْرُ الْعَرَاكِبِ (*Tayr al-'arâkib*).¹—A certain bird of bad omen according to the Arabs; they also apply that name to any bird from which a bad omen is augured.

Among the decisions in connection with the subject of birds is this one:—Whoever opens a bird-cage and excites the bird (in it) to fly, is responsible for it. Al-Mâwardî agrees with others in saying that this is so, because he impels the bird to do that. But if he confines his action to (simply) opening the cage, there are three statements regarding it, one being that he is absolutely responsible, another that he is absolutely not responsible, and the third one which is the clearest one that, if the bird flies immediately, he is responsible for it, but if it waits a little and then flies, he is not responsible, for its flying immediately is a proof of its having come to be in that condition owing to his causing it to fly away, whilst as to its flying after waiting a little while, it is a clear sign of its having flown by its own choice, for a bird has choice. If the bird by (in) its exit from the cage breaks a flask or destroys anything else, or the cage is broken while it is in the act of escaping, or a cat, which may happen

¹ The bird *shakirrâk*—green woodpecker.

to be present there at the time of opening the cage, enters it and eats the bird, he is bound to pay an indemnity for it.

طَيْرُ الْمَاءِ (*Tayr al-mā'*).—[The water-bird.] Its sobriquet is *abū-sahl*, and it is also called by the names of *ibn-al-mā'* and (pl.) *banāt-al-mā'*.

(Lawfulness or unlawfulness.) Ar-Rāfi'ī says that it is lawful (to eat) all its species, excepting the stork, which is certainly unlawful to be eaten. Ar-Rûyânî mentions two views on the subject of water-birds, on the authority of aṣ-Ṣaimarî, but what ar-Rāfi'ī has said is the correct thing. In this class are included the duck, the goose, and the heron (*mālik al-ḥazīn*). Abū-Āṣim al-Abbādî states that there are more than a hundred species of water-birds, but the Arabs do not know the names of most of them, as they are not found in their country. The subject of مَالِكُ الْحَزِينِ will be treated of hereafter under the letter م.

(Proverbs.) “As though birds were on their heads (كُنَّ عَلَى الطَّيْرِ),” in which الطَّيْرِ has a *fathah* on the final letter, being the agent of كَانَتْ, that is to say, on the head of every one (of them), there is the bird he wishes to catch, and therefore he does not move. It is applied to persons who are quiet and 'gentle. Such used to be the description of the Prophet's Companions (persons who used to sit in his assemblies), for when he spoke, the persons in his assembly used to bend down their heads, as if there were birds on their heads, that is to say, they used to remain silent, for a bird alights only on one who is quiet (silent). Al-Jawharî says that this proverb was applied to them when they were silent from reverential awe of him, and that the origin of it is that when a crow alights on the head of a camel to pick up a larger or smaller species of ticks, the latter does not shake for fear of the crow flying away from it.

الطَّيْطَرَى (*al-Tīṭarā*).—Aristotle says in *Kitāb an-Nu'āt* that it is a certain bird that does not leave thickets or places abounding in much water, because it does not eat any vegetable substance or flesh, but lives on worms, which breed in stink on the borders of forests and thickets. Falcons search for this bird when they are ill, for the falcon is a bird which is often ill on account of the heat in its

liver, and when it suffers from that disease, it searches for a *ḥitawā*, eats its liver, and then becomes well. This bird generally feels secure in its place and utters its cry; it does not leave its place, unless a falcon is after it, in which case it flies away to another place; if (it occurs) at night, it utters its cry and flies, but if in the day, it simply flies away and hides itself in the grass.

Ath-Tha'labī, al-Bagawī, and others state in the commentary on the chapter (of the *Ḳur'ān*) the Ant, where God has said, "O ye folk! we have been taught the speech (*mantik*) of birds, etc.,"¹ that God has called the cries (voice) of birds *mantik*, on account of their being just as intelligible as the words of human beings. They state that Ka'b al-Aḥbār and Farḳad as-Sinjī relate that the prophet Solomon having happened to pass by a *bulbul* on a tree, which was shaking its head and tail, asked his companions, "Do you know what this *bulbul* is saying?" upon which they replied, "O apostle of God, no." He then said, "It is saying, 'I have eaten half a date, and now let the world perish!'" He then passed by a hoopoe and informed them, "It is saying, 'When destiny descends, perception becomes blind.'" But in the version given by Ka'b it is said, "It says, 'He who has no compassion on others, has no compassion shown to him.' The ring-dove says, 'Would to God this creation were not created, but when created, would to God they knew what they were created for, and if they knew that, would to God they acted according to what they knew!' *As-surad* says, 'Celebrated be the praises of my Lord, the High, to the extent of filling His sky and earth!' The crab says, 'O ye sinners, ask forgiveness of God.'" A *ḥitawā* having happened to utter its cry near him, he informed them, "It says, 'Every living being is dead and everything new is old.'" He said, "The swallow says, 'Send good before, and you will have it with God.' The wood-pigeon (*al-warashān*) says, 'Bring forth for death and build for destruction.' The peacock says, 'As you do, so will you be requited.' The pigeon says, 'Celebrated be the praises of my Lord, who is remembered by every tongue!' The francolin says, "'The Merciful settled on the throne!'"² When the eagle utters its cry, it says, 'Distance from

¹ Al-*Ḳur'ān* XXVII-16. ² Idem XX-4.

men is peace.” But according to another version, “ ‘Distance from men is social happiness.’ When the swallow utters its cry, it recites the first chapter or *al-Fātiḥah* of the *Ḳur’ān* to its end, and when it comes to *ولا الضالّين*, it prolongs its voice just as a reciter (of the *Ḳur’ān*) does. The falcon says, ‘Celebrated be the praises of my Lord, the Great, and (I begin) by praising Him!’ The turtle-dove says, ‘Celebrated be the praises of my Lord, the Highest!’” But some say that it says, “O Compassionate One!” “The crow curses the collector of customs and prays against him. The kite says, ‘Everything is perishable except God.’ The sand-grouse says, ‘He who is silent, is safe.’ The parrot says, ‘Woe betide him, who has this world more at heart!’ The starling says, ‘O God, O provider, I ask Thee for the means of sustenance day after day!’ The lark says, ‘O God, curse the haters of Muḥammad and his people!’ The domestic cock says, ‘O ye heedless ones, remember God.’ The vulture says, ‘O man, live as long as you wish, you are really dead.’” According to one version, when two armies meet together in the field of battle, the horses say, “Holy and pure, the Lord of angels and the soul (or Gabriel);” the ass curses the tax-collector and his occupation, and the frog says, “Celebrated be the praises of my Lord, the Highest!”

(Interpretation of it in a dream.) Ibn-S̄aīn states that it means a woman in a dream.

(Properties.) Its flesh binds the bowels and increases the sexual power.

الطّيء (*at-Ṭaiḥū*).—A certain bird resembling a small (red-legged) partridge, but its neck is (also) red; its beak and feet are red like those of the partridge, and under its wing it is black and white. It is light in weight like the francolin.

(Lawfulness or unlawfulness.) It is unlawful.

(Properties.)—Its flesh is considered very heating and damp;—so Yūḥannā says, but some say that it is temperate, being neither hot nor cold, which, I (the author) say, is correct. Some say that it is in the third grade of digestiveness. The best ones are the fat and juicy (moist) ones found in autumn. It increases the sexual power and binds the bowels, but it has an injurious effect on persons

who carry heavy weights; its injurious effect may be avoided by cooking it in *harīsa*h. ¹ It produces a temperate kind of blood and suits such young children as have temperate constitutions. The best are those eaten in spring, especially in eastern countries. In the matter of nourishment, *at-taiḥûj*, the francolin, and the partridge are like one another in temperateness and delicacy of flesh, but *at-taiḥûj* stands first, then comes the francolin, and then the (red-legged) partridge. It has been already mentioned under the letter نى that it is the same as *ad-diryas*.

بَنْتُ طَبَقْ (*bint-Ṭabak*) and أُمُّ طَبَقْ (*umm-Ṭabak*). ²—The turtle, which has been already described under the letter ط. Some say that it is a certain large serpent the characteristic of which is to sleep for six days and then to wake up on the seventh day; it kills everything it blows upon; both its varieties have been already described in their proper articles. On this account a great calamity is called a *bint-ṭabak*, and from it comes the saying, “*Umm-ṭabak* (a calamity) has knocked or arrived at the door, with its concomitant evil.”

(Proverb.) “Such a one has come with a *bint-ṭabak*,” applied to one who brings a difficult or serious affair with him.

¹ *Harā'is*, pl. of *harīsa*h = a kind of thick pottage prepared of cooked wheat and cooked flesh-meats much pounded together.—Lane's Lex.

² In 'Omān *ṭabak* is the generic name for the skate.

الظبي (*al-Dibî*).—The gazelle. Pls. *albi*, *dibā'*, and *dubî*. Fem. *dabyah*, pl. *dabayât* and *dibā'*. أَرْضٌ مَّطْبَاةٌ = *a land abounding with gazelles*. Dabyah is the name of a woman, who will come forth before Antichrist, warning the Muslims of his coming:—so Ibn-Sidāh says. Al-Karkhî says that *al-dibā'* are the males of gazelles, the female being the gazelle, but the Imâm (Imâm al-Haramain) says that this is only an imagination, for the gazelle is a young one of a *dabyah*, till it grows strong and its horns sprout. The Imâm an-Nawawî says that what the Imâm has said is to be depended upon. As regards the words of the author of *at-Tanbîh*, namely, “ان اذلف ظبيا ماخضا (if he destroys a pregnant gazelle),” an-Nawawî says that the correct form is *ظبية ماخضا*, because *mākhid* means *pregnant* and the female is only called *dabyah*, the male being *daby*. *Dabyah* has for its pl. *dibā'* like *rakwah*, pl. *rikā'*, for words of the measure *فَعْلَةٌ* which have a *jathah* over their first debile or weak letter form their plurals with a prolonged *ā*, and no word excepting *al-karyah* opposes this rule, for *قُرْبَاءٌ* has as its pl. *kurā'* without any analogy, and as it is an irregular form, the rule of analogy cannot be applied to it:—so al-Jawharî says.

The sobriquets of the female gazelle are *umm-al-ahishy*, *umm-shādîn*, and *umm-at-talā*.

Gazelles are of different colours, and there are three principal varieties of them. One variety is called *al-ārām*, sing. *rām*, which are of a white colour and inhabit sandy places; they are called the sheep of gazelles, because they are very fleshy and fat. Another variety is called *al-ujr*; they are of a red colour, have short necks, and are the weakest in running of all the gazelles; they keep to elevated and rugged places. Al-Kumait says:—

“Whenever a haughty leader of men wanted to seize us

By stratagem, we used to raise him on a horn of an *afîrā* (gazelle).”

That is to say, “We used to kill him and raise his head on a spear,” for in old days spears used to be made of horns. The

third variety is called *al-udm*,¹ which have long necks and legs and white bellies.

Gazelles are described as having a sharp sight, and they are the swiftest of all animals in fleeing. As an instance of the sagacity of the gazelle, it may be mentioned that, when it wishes to enter its hiding-place, it enters it backwards and faces whatever it may be afraid of on its own or its young ones' account. If it sees any one watching it, it does not enter the hiding-place, but otherwise it does so. It enjoys the colocynth-gourd and relishes its food, and then visits the sea to drink of its bitter and brackish water. Ibn-Kutaibah states that the young of a gazelle is called in its first year *talâ* and *khishf*, then in the second year *jallha*, and in the third year *thanî* which name it retains till it dies.

Ibn-Kh. mentions in the biography of Ja'far aṣ-Ṣâdiq that he asked Abû-Ḥanîfah, "What do you say regarding a man in the state of *ihrâm* who has broken the lateral incisor tooth (*rabâ'iyah*)² of a gazelle?" Abû-Ḥanîfah replied, "O son of the daughter of the Apostle of God, I do not know what (penalty) there is for it." Ja'far then said, "A gazelle is never a *rabâ'î*,³ but always remains a *thanî*;"—so Kushâjim has related in *Kitâb al-Maṣâ'id wa'l-matârid*.

Al-Jawharî states under the head of (the letters) س ن ن regarding the lines of a poet descriptive of some camels:—

"They (the camels) came, of the age at which the gazelle has its teeth, and I had never seen any like them,—

A cure for the sick or a milch camel for a hungry one."

that they were camels that had shed their central incisor teeth, for a *thanî* is an animal which is shedding its central incisor tooth, whilst a gazelle is never in the state of shedding its central incisor teeth, being always one which has its central incisor teeth.

Ibn-Shuburmah states, "Abû-Ḥanîfah and I (one day) visited Ja'far b. Muḥammad aṣ-Ṣâdiq, and I said, 'Here, this man is

¹ In Ja'îlân, a part of 'Omân, the gazelle is called *udm*, which appears to be the same word as this. In Algeria the name *qumi* is applied to *Gazella cuvieri*. ² The tooth between the central incisor and the canine teeth. ³ An animal that has shed its *rabâ'iyah* tooth (lateral incisor).

a jurisconsult from al-‘Irāk,’ upon which Ja‘far said, ‘Perhaps, he is the one that deduces religion analogically by his opinion. Is he an-Nu‘mān b. Thābit?’ I did not know Abū-Ḥanīfah’s proper name until that day. Abū-Ḥanīfah thereupon said, ‘Yes, I am he. May God render your state good!’ Ja‘far then said to him, ‘Fear God, and judge not religion by your opinion, for the first one to deduce analogically by his opinion was Iblīs when he said, “‘I am better than he;’”¹ in which he erred and went astray.’ He then asked him, ‘Do you approve of your judging of your head analogically from your body?’ and Abū-Ḥanīfah replied, ‘No.’ Ja‘far then said, ‘Inform me, why has God created saltishness in the two eyes, bitterness in the two ears, water in the two nostrils, and sweetness in the two lips?’ Abū-Ḥanīfah replied, ‘I do not know,’ upon which Ja‘far explained, ‘God has created the two eyes as two pieces of fat and endowed them with saltishness as a favour from Him to man, for were it not for that, they would melt away and disappear; in the same way He has endowed the ears with bitterness as a favour from Him to man, for were it not for that, insects would attack them and eat his brain; He has created the water in the nostrils to facilitate the acts of inspiration and expiration (the rising and falling of the breath), as also to distinguish good smells from bad ones; and He has created sweetness in the lips to obtain the taste of food and drink.’ Ja‘far then said to Abū-Ḥanīfah, ‘Inform me of an expression or phrase in which the first part means unbelief (in God), and the latter part belief (in Him).’ Abū-Ḥanīfah replied, ‘I do not know,’ upon which Ja‘far said, ‘Such a phrase is لا إله إلا الله (there is no deity but God), because, if one says, “لا إله (there is no deity)” and then remains silent, he declares his unbelief (in God).’ Ja‘far then asked, ‘Which is the greater of the two sins in the estimation of God,—the killing of another person, which, without a proper reason, God has declared to be unlawful, or adultery?’ Abū-Ḥanīfah replied, ‘Murder;’ but Ja‘far said, ‘God accepts the evidence of only two witnesses in the matter of murder and does not accept the evidence of less than four witnesses in the case of adultery. How would analogy serve you (now)?’ He then asked, ‘Which of

¹ Al-Kur‘ān VII-11.

the two is greater in the estimation of God,—fasting or prayer?’ Abû-Ḥanūfah replied, ‘Prayer.’ Ja’far thereupon asked him, ‘How then can a menstruating woman fast but cannot say her prayers? Fear God, O ‘Abd-Allāh, and judge not of religion by your opinion, for hereafter (to-morrow) we and those that oppose us shall stand before God, and we shall say, “God has said (so) and the Apostle of God has said (so),” whilst you and your disciples will say, “We have heard (so) and we have seen (so),” upon which God will act towards us and you as He pleases.’” Now, as to the reply in the case of God not accepting less than four witnesses in the matter of adultery, it is so out of a desire to protect (the parties from disgrace); and in the case of a menstruating woman not saying her prayers, it is so to prevent her from exerting herself much, because prayer comes repeatedly, five times during a day and night, unlike fasting, which comes only once a year.

Ja’far as-Ṣâdiq’s proper name was Ja’far b. Muḥammad al-Bâkir b. ‘Alī Zain-al-Ābidīn b. al-Ḥusain b. ‘Alī b. Abi-Ṭālib, and he was one of the twelve Imāms according to the Imāniyah sect. He was one of the lords out of the people of the house (of the Prophet), and was styled as-Ṣâdiq (the Truthful) on account of his truthfulness in whatever he said. He has written on (the subjects of) chemistry, augury from the flight of birds, and the reading of omens. It has been already mentioned under the letter ج in the art. الجفر regarding Ibn-Kutaibah as having said in his book *Adab al-Kâtib* that *Kitāb al-Jafr* was written on a lamb’s skin by the Imām Ja’far as-Ṣâdiq for the people of the house (of the Prophet), and contained information regarding what was necessary for them to know and what is to happen up to the day of Resurrection, and so also has Ibn-Kh. said about it. But many men attribute *Kitāb al-Jafr* to ‘Alī b. Abi-Ṭālib, which is only an imagination, the correct thing being that the person to write it was Ja’far as-Ṣâdiq, as has been already mentioned.

Ja’far charged his son Mūsà al-Kâdim with certain precepts. He said, “O my son, remember my exhortation, so that you may live prosperously and die a martyr. O my son, he who is satisfied with what is portioned to him, is independent, but he who extends his eye

to what is in the hands of another, dies a poor man, and he who is not satisfied with what God has portioned to him, accuses God as regards His decree. He who looks upon his own sin as trifling, magnifies the sins of others, and he who magnifies his own sin, looks upon the sins of others as trifling. O my son, he who uncovers the veil from over others, has the nakedness of his own house exposed; he who draws the sword of disobedience, is himself killed with it; he who digs a well for his brother, himself falls into it; he who mixes with the vulgar, becomes mean; he who mixes with the learned, gains in honour: and he who enters evil places, is accused. O my son, reduce the claims for and against you, and beware of slandering, for it sows enmity in the hearts of men. O my son, if you ask for a bounty, you ought to go to its mines."

It is related that Ja'far as-Ṣâdîk was asked, "What happens to men in the times of famine that their hunger increases, contrary to what exists in the time of cheapness?" He replied, "Because they are created out of earth and are its children; when therefore it (the earth) receives no rain, they too suffer, but when it is fruitful, they too are in a flourishing state." Ja'far was born in 80 A. H., but some say in 83 A. H., and died in 148 A. H.

It is related in a tradition that the Prophet and his Companions, while they were in the state of *ihrâm*, having happened to pass by a gazelle which was lying down in the shade of a tree, the Prophet said to one of his Companions, "You, such a one, stand here till the people pass by, so that no one may disturb it with anything."

It is mentioned in *al-Mustadrak*, on the authority of Kābiṣah b. Jābir al-Asadī, who said, "I was in the state of *ihrâm*, and I happened to see a gazelle; so I aimed at it and hit it; it died, and there came on me a feeling of remorse. So, I went to 'Umar to ask him about it and found there by his side a fair man with a thin face, who was no other than 'Abd-ar-Raḥmān b. 'Awf. I asked 'Umar, who turned round to 'Abd-ar-Raḥmān and said, 'Do you think a sheep or goat would be enough for it?' He answered, 'Yes,' and 'Umar accordingly ordered me to slaughter a sheep or goat. When we got up to go away from him, a friend of mine remarked, 'The Commander of the faithful did not think it proper to give a decision in your case without consulting that man!' 'Umar having heard a part of

his remark, raised his whip to strike him and then turned to me to strike me, upon which I said, 'O Commander of the faithful, I did not say anything; it was he who said (that).' He then left me and said, 'You wished to do an unlawful thing and then to oppose a religious decree. There are ten qualities in man, nine of which are good, but one bad, corrupting the others. Beware of the slips of the tongue.'"

Al-Mubarrad relates regarding al-Aṣmaʿī as having said, "I have been informed that a man once saw a female gazelle going to the water-side, when a Badawī asked him, 'Do you wish to have it for you?' and the man having replied, 'Yes,' the Badawī said, 'Give me four dirhams to fetch it to you.' The man having paid the money, the Badawī went running in its track; the gazelle then struggled, and he struggled, until he seized it by its horns and brought and gave it to the man saying:—

'She at a distance turns away her cheek,
And wards off my attack while I ward off her attack;
What think you, O boy, of my running to turn her,
Whilst the more she exerted (to get away), the more she found me
(going) at her?'"

Ibn-Kh. relates that Kuthayyir 'Azzah having one day gone to 'Abd al-Malik b. Marwān, the latter asked him, "Have you ever seen anybody deeper in love than yourself?" He replied, "Yes; while I was travelling in the desert, I came across a man who had fixed his snare and was seated. I asked him, 'What has made you sit here?' He answered, 'Hunger has (nigh) killed me and my people. I have therefore fixed this my snare, so that something may be caught in it for their sake as well as mine.' I asked him, 'If I stay with you, will you give me a share of your game?' He said, 'Yes.' While we were thus talking, a female gazelle fell into his snare, and he hastened with me to it; he undid the snare and let the gazelle go away. So I asked him, 'What made you do that?' and he replied, 'My heart took compassion on it because of its likeness to Lailā.' He said,

'O thou, the likeness of Lailā, fear not,
Verily, I am to-day a greater friend to thee than the wild animals;
While I said so, I let her off from her bonds,
For thou art Lailā, free while alive.'"

It is related in the thirteenth chapter of *Kitâb Thimâr al-Kulûb* by ath-Tha'âlibî that there was not a greater archer among the Persians than the King Bahrâm-gor, and that one day a very strange thing happened to him, namely, that he went out for the chase, riding a camel, and took a female slave, for whom he had great love, riding the same camel as himself behind him. Some gazelles happening to pass before him, he asked her, "In what spot (of the body), do you wish I should shoot the arrow among these gazelles?" She replied, "I wish you to make the males look like the females, and the females like the males." He thereupon shot a double-headed arrow at a male gazelle, causing its two horns to be pulled out, and then he shot two arrows at a female gazelle and fixed the horns in the place of horns. She then asked him to cause one of the ears and a hoof of a gazelle to be joined with an arrow, upon which he first shot a ear of a gazelle with a bullet, and when it brought its foreleg to its ear to scratch it, he shot it with an arrow, so that both the hoof and the ear were joined together. He then turned towards the slave, and notwithstanding his love for her, threw her down to the ground and made the camel trample her, on account of her exceeding the due bounds in her conduct towards him. He said, "She wished nothing but to expose my incapacity." She died soon afterwards.

(Another section.) Resembling this species is the musk-gazelle or musk-deer.¹ It is of a black colour and resembles the species that has been just described, in height, slenderness of legs, and division of hoofs, but every gazelle of this species has two white canines protruding through its mouth and situated in the lower jaw; they are situated in the face like the two canines of the pig, and each of them is in length a little less than the distance between the thumb and the index-finger (*al-îtr*). It is said that it travels from Thibet to India, where it throws its musk; it may be of an inferior quality. But as a matter of fact, musk is the blood which accumulates in the navel at a particular time of the year and takes the place of the matters which rise to the limbs. God has created its navel a mine for

¹ *Moschus moschiferus*.

musk, and it gives its product (fruit) every year like a tree, which "gives its fruit at every season by the permission of its Lord."¹ When it becomes full, the gazelles sicken until the musk becomes mature. It is said that the people of Thibet fix pegs in the ground, so that the gazelles may rub (themselves) against them and the musk may fall near them.

Al-Kazwî states in *al-Ashkâl* that the musk-animal comes out of water just as gazelles go forth, at a particular time; the people then chase them in large numbers; they are then slaughtered, and in their navels blood is found, which is musk, but it has no smell there until it is removed to another part of the country. This is strange, but what is well-known is mentioned above.

In *Mushkil al-H'asî* by Ibn-aṣ-Ṣalâh it is mentioned, on the authority of Ibn-'Aqîl al-Bagdâdî, that the musk-bag is in the belly of the female gazelle like the rennet-stomach in the belly of a lamb or kid, and that having travelled to countries in the East, he carried the animal with him to the West, on account of the difference of opinion regarding it. It is copied in *Kitâb al-It'r* by him, on the authority of 'Alî b. Mahdî aṭ-Ṭabarî, one of the imâms (leaders) of our religious doctors, that it throws the musk-bag out of its belly in the same manner that the domestic fowl lays an egg, I (the author) say that the well-known thing is that it is not placed inside the gazelle, but is outside attached to the inside of its navel, as has been already described.

Muslim relates on the authority of Abû-Sa'id al-Khudrî that the Prophet said, "There was a short woman out of the Beni-Isrâ'îl walking with two tall women; she had wooden legs on and a gold ring filled with musk, which is the best of scents; she passed between the two women, and they did not know her; she then spoke with her hand thus," shaking his finger (indicative of the gesture). An-Nawawî says that this tradition shows that musk is the best of scents and the most honoured one, and that it is clean, and it is allowable to use it on the body and clothes, and also to sell it. All are agreed on this point. Our religious doctors, however, mention of the Shî'ah having a false doctrine on the

¹ Al-Ḳur'ân XIV-30.

subject of musk, but they are at variance with all the (other) Muslims and with the authentic traditions regarding the Prophet's practices and those of his Companions. Our religious doctors and others say that musk is an exception to the well-known rule, namely, whatever is separated from the living is dead. He (an-Nawawī) says, "As regards the short woman fitting herself with two wooden legs and her walking between the two tall ones, so as not to be distinguished, its lawfulness or unlawfulness according to our doctrines is that, if her intention was a sincere legal one to conceal her identity, so as not to be recognised, meaning thereby only an annoyance (to others), no harm would be done, but if she did it out of pride or with the intention of pretending perfection or of deluding men or others, it would be unlawful."

(Information.) Dārakuṭnī and at-Ṭabarānī in his *Maʿjam al-awsaṭ* relate, on the authority of Anas b. Mālik, and al-Baihaḳī relates in his *Shiʿb*, on the authority of Abū-Saʿīd al-Khudrī, that the Apostle of God happened to pass by a party of men who had captured a female gazelle and tied her to a tent-post, when she said, "O Apostle of God, I have lately given birth to young ones, and I have two young ones: ask leave therefore (from them) for me to go and suckle them, and after that I shall return to them." The Prophet thereupon said, "Leave her, so that she may go to her two young ones, suckle them, and then return to you." They asked, "O Apostle of God, who will guarantee that to us?" and the Prophet replied, "I:" upon which they set her at liberty, and she went away, suckled her two young ones, and then returned to them. They then tied her up. The Prophet asked them, "Will you sell her to me?" and they replied, "O Apostle of God, she is yours," and left her alone, upon which he set her at liberty. It is related in the version on the authority of Zaid b. Arḳam, who said, "When the Apostle of God set her at liberty, I saw her running in the desert and saying, 'There is no deity but God and Muḥammad is the Apostle of God!'"

At-Ṭabarānī relates on the authority of Umm-Salamah, who said, "The Apostle of God happened to be in the desert, when a voice cried out, 'O Apostle of God,' upon which he turned round, but did not see anybody; he then turned round again and found a female

gazelle tied up. She said, 'O Apostle of God, come near me,' upon which he drew near her and asked her, 'What dost thou want?' She replied, 'I have two young ones in the mountain, let me loose that I may go to them and suckle them, and then I shall return to you.' The Prophet asked her, 'Wilt thou do it?' and she replied, 'May God torment me with the tortures of a tithe-collector, if I do not do that!' He then set her at liberty, upon which she went to her two young ones, suckled them, and returned; he then tied her up. The Badawî then woke up and asked him, 'O Apostle of God, do you want anything?' and he replied, 'Yes, will you set this (gazelle) at liberty?' He therefore set her at liberty, and she went forth running and saying, 'I bear testimony that there is no deity but God, and that you are the Apostle of God!'"

In *Dalâ'il an-Nabûwah* by al-Baihaqî it is related, on the authority of Abû-Sa'îd, who said, "The Prophet happened to pass by a female gazelle tied to a tent; she said, 'O Apostle of God, let me loose that I may go and suckle my young one, and I shall then return, and you may tie me up.' The Prophet said, 'Thou art the game of a party of men, and they have tied thee up; take an oath that thou wilt do that.' She thereupon took an oath for him, and he let her loose; she was not long away before she returned sprinkling the contents of her udder. The Apostle of God tied her up, and then going to the tent of her owners, asked them for her as a present. They gave her to him as a present, and he let her loose and said, 'Did cattle know what you know of death, you would never eat the fat ones out of them.'" Şâlih (a follower of) ash-Shâfi'î says about it in a poem composed by himself:—

"A man one day came after having seized a female gazelle,
Which had a young one she had left in a stony place;
She called out to the Apostle of God, while the men were standing by,
So he released her, and the men heard the voice."

In the art. العشرة two other distiches out of it will be given.

(Lawfulness or unlawfulness.) The eating of all its species is lawful. It is related regarding a party of religious doctors as having stated that it is obligatory on a person in the state of *ihrîm* to give a she-goat (*anʿ*) for killing a gazelle (*al-dahy*);—so the Imâm (Imâm al-Haramain) says; ar-Râfi'î approves of it, and an-Nawawî

holds it to be correct, but it is only an imagination, for *al-daby* (male gazelle) is a male and *al-'anz* (she-goat) is a female. The correct thing is that for (killing) a male gazelle the penalty is a three-year old he-goat (*thanî*). As to musk it is clean, and so is also its bag, but on the condition that it is taken out during the life-time of the gazelle. Al-Mahâmili has qualified (the word) *musk*, in *Kitâb al-Lubâb*, with (the words) *of the gazelle*, and said that the musk of the gazelle is clean, that is to say the musk taken from the gazelle, by which he guards the reader from confounding it with the Thibetan musk, which is taken from a (species of) rat that will be described hereafter under the letter ف, and which is unclean. This shows that the latter animal is prohibited to be eaten, for if it were an edible animal, its musk would have acquired the same position (in the matter of cleanness) as that of the gazelle. The dealers in perfumes call the Thibetan musk, Turkish musk, and in their estimation it is of a better kind and higher in price; but it requires great caution in using it, on account of its uncleanness. What al-Jâhid has said about the musk-rat will be given hereafter under the letter ف. The Shaikh Abû-Amr b. as-Salâh has copied from al-Kaffâl ash-Shâshi that the musk-rat, that is to say the musk-bag, may be tanned together with what there may be of musk in it, upon which it acquires the same cleanness as that of other tanned things. One of the commentators of the *Gunyah* of Ibn-Suraij states that the hair which is on the musk-rat, that is to say the musk-bag, is unclean, without any difference of opinion, for the musk tans the skin which comes in contact with it and is close (opposite) to it; it therefore becomes clean, but such portions of the sides of the musk-bag as do not come in contact with it remain unclean. This which he has said is evident, excepting his statement, "its hair is unclean without any difference of opinion," which is not apparent, for there is a difference of opinion according to our doctrine in the fact of the hair being clean as following the state of the tanned skin, which is the version given by ar-Rabî al-Jizî, on the authority of ash-Shafi'i, elected by as-Sabkî and others, and confirmed (held as authentic) by the Ustâdh Abû-lshâk al-Isfarâyînî, ar-Ruyânî, Ibn-Abî-'Usrûn, and others, as has been already stated under the letter س in the art. *الستجاب*.

Al-Azraḳî mentions as an instance of the sanctity of the game of the sacred precincts, on the authority of 'Abd-al-'Azîz b. Abî-Rawwâd, that a company of men having betaken themselves to the valley of Dhû-Tawâ, rested there, when presently a gazelle out of the gazelles of the sacred precincts having approached them, one of the party seized it by its leg, upon which his companions said to him, "Woe betide you! Let it go;" but he commenced to laugh and refused to let it go. The gazelle then voided its excrement and made water, so he let it go. The party then fell asleep, and after a time, some of them waking up, found a serpent coiled round the belly of the man who had seized the gazelle. His companions said to him, "Woe betide you! Do not stir." "Eventually the serpent did not come down from him, until the same thing that had happened to the gazelle happened to him.

He (al-Azraḳî) relates, on the authority of Mujâhid, who said, "A company of merchants from Syria having entered Makkah in the Time of Ignorance, after (the time of) Kuṣayy b. Kilâb, alighted in the valley of Tawâ under some acacia-trees. They baked bread over some hot ashes they had, but having had no condiment to eat with the bread, one of them got up and fixing an arrow to his bow shot with it a female gazelle out of the gazelles of the sacred precincts, which were grazing around them. They then went up to it, skinned it and cooked it to use as a condiment. While they were thus engaged and their cauldron was boiling with the meat of the gazelle in it over the fire, and some of the company were busy roasting the flesh, there came forth from under the fire, a large flame (neck) of fire and burnt them all (to death), but it did not burn their clothes or their things or the acacia-trees under which they had taken shelter.

(Proverbs.) "Safer than the gazelles of the sacred precincts." "The gazelle has left its shelter," which is like another proverb, "He has left his (another man's) protection as a gazelle leaves its shelter," applied to a person who runs away, the shelter of a gazelle being its cover under which it seeks shelter from the severity of the heat; if it flees a way from it, it never returns to it. This will be mentioned again under the letter ġ.

(Properties.) Ibn-Waḥshīyah states that, if its horn be scraped and a house be fumigated with the scrapings, vermin will be driven away (from it). If its tongue be dried in the shade and a woman with a sharp tongue be fed with it, she will lose the sharpness of her tongue. If its bile be dropped into a painful ear, the pain in it will disappear. If its dung be burnt together with its skin and then rubbed fine and mixed with the food of a boy who then eats it, he will grow acute, eloquent, possessed of a good memory, and sharp. Its 'musk strengthens the sight, dries up moist humours, strengthens the heart and brain, clears the white of the eye, and is useful in palpitation; it is also an antidote for poisons, but it brings on yellowness of countenance, and if used with food, it has the property of giving rise to a fetid breath.

(Another section.) Musk is heating and drying in its quality. The best kind is the Ṣafī which is imported from Thibet, but it is injurious to hot brains; its evil effects may be avoided by using it mixed with camphor. Its smell suits cold temperaments and the temperaments of old people.

Ar-Râzī states that the flesh of the gazelle is hot and dry and is the best kind of flesh of all game: the best flesh is that of a young fawn. It is beneficial in colic, paralysis, and for bodies with excessive flabbiness, but it dries up the limbs, which evil effect may be avoided by the use of oily and acid things (with it). It produces hot blood and is best eaten in winter.

(Information.) The Thibetan musk-bags are a fine variety and the Jarjārī ones opposite of them in fineness and smell, whilst the Kawnawī are middling between the two, and the Ṣanawbarī inferior to them. Musk is imported enclosed in its (musk) bags in separate bottles, and the further the animal is from the sea, the greater are the taste and fragrance of its musk.

(Interpretation of it in a dream.) A gazelle in a dream indicates a handsome Arab woman. He who dreams of having obtained possession of a female gazelle by the chase, will obtain possession of a slave-girl by a trick and treachery or will marry a woman. He who dreams of having slaughtered a female gazelle, will take the virginity of a girl. He who shoots a female gazelle without the object of chasing it, will accuse a woman (of incon-

tinence), and he who shoots a female gazelle when his intention is to chase it, will get wealth from a woman, and he who chases a male gazelle (in a dream), will obtain enjoyment of pleasures in this world. He who dreams of having seized a gazelle, will get a legacy and great wealth. He who dreams of having skinned a female gazelle, will commit adultery with a woman. He who dreams of a gazelle jumping at him, will be opposed by his wife in every thing. Jâmâsb states that he who dreams of having been walking in the track of a gazelle, will have his strength increased. Whenever a man gets possession of horns or hair or skins of gazelles (in a dream), it is an indication of wealth from the side of women.

(End.) Musk in a dream indicates a lover or a girl. If a thief dreams of carrying musk (with him), he will be arrested, for a fragrant smell betrays its owner and carrier and reveals his secret. It also indicates wealth, because its price is greater than that of gold or any other thing. It also indicates a happy life, for a good smell returns to one who smells it or possesses it. It also indicates the acquittal of accused persons. Some say that it is indicative of a male child, and others say that it is indicative of a woman.

(Information.). I have seen in *Makhtasar al-Ihyâ'* by the Shaikh Sharaf-ad-din b. Yûnus, the commentator of *at-Taubâh*, in the chapter *al-Ikhlâs* (sincerity), that whoever does any action for God's sake with a sincere motive and does not do it with the object of gaining a reward for it, has the traces of His blessing on himself and his posterity till the Day of Resurrection, in the same manner as is said (to have occurred to gazelles), namely, that when Adam descended to the Earth, the wild animals of the desert came to visit him and to pay him their respects, and as each kind of animal passed before him, he prayed for it as suited that kind; a species of gazelles coming, he prayed for them and rubbed his hand on their backs, upon which musk-bags made their appearance in them. When the rest of the animals saw that, they said to the gazelles, "Whence have you acquired this?" and the latter replied, "We visited the sincere friend of God, Adam, and he prayed for us and rubbed his hand on our backs." Thereupon the rest of the animals went to him,

and he prayed for them and rubbed his hand on their backs, but nothing of the kind which appeared in the gazelles showed itself in them, upon which they told the gazelles, "We did as you did, but we have not got anything of what you have got." They were then told, "Your action was performed with the object of obtaining what your brethren have obtained, whilst their action was purely for God's sake without any other motive, and the reward for it has shown itself in their posterity till the Day of Resurrection." This is one of those things which the Shaikh Sfaraf-ad-din has himself added to *al-Iḥyâ'*. We have also written on the subjects of sincerity and hypocrisy in *Kitâb al-Jawhar al-jarîd* in the fourth chapter, to which the reader may refer.

الظَّرْبَان (*ad-Daribân*).¹—Like *al-kaṭirân*. A certain small animal above the size of a dog's puppy, having an offensive stink and much given to emitting wind from its anus, which the animal knows to come from itself and which therefore it makes use of as a (defensive) weapon, in the same manner that the bustard knows of its possessing in its dung a weapon which it may use whenever a hawk approaches it. In the same manner, *ad-daribân* goes to the hole of the lizard *dabb*, where the young ones and the eggs of that lizard are, and then going to the narrowest part of it, which it stops with its tail, it draws the tail to itself, and before it has finished emitting the wind three times, the lizard faints, upon which the *daribân* eats it and remains in the hole till it finishes the last young *dabb*. The Arabs assert that, if one chases it, it emits wind in his clothes, and the stink does not leave until the clothes become old.

(Information.) Abû-'Alî al-Fârîsî the physician asked Aḥmad b. al-Ḥusain al-Mutanabbî the poet, who used to transcribe a good deal of the language, "How many plurals have we of the measure فعلى (*fi'lâ*)?" He replied instantaneously, "حجلى (*hijlâ*) and ظري (*ḍirbâ*)."² Abû-'Alî states, "I then searched several books on the

¹ Probably the same animal that is called in Egypt *abû-'ufan*—*Ictonyx erythraea* (*Rhabdogale mustelina*).

language for three nights and could not find a third word of the same measure." This has been already mentioned under the letter ج.

Ad-daribān is about the size of a cat or a short Chinese dog and has an offensive smell, both externally and internally; it has the orifices of the ears without any (external) ears, short legs with sharp claws, and a long tail. Its back has no vertebræ or joints, but is composed of one bone from the joint of the head to the joint of the tail. Sometimes men succeed in overcoming it, upon which they strike it with swords, which have no effect unless they fall on the side of its nose, for its skin is like a leathern thong in toughness. It is its habit that, when it sees the serpent *thūbān*, it approaches it and jumps at it, and that when it seizes it, it thins itself out lengthwise until it looks like a piece of rope; the serpent then coils itself round it, and when it has completely coiled itself, the *daribān* blows itself out and takes a deep inspiration, which causes the serpent to fall off torn in pieces. It has the strength for climbing walls in search of birds, and if it happens to fall down, it blows its belly out, so that the fall does not injure it. It goes right into the middle of a herd of camels (from forty to a hundred), where it emits wind from its anus, which causes the camels to scatter about, in the same manner that the presence of apes in the camels' resting-place causes them to scatter about, and the camel-keeper has the greatest difficulty in making them return to their places. On this account, the Arabs call it the separator of cattle. It is found largely in the country of the Arabs.

(Lawfulness or unlawfulness.) It is unlawful to eat it, on account of its being considered nasty, which cannot be set aside by the statement of Ibn-Kṭaibah, namely, that the Arabs chase it as game, upon which it emits wind from its anus in their sleeves, for they do not call anything game but what is eaten.

(Proverbs.) "*Ad-daribān* emitted noiseless wind from its anus among them," employed when a rupture or separation in a party takes place. A poet says:—

"Now tell ye Keys and Khindif that I have struck Ketheer in the place of striking of the *daribān*." ١

١ Lane's Lex. art. ظرب.

الظالم (*ad-Dalīm*).—The male of the ostrich, which will be described hereafter under the letter و. Its sobriquets are *abū'l-baiḍ*, *abū-thalūthīn*, and *abū ḡ-ṣaḥārū*. Pl. *ḍilmān*, like *walīd*, pl. *wildān*.

[The author here quotes a line from Zuhair, showing the word *ad-ḍilmān* to be the pl. of *ad-dalīm*, but as the context is not clear, it is not translated.]

God has said, "And there shall go round about them eternal boys (*wildān*)."¹ Other words of the same measure are *kaḍīb*, pl. *kiḍbān*, '*arīḍ*, pl. '*irdān*, and *jaṣ'īl*, pl. *jis'lān*. Sibawaih says that all these plurals (words) are like *wildān*, and that they are plurals of paucity. Another authority gives some additional words, namely, *al-ḡarī*, which means a water-course, pl. *ḡuryān*, *sarī*, pl. *suryān*, *ṣabī* pl. *ṣibyān*, and *khayṣī*, pl. *khisṣyān*.

(End.) One says, "عَرَارٌ، يِعَارُ، عَرَالِظَالِمٍ" (the male ostrich uttered its cry)." the last word being its cry. Ibn-Kh. and others state that from this word is taken the name of 'Irār, whose full name was 'Irār b. 'Amr. b. Shās al-Asadī and regarding whom his father said:—

"She desired to bring contempt on 'Irār, but whoever desires
To bring contempt on 'Irār, by my life, does a wrong (to him);
For though 'Irār is not of a white complexion,
I still love the black one with broad shoulders."

His father had for a wife a woman out of the tribe, whilst his son, this 'Irār, was from a slave-woman, and there existed enmity between 'Irār and his father's wife. His father 'Amr tried to bring about reconciliation between him and his own wife, but could not succeed, and therefore divorced her; he repented, however, for it afterwards. 'Irār was eloquent and intelligent; he went as a messenger from al-Muhallab b. Abī-Sufrah to al-Ḥajjāj b. Yūsuf ath-Thaḡaffī regarding some important affair. When he appeared before al-Ḥajjāj, the latter did not know him and held him in light estimation, but when he questioned him, he showed him his good qualities and spoke Arabic fluently to such an extent that he reached the extreme point in fluency, upon which al-Ḥajjāj quoted these lines:—

"She desired to bring contempt on 'Irār, but whoever desires
To bring contempt on 'Irār, by my life, does a wrong to him."

‘Irâr thereupon said, “May God help you ! I am ‘Irâr.” Al-Ḥajjāj was surprised at it and at this coincidence.

[The author here quotes from *al-Mujālasah* of ad-Dinawarī and *ad-Durrah* of al-Ḥarīrī a similar narrative.]¹

¹ De Slane's T. of Ibn-Kh. 's B. D. Vol. III, p. 121.

العَائِقُ (*al-Ātik*).—Al-Jawharī says that it is a young bird above the stage of that termed *an-nāhid*. One says, "I have taken a young (*ātik*) sand-grouse," which term is applied to it when it is able to fly and is independent. Abū-'Uбайдah says, "We are of opinion that the sense is derived from *outripping*, as if it *يَعْتَقِي*, that is to say, *outrips*." Ibn-Sīdah says that *al-ātik* is a young sand-grouse in the stage of *an-nāhid* when the first original feathers are cast off and new feathers have grown. Some say that *al-ātik* of a pigeon is a young bird that has not advanced in age and attained its full vigour. Pl. *'awātik*. الفرس العَدِيقُ = *a swift and generous horse*. اَعْرَاقُ عَدِيقَةٍ = *a handsome and generous woman*.

It is related in the *Ṣaḥīḥ* of al-Bukhārī regarding Ibn-Mas'ūd that he used to say, "The Chapters of the *Ḳur'ān*, the Beni-Isrā'īl, the Cave, Mary, T. H., and the Prophets are out of the first most excellent (*itāk*) and oldest (*itlādī*) ones," intending by *itāk* the pl. of *ātik*, as the Arabs call anything which has reached the height of excellence *ātik*. He desired to consider these chapters as the most excellent, on account of the narratives of the prophets and the histories of nations they contain. *Talād* means ancient property, and he intended thereby that they were the first of the chapters to be revealed at the commencement of al-Islām, because they were all revealed in Makkah and were out of the first chapters of the *Ḳur'ān* to be recited and remembered.

العَائِقُ (*al-Ātik*).—The horse. Pl. *'awātik*. A poet says:—

"We cause to follow them, our noble steeds
In battle, without saddles, and they rush to places of danger."

(Information.) 'Abd-al-Bāḳī b. Ḳānī in his *Muṭjam* and the Ḥāfiḍ 'Abū-Fāhir b. Muḥammad b. Aḥmad as-Silafī relate out of a tradition of Siyānah b. 'Āṣim, who was a Companion of the

Prophet, that the Prophet said at the battle of Ḥunain, "I am descended from the 'Awâtik out of Sulaim." The 'Awâtik were three ladies out of the tribe of the Beni-Sulaim, who were among the maternal relations of the Prophet. One of them was 'Âtikah bint Hilâl b. Fâlij b. Dhakwân as-Sulamîyah, who was the mother of 'Abd-Manâf b. Qusayy. Another was 'Âtikah bint Murrah b. Hilâl b. Fâlij as-Sulamîyah, who was the mother of Hâshim b. 'Abd-Manâf. And the third was 'Âtikah bint al-Awkaṣ b. Murrah b. Hilâl as-Sulamîyah, who was the mother of Wabb, the father of Āminah, the mother of the Prophet. The first of the 'Awâtik was (thus) the aunt of the second one, who was the aunt of the third one. The Beni-Sulaim are proud of this connection (with the Prophet), and have other reasons (also) to be proud, one of which is that they joined the Prophet in the conquest of Makkah, that is to say, a thousand of them were present with him at the battle, and that the Prophet advanced on that day their banner, which was red, before all the other banners. Another of these reasons is that 'Umar, having written to the people of al-Kûfah, al-Baṣrah, Egypt, and Syria, asking them to send from each of the countries, the most honoured man from among them to him, the people of al-Kûfah sent him 'Utbah b. Farkad as-Sulamî, the people of Syria sent Abû'l-A'war as-Sulamî, the people of al-Baṣrah sent Mujâshî' b. Mas'ûd as-Sulamî, and the people of Egypt sent Ma'n b. Yazîd as-Sulamî. So, a party of authorities say. But the correct thing is that there were only nine hundred of the Beni-Sulaim at the conquest of Makkah, and that the Prophet therefore said to them, "Have you got a hundred more men to make up the number of a thousand?" They replied, "Yes," upon which he gave them in charge of ad-Ḍaḥḥâk b. Sufyân, who was their leader, and he appointed him over them, because they were all out of Kaïs 'Aylân.

عَفَاقُ الطَّيْرِ (*Itâk at-ṭayr*).—Birds of prey;—so al-Jawharî says.

الْعَقَلَة (*al-'Akalah*).—A she-camel that does not conceive and always remains strong;—so Abû-Naṣr says. The art. الناقَة (a she-camel) will be given under the letter ن.

الْعَاضَةُ (*al-ʿĀḍih*) and الْعَاضَةُ (*al-ʿĀḍihah*).—A serpent that kills a person instantly it bites him. The art. الْحَيَّةُ (the serpent) has been already given under the letter ح.

الْعَاسِلُ (*al-ʿĀsil*).—The wolf. Pls. *al-ʿussal* and *al-ʿawāsil*. Fem. *ʿasālū*. The art. الذئب has already been given under the letter ذ.

الْعَاطُوسُ (*al-ʿĀtūs*).—A certain beast from which an evil omen is augured. It will be given hereafter under the letter ف in the art. الفاعوس.

الْعَافِيَّةُ (*al-ʿĀfiyah*).—Any seeker of the means of subsistence out of human beings, beasts, and birds, being derived from عَفْوَنَهُ (which one says) when one goes to any one to ask for his beneficence.

(Information.) It is said in a tradition, “Whoever revives dead land owns it, and whatever a seeker of subsistence (*ʿāfiyah*) eats out of that land is alms given by him.” In one version the word used is *al-ʿawāfiʾ*, which is the pl. of *ʿāfiyah*. An-Nasāʾi and al-Baihaqī have related it, and Ibn-Ḥibbān has declared it to be authentic, out of the version given by Jābir b. ʿAbd-Allāh. It is related in the *Ṣaḥīḥ* of Muslim, out of the version given by az-Zuhri, on the authority of Saʿīd b. al-Musayyab, who had it from Abū-Hurairah, namely, that the Prophet said, “You will leave al-Madīnah, and nothing will cover it but seekers of subsistence (*al-ʿawāfiʾ*),” meaning thereby seekers of subsistence out of the beasts of prey and birds. “Then there will come forth from the tribe of Muzainah two pastors, who will proceed to al-Madīnah, driving their sheep and goats, but they will find it deserted, and when they will arrive at Thaniyat-al-widāʾ, they will fall prostrate on their faces.” The Imām an-Nawawī states that the elected opinion is that this desertion of al-Madīnah will take place at the end of time, when the Hour of Judgment comes, and that this is rendered clear by the narrative regarding the two pastors from the tribe of Muzainah, for they will fall prostrate on their faces when the Hour of Judgment overtakes them, they being the last persons to be collected (for judgment), as is established by what is related in the *Ṣaḥīḥ* of

al-Bukhârî. The Kâdî 'Iyâd says that this is what already occurred in times gone by and is one of the miraculous prophecies of the Prophet; because al-Madînah was deserted notwithstanding its flourishing condition, when the seat of government was removed from it to Syria and al-'Irâq; at that time the city of al-Madînah was in the most flourishing condition, both as regards religious and worldly affairs,—the former on account of the great number of learned men there were in it, and the latter on account of its cultivation and prosperity and the affluent circumstances of its people. He states that historians mention, as one of the trials through which al-Madînah has passed when the people were frightened, that most of the people once deserted it, leaving all or most of the fruit for searchers of food to eat; then after a time they returned, but its present state nearly approaches that condition still, its adjacent suburbs being in ruins.

العائذ (*al-Ā'idh*).—A she-camel that has her young one with her. Some say that it is a she-camel that has recently brought forth, and for some days afterwards, until her young one becomes vigorous.

It is said in a tradition that Kuraish went forth to fight with the Apostle of God, and took with them *al-ūdh al-matâjil*, which is the plural of *ūdih*, meaning thereby that they took with them their milch camels, so that they might obtain sustenance from their milk and not return till they had defeated Muḥammad and his followers and gained their object. But it is mentioned in *Nihâyat al-ga'ib* that by *al-ūdh al-matâjil* is meant the women and children. A she-camel is called an *ūdih*, though it is the young one that seeks protection with her, because the dam inclines towards its young one, the word being thus employed in the same manner as in the case of *تجارة رابحة* (profitable trade), though it is a thing in which profit is obtained, because it has the sense of increasing, and so also in the case of *عيش راضية* (a pleasant or comfortable existence), because it is in the sense of a good existence.

العَبْقُوص (*al-'Abkûs*) and العَبْقُوص (*al-'Ubkûs*).—A certain small animal;—so Ibn-Sîdah says.

العَبُور (al-'*Abûr*).—A young lamb or kid a year old or even younger than that. Al-Lihyânî gives this name as a special one for a young one (lamb or kid) and says that it is that after weaning. Pl. '*abû'ir*';—so also Ibn-Sidah says.

الْعُرْفَان (al-'*Utrufân*).—The (domestic) cock. The art. الحَبِيب has been already given under the letter د. 'Adî b. Zaid says:—

"Three years and the month' of Muḥarram

I have passed like the eye of a fighting cock (al-'*utrufân*)."

الْعُتُود (al-'*Atûd*).—A young goat that has become vigorous, is able to graze, and is a year old. Pls. '*atidah*' and '*iddân*', which latter is originally '*iddân*', but one of the letters (ت) is incorporated with another (د).

Muslim relates, on the authority of 'Uḵbah b. 'Âmir, that the Prophet gave him some goats to distribute among his Companions, when a young goat ('*atûd*') having remained behind, the Prophet said (to him), "Sacrifice it yourself." Al-Baihaḳî and all our religious doctors say that this permission was given to 'Uḵbah b. 'Âmir specially, like the one given to Abû-Burdah Hânî b. Niyâr al-Balawî. Al-Baihaḳî relates that the Prophet said to 'Uḵbah b. 'Âmir, "Sacrifice it yourself, but nobody is allowed to sacrifice it after you." It is related in the *Sunan* of Abû-Dâwud that the Prophet gave permission in such matters (generally) to Zaid b. Khâlid, and those specially appointed for such a purpose were three, namely, Abû-Burdah, 'Uḵbah b. 'Âmir, and Zaid b. Khâlid.

الْعُثَّة (al-'*Uththah*).—A certain moth-worm (insect) that eats clothes and wool. Pls. '*uthth*' and '*uthath*'. It is more usually found in wool or woollen clothes. It is said in *al-Muḥkam* that it is a certain insect that attaches itself to hides or skins and devours them, which is the statement of Ibn al-A'râbî. Ibn-Duraid states that al-'*uthth*' without the ة is a certain insect that attacks wool, which shows that both the sing. and the pl. are '*uthth*'. Ibn-Kutâibah says that it is a certain insect that eats leather, and that there is a difference between it and the wood-fretter. Al-Jawharî states that al-'*uththah*' is the larvâ of a certain moth (*as-sûsah*)¹ that eats wool.

¹ The larva of *Phalæna tineæ*.—Lane's Lex.

(Lawfulness or unlawfulness.) It is unlawful to eat it.

(Proverbs.) "A little moth-worm gnawing a smooth skin," applied to one who tries to make an impression on a thing, but is unable to do so. Al-Aḥnaf b. Ḳais said that to Ḥārithah b. Zaid when the latter wanted 'Alī b. Abī-Ṭalīb to give him a footing in state affairs, but in *al-Fū'ik* it is mentioned that al-Aḥnaf said that to a person who had satirized him, as is said:—

"If ye abuse us for your blame,
Verily, the moth-worm tries to gnaw the shining leather."

الْعَنْثَمَةُ (*al-ʿAthamthamah*).—A² strong she-camel, the male being an *ʿathamtham*. Al-Jawharī says that *al-ʿathamtham* is the lion, being so called because of its heavy step or treading. A rājiz says:—

"Bulky and heavy in his walk,—a lion (*ʿathamtham*)."

الْعَنْمَانُ (*al-ʿUthmān*).—The young one of the bustard (*al-lubārā*), and the young one of the serpent *ath-thurbān*, and also a serpent of any species or its young one.

الْعَذَوْدَجُ (*al-ʿAthaethaj*).—A bulky camel.

الْعُجْرُوفُ (*al-ʿUjruḥ*).¹—A certain small creeping thing with long legs. Some say that it is a species of the ant with long legs.

الْعِجْلُ (*al-ʿIjl*).—[A calf]. The young one of the cow. Pl. *ʿajjūl*, and fem. *ʿijlah*. بَقَرَةٌ مُعِجِلٌ = a cow having a calf.

(Information.) It is said that it is called *ʿijl*, on account of the hurry with which the Beni-Isrāʾīl went to worship it. The period during which they worshipped it was forty days, and they were therefore punished for it in the desert for forty years, God having appointed a year in requital for every day they worshipped it. Abū-Manṣūr ad-Dailamī relates in *Musnad al-Firdaws*, out of a tradition of Ḥudhaifah b. al-Yamān, that the Prophet said, "Every nation has an idol (a calf), and the idol

¹ Cf. 'Omāni *ja'rāf* (the black ant)—*Componotus compressus*.

(calf) of this nation is the *dinâr* and the *dirham*." The *Hujjat al-Islâm al-Ḡazzâlî* says that the original calf of the people of Moses was made of gold and silver ornaments. *Al-Jawharî* states that some of the commentators explain the words in the *Ḳur'ân*, "a corporeal calf,"¹ as meaning *one mule of red gold*.

(Reason.) The reason of the Beni-Isrâ'îl worshipping the calf was that God had appointed for Moses thirty nights (of fasting), which He supplemented with ten more, and that when on the supplementary tenth day He made them cross the sea, after destroying Pharaoh and his people, they passed a people who were in the habit of worshipping idols like the statues of the cow, in total exclusion of the worship of God. *Ibn-Juraij* states that that was the first time they worshipped the calf, and it happened in this manner. When the Beni-Isrâ'îl saw that, they said to Moses, "Make for us a deity," that is to say a statue, "which we may worship, in the same way as they have an idol." This is not to be taken in the sense of the Beni-Isrâ'îl having any doubt as to the unity of God, but what they meant by it was, "Make for us something which we may magnify, and by magnifying which we may seek the favour of God (nearness unto God)," thinking that it would not in any way interfere with their religious belief, but this was entirely due to their great ignorance, as God has said, "Verily, ye are ignorant people."²

Moses had promised the Beni-Isrâ'îl, when they were in Egypt, that, when God would destroy their enemies, He would give them the Book containing an exposition of what they were to do and what they were to discard. Therefore when God did that, Moses asked Him for the Book, upon which He ordered him to fast for thirty days, but when the thirty days of fasting were over, he was so disgusted with the offensive smell of his mouth, that he rubbed and cleaned his teeth with a tooth-stick cut out of a branch of the carob or locust-tree, or as some say, he ate of the bark of a tree. The angels thereupon said to him, "We used to smell musk out of your mouth, but you have now corrupted that smell with the use of the tooth-stick, for which reason supplement the fasting with a fast of

¹ *Al-Ḳur'ân* VII-146.

² *Idem* VII-134.

ten more days." When the thirty days were over, they were tried with (the trial of) ten more days, which was an additional trial.

As-Sâmirî was one of the people who worshipped the cow, and although externally he professed al-Islâm, he had at heart the love of the worship of the cow; God therefore tried the Beni-Isrâ'îl through him. As-Sâmirî, whose proper name was Mûsâ (Moses) b. Dâfar, said to them, "Bring me the ornaments of the Beni-Isrâ'îl." They therefore collected them and brought them to him, upon which he made for them out of them, "a corporeal calf which lowed."¹ He then threw into its mouth a handful of the dust from the foot-print of Gabriel's horse, upon which it was converted into a calf, with a body of flesh and blood and endowed with the lowing cry, which is the cry of the cow;—so Ibn-Abbâs, al-Ḥasan, Kâtâdah, and most of the commentators state, and this is the correct version, as is given in al-Bagawî and other books. Some, however, say that it was corporeal, but the body was of red gold without any life (soul) in it, and that a cry could be heard coming from it. Some also say that it never cried but once, upon which the people hovered round it, dancing and rapt with ecstasy, for the purpose of worshipping it, in exclusion of the worship of God. Some say that it used to low much, and that whenever it lowed, they threw themselves prostrate before it, and when it became silent, they raised their heads. Wabb says that a lowing cry used to be heard coming from it, but it did not move, whilst as-Suddî says that it used both to bellow and walk and had a body like the body of a human being, beside which no bodies that are fed are called by the name of *jasad*, but it is said that the *jinn* too have similar bodies. The calf of the Beni-Isrâ'îl had certainly a body which could produce a cry (sound), as has been mentioned, but it did not eat or drink. God has said, "And they were made to drink the calf down into their hearts,"² that is to say, the love of the calf. God has said about Abraham, "And he fetched a fat calf."³ Kâtâdah says that the whole of Abraham's property consisted of cows, and that he selected a specially fat one, out of respect for his guests. Al-Kurtubî says that *al-'ijl* in some

¹ Al-Kur'ân VII-146 and XX-90. ² Idem II-87. See the foot-note on it in Sale's T. of the Kur'ân. ³ Idem LI-26.

dialects means a sheep and a goat ;—so al-Ḳushāirī has mentioned. The prophet Abraham used to be very hospitable, and it is enough for the reader (you) to know that he has ordained places for charitable and hospitable purposes (*awḳāf*), which are (still) visited by several nations, notwithstanding the difference in their nationalities and religions. ʿAwn b. Shaddād says that Gabriel rubbed the calf with his wing, upon which it rose up immediately and went and joined its mother.

[The author here gives the judicial question proposed by the Kātib Abūʿl-Abbās to the Ḳāḍī Ibn-Ḳuraiah regarding a Jew, who was supposed to have committed fornication with a Christian woman, who gave birth as the result of it to a child with a human body and the face of an ox.]¹

(Further information.) Al-Ḳurṭubī has copied regarding Abū-Bakr aṭ-Ṭurūshī that he was asked a question, “in respect of a people who meet together in a place, recite a little of the Ḳurʾān, and then a reciter of poetry recites some poetry to them, upon which they dance, show emotional joy, and beat on a drum and play on a flute. Is it lawful to be present with them or not?” He replied, “According to the doctrines of the Ṣūfīs, this is frivolity, ignorance, and error :”—to the end of his reply. But I (the author) say that I have seen that he replied in other words than these, namely, “The religion of the Ṣūfīs is frivolity, ignorance, and error, and there is no Islām but the Book of God and the religious institutes of His Apostle. As to the dancing and affectation of ecstacy, the first ones to adopt them were the followers of as-Sāmīrī, when he made for them a corporeal calf with a lowing cry, upon which they began to dance round about it and make a show of love for it. That is the religion of unbelievers and the worshippers of the calf, whilst in the assembly of the Prophet, in which his Companions met, there used to be perfect silence (as if birds were on their heads), out of respect and veneration. It is therefore necessary for the Sultān and his deputies to prevent them from being present in mosques and other places. It is not lawful for any one believing in God and the last day to be

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. III, p. 93.

present with them or to help them in their frivolous conduct. This is the religious doctrine of Mālik, ash-Shāfi'ī, Abū-Ḥanīfah, Aḥmad, and other imāms of the Muslims."

(Further information.) It is related that there was a rich man among the Beni-Isrā'īl, who had a poor cousin, and that there was nobody to inherit him but the cousin. When the latter found the former's death long in coming, he killed him in order to inherit him, and removed the body to another village, where he threw it in a court-yard there. The next morning, he demanded vengeance for the murder, and coming with the people to Moses complained to him about it. Moses inquired with them, but they denied knowledge of it, and the affair proved a difficult one for him to decide. Al-Kallā states that this occurred before the revelation regarding the administration of the oath in the Pentateuch. They therefore asked Moses to pray to God to bring to light the mystery of the murder. Moses thereupon prayed to God, who inspired him to the effect that he was to inform them that God ordered them to kill a cow.

It is (further) related that it happened that there was a certain pious man among the Beni-Isrā'īl, who had an infant son possessing a heifer. He took it to a thicket and said, "O God, I leave this heifer in Thy charge for my son till he grows up." The man then died, and the heifer grew up into a middle-aged cow in the thicket, but she used to run away from everybody that saw her. When the boy also grew up and was dutiful to his mother, he used to divide the night into three portions, one of which he devoted to prayer, another to sleep, and the third to watching at the head of his mother. In the morning he used to go out, collect wood, and bring it on his back to the market for sale; a third of the proceeds of it he used to spend in alms, another third in feeding himself, and the remaining third he used to give to his mother. One day his mother told him, "Your father has left for you the legacy of a heifer in the charge of God, in such and such a thicket. Go forth, therefore, and pray to the God of Abraham, Ishmael, Isaac, and Jacob to return her to you. The sign by which she is to be recognised is that directly you see her, you would imagine sun's rays to be proceeding from her skin." The heifer was named on account of its beauty and

yellow colour *al-Mudhakhhabah* (the gilt one). The youth then went to the thicket and saw her grazing, upon which he shouted out to her, "I conjure thee by the God of Abraham, Ishmael, Isaac, and Jacob to come to me." The heifer thereupon turned towards him and running stood before him. He then seized her by her neck and was about to lead her, when she spoke by the order of God, "O you youth, who are so dutiful to your mother, ride me, in which case it would be easier for yourself." The youth, however, replied, "My mother has not ordered me to do that, but she has told me, 'Seize her by the neck.'" The heifer thereupon said, "By the God of the Beni-Isrâ'il, had you mounted me, you could never have had me in your power; but go on, for even if you order a mountain to root itself out and go with you, it would do it, on account of your dutifulness to your mother." The youth then went with her to his mother, who said, "You are poor and have no property, and it is difficult for you to collect wood in the day and to watch at night: go forth therefore and sell the cow." He asked her, "For how much shall I sell her?" She replied, "For three dinârs, but not without consulting me (first)." The price of a cow at that time was three dinârs. The youth went with the cow to the market, and God sent to him an angel, in order to show His creatures His power, and to try the youth's dutifulness to his mother; "verily, God is knowing and aware."¹ The angel asked him, "For how much will you sell this cow?" and he replied, "For three dinârs, but I make the condition with you, of my mother being pleased with the bargain." The angel said, "I shall give you six dinârs, if you do not consult your mother." The youth replied, "Even if you give me the weight of the cow in gold, I shall not take it without my mother's consent." He then returned to his mother and informed her of the price, upon which she said to him, "Return and sell her for six dinârs, but dependent on my consent." He therefore went again to the market, and the angel came and asked him, "Have you consulted your mother?" The youth replied, "She has ordered me not to reduce the price to anything less than six dinârs, but that too on the condition of consulting her." The angel then said to him, "I shall give you

twelve *dînârs*, provided you do not consult your mother." The youth, however, refused, and returning to his mother informed her of it. She said, "The person who comes to you is an angel in the guise of a human being to try you ; if he comes to you (again), ask him, 'Do you order us to sell this cow or not?' " The youth did as he was told, and the angel replied, "Go to your mother and tell her, 'Keep this cow, for Moses will buy her from you, on account of the murdered man out of the Beni-Isrâ'îl, and do not sell her for less than her skin full of *dînârs*.'" They therefore kept back the cow, and God decreed for the Beni-Isrâ'îl to kill that very cow, in compensation to the youth for his dutifulness to his mother and out of His kindness and mercy, (which happened in this way):—The Beni-Isrâ'îl kept constantly asking for a description of the cow, until this very cow was described to them.

The learned differ in their opinions as regards her colour. Ibn-'Abbâs says that she was intensely yellow : Kâtâdah says that she was of a pure unmixed colour ; whilst al-Ḥasan al-Baṣrî says that she was of a yellow colour inclined to black. But the first opinion is the correct one, for (the word) *ṭâḳī* (pure) is not used with black but with yellow. One says, " *اصفر قاع* (intensely yellow), *اسود حالک* (pitch-black), *احمر قان* (intensely red), *اخضر ناضر* (bright green), and *ابيض يفق* (excessively white)."

When they slaughtered her, God ordered them to strike the body of the murdered man with some part of her, regarding which also there is a difference of opinion. Ibn-'Abbâs and the general body of the commentators state that they struck it with the bone next to the ensiform cartilage (*al-gurḍûf* and *al-guḍrûf*), which is in front. Mujâhid and Sa'îd b. Jubair state (that they struck it) with the root (*'ajb*) of the tail, because it is the first part to be created and the last one to perish, and the part on which people mount. Ad-Ḍaḥḥâk says (that they struck it) with the tongue, because it is the instrument of speech. 'Ikrimah and al-Kalbî say (that they struck it) with her right thigh ; but some say, with one of the limbs without specifying which one. They did that, upon which the murdered man rose up in a living condition by the order of God, his jugular veins throwing out blood. He said, "Such a one killed

me," and fell down and died on the same spot. His property was declared as unlawful to be inherited by the murderer, and it is said in history that no murderer has inherited, after the person on whose account the cow was slaughtered. The name of the murdered man was 'Āmil :—so al-Bagawī and others state.

Az-Zamakhsharī and others state that it is related that there was among the Beni-Isrā'īl an old pious man who had a heifer ; he took it to a thicket and said, "O God, I leave her in Thy charge for my son, until he grows up." The son then grew up and was dutiful to his mother, and the cow also attained the age of youthfulness and was the most beautiful and fattest of cows. The orphan and his mother chaffered (for the cow's price), until they sold her for her skin full of gold, the price of a cow at the time being (only) three *dīnārs*. Az-Zamakhshari and others state that the Beni-Isrā'īl were in search of a cow of the description which was given to them, for forty years. It is said in a tradition regarding the Prophet as having said, "Had they presented any cow and slaughtered her, she would have sufficed the purpose, but they were hard on themselves, and God was therefore hard on them, for curiously prying into secrets is an unlucky thing."

It is related about one of the *khalifahs* that he (once) ordered an officer of his to proceed to a certain people and cut down their trees and destroy their houses. The officer wrote back and asked, "With which of the two things am I to begin?" The *khalifah* thereupon said, "If I tell you (to begin) with the cutting of the trees, you would ask me, 'With which kind of trees am I to begin first?'"

It is related regarding 'Umar b. 'Abd-al-'Aziz that he wrote to one of his officers saying, "If I order you to give such a one a *shāt* (goat or sheep), you would ask me, 'A sheep or a goat?' If I make that point clear, you would ask me, 'A male or a female one?' If I inform you that, you would ask me, 'A black or a white one?' If therefore I order you to do anything, do not refer the matter to me again."

(Supplementary information in connection with the legal aspect of this subject.) If a person be found murdered in a place and the

'murderer be not known, and there be presumptive (incomplete) evidence (*la'uth*) against a person,—presumptive (incomplete) evidence being what forces on the mind the conviction of the truth of the prosecutor's statement, for instance, should a party of persons have met in a house or in a desert and then separated from the murdered person, it is almost certain that the murderer was one of them, or if a murdered person be found in a quarter of a town, the inhabitants of which were all his enemies, without the mixture of any other persons (among them), the mind is strongly inclined to the belief that they killed him,—and should the next-of-kin of the murdered man complain, the complainant ought to take fifty oaths (in support of the charge) against the accused, but if the complainants are several persons, the fifty oaths ought to be divided among them. After this, if the charge be one of unintentional murder, the expiatory mulct should be taken from the paternal relations (the would-be heirs) of the accused person, but if the charge be one of intentional murder, it should be taken from the property of the accused; there is, however, to be no retaliation (of slaughter), according to the statement of many of the authorities, whilst 'Umar b. 'Abd-al-'Azîz states that there ought to be retaliation;—so Mâlik and Aḥmad say. If there be no presumptive (incomplete) evidence, the statement of the accused made on oath should be accepted, but as to whether he should take one oath or fifty oaths, there are two opinions, one of them being that one oath should be taken as in other suits, and the other that fifty solemn oaths should be taken, as the case is one of blood. According to Abû-Hanifah, presumptive evidence has no weight, nor is a case (complaint) to begin with the complainant taking the oath, but should a murdered person be found in a quarter of a town or a village, it is for the Imâm to select fifty respectable (pious) persons out of the inhabitants (of the place) and to administer to them the oath to the effect that they did not murder him, and that they have no knowledge of the murder, and after that to take the blood-wit from the inhabitants. The ground for beginning a prosecution by administering an oath to the complainant on finding presumptive evidence is whât ash-Shâfi'î relates, on the authority of Sahl b. Abi-Khaithamah, namely, that 'Abd-Allâh b. 'Sahl and Maḥaiṣah b.

Mas'ūd went out to Khaybar, and having become separated for a necessary purpose, 'Abd-Allāh was murdered, upon which Muḥaiṣah b. Mas'ūd, 'Abd-ar-Raḥmān, the brother of the murdered man, and Ḥuwaiṣah b. Mas'ūd went to the Prophet and informed him of the murder of 'Abd-Allāh b. Sahl. The Prophet thereupon asked them, "Will you take fifty oaths and establish the right of your friend's blood?" They replied, "We did not witness the murder, nor were we present there." The Prophet said, "In that case, the Jews will extricate themselves from your charge by taking fifty oaths." They said, "O Apostle of God, how can we accept the oaths of an unbelieving people?" It is asserted that the Prophet paid the mulet for him himself.

Al-Bagawī states in *Ma'ālim at-Tanzīl* that the ground for the evidence in the tradition that the Prophet commenced by asking the complainants to take the oath is that their side was the strong one with the presumptive evidence (they had), which consisted in the facts that 'Abd-Allāh b. Sahl was found murdered in Khaybar, and that there was open enmity between the Helpers and the people of Khaybar; it was therefore most probable that they killed him, whilst an oath is always an argument for the strong side. But in the absence of any presumptive evidence the side of the accused is the strong one, because originally he is in a state of innocence, and therefore his statement on oath is to be accepted.

(Properties.) Al-Kazwīnī states that, if a testicle of a calf be dried and drunk after being burnt, it will excite the venereal desire and act as an aphrodisiac. If its penis be dried and finely powdered and a dirham weight of the powder swallowed, it would act as a strong aphrodisiac for even an old impotent person; if it be powdered and the powder sprinkled over a half-boiled egg, which is then sipped, little by little, it will greatly increase the sexual power. Another authority states that, if a testicle of a calf be dried and drunk powdered, it will excite the sexual desire and act as an aphrodisiac. If its penis be burnt, powdered, and drunk, it will prove beneficial in toothache, and if it be drunk mixed with oxymel, it will prevent enlargement of the spleen.

(Interpretation of it in a dream.) In a dream a calf means a male child. If it be roasted, it indicates safety from danger, on account of the narrative about Abraham. God has said, "Nor did he delay to bring the roasted calf. But when he saw that their hands reached not thereto, he could not understand them, and harboured fear of them. They said, 'Fear not.'"¹

(Conclusion.) The Banû-'Ijl is a large and famous tribe among the Arabs, tracing their origin to 'Ijl b. Lujaim, who used to be reckoned among fools for this reason :—Hê had a swift courser, and having been (one day) asked, "Every swift courser has a name, what is the name of your horse?" he replied, "I have not yet named it." He was therefore told to name it, whereupon he pulled out one of its eyes and said, "I have named it the one-eyed." An Arab poet says about him :—

"Banû-'Ijl reproached me with the defect of their forefather,
But was there a greater fool among men than 'Ijl?
Did not their ancestor pull out the eye of his courser,
Whereby proverbs on folly became current among men in connection
with his name?"

الْعَجَمَانِ (al-'Ajamjamah).—A strong she-camel. Al-Jawharî says that it is like al-'athamthamah and quotes :—

"The swift she-camels vied one with another in running like sand-grouses,
Quick travelling strong she-camels ('ajamjamât), in the darkness of the
night."

أُمُّ عَجَلَانٍ (umm-'Ajlân).—A certain well-known bird :—so al-Jawharî says.

الْعَجُوزُ (al-'Ajûz).—The hare, the lion, the cow, the ox, the wolf, a she-wolf, the kite, a mare (of a mean breed), the hyena, a wild she-ass, the scorpion, the horse, and the dog.

عَدَسٌ ('Adas).—The mule, being so named on account of the cry employed in chiding it to urge it on. A poet says :—

"When I load my clothes on a mule,
On that which is between an ass and a horse,
I care not (as to) who goes and who sits."

¹ Al-Kur'ân XI-72-73.

‘*Adas* is also the driving of a mule. Yazīd b. Mufarrig says :—

“O mule (*‘adas*), men have no sovereignty over thee,
Thou art safe, and this one that thou carriest is (also) free.”

الْعَذْقُوط (al-‘*Udhfāt*).—A certain delicate white insect (small animal), to which the fingers of girls are likened.

الْعُرْبُج (al-‘*Urbuj*).—The hunting dog ;—so it is said in *al-Mulākhil*.

عَوَار (‘*Arār*).—Like *ṣaṭīm* ; the name of a certain cow. It is said in a proverb, “‘*Arār* became slain for *Kahl*,” both of which were cows that smote each other with their horns, until they (both) died.

العَرِيض (al-‘*Arīḍ*).—A kid ;—so it is said in *al-Mulākhil*. The art. العَرِيض (a kid) has been already given under the letter ج.

الْعَصَدِيَّة (al-‘*Asjadīyah*).—Camels on which kings ride. Al-Jawharī says that they were certain camels that used to be decked or adorned for an-Nurmān.

العَرِيد (al-‘*Irbadd*).—Like *siljād*, quasi-coordinate to *jirdaḥl*. A serpent that blows but does not hurt. It has been mentioned already under serpents (*al-ḥayyāt*). *Al-‘arbadah* = ill-nature or evil disposition, from which is taken رجلٌ عَرِيدٌ (a mischievous or annoying man) ;—so Ibn-Kutāibah and others say.

العَرِيض (al-‘*Irbāḍ*) and العَرِيض (al-‘*Irbād*).—Cows strong in the breast ;—so Ibn-Sīdah says.

العَرَس (al-‘*Irs*).—A lioness. Pl. *arās*. Mālik b. Khuwailad al-Khaurāī says :—

“A lion strong and powerful, having near his den,
In Rakmtain (two sides of the valley), whelps and lionesses (*arās*).”

العَرِيْقَة (al-‘*Uraīqishah*).—A certain broad insect like the beetle *al-jucal*.

العَرَيْقَةُ (*al-ʿUraikīṭah*) and العَرَيْقَان (*al-ʿUraikīṭān*).—A certain broad insect.

العَزَّة (*al-ʿAzah*).—The female young one of a gazelle; from it, it is taken as a proper name for a woman;—so al-Jawharī says.

العَصَا (*al-ʿAsā*).—The female of locusts. The art. الجراد (locusts) has been already given under the letter ج.

العَسَاسِي (*al-ʿAsūsī*).—Large hedgehogs, being so named, on account of their frequently going forwards and backwards at night.

العَاس (*al-ʿAssās*).—The wolf (الذئب), which has been already described under the letter ذ.

العَاصِيل (*al-ʿAsāhil*).—Emaciated camels. Sing. ʿus-hūl.

العِصْبَار (*al-ʿIṣbār*). Fem. ʿiṣbārah.—A whelp (cross-bred) between a hyena and a wolf. Pl. ʿasābir.

(Lawfulness or unlawfulness.) It is unlawful to eat it, because it is an offspring of an animal which is lawful and that which is unlawful to be eaten.

العِصْبَر (*al-ʿIṣbār*).—The offspring of a dog from a she-wolf, and *al-ʿiṣbār* means the offspring of a wolf or that of a hyena from a wolf, as has been mentioned above. Al-Jawharī says under عول that al-Kumait says:—

“In the same manner that when a she-hyena is slung up by a hunter,
The wolf feeds her family.”

by which he alludes to the fact that, when a she-hyena is hunted, if she happens to have a young one from a wolf, the latter always feeds it till it grows up. This has been already mentioned in the art. أوس.

العَسَلَق (*al-ʿAslak*).—Any bold beast of prey. It also means the male ostrich. Some say that it means the fox;—so Ibn-Sidah says.

العَمَى (al-‘*Asannaj*).—Like ‘*amallas*. This word also means the male ostrich (ad-ḡalīm), which has been already given under the letter ط.

المُشَرَّاءُ (al-‘*Usharāʾ*).—A she-camel that has gone ten months from the day that she was covered by a stallion and has ceased to be a *makhād*. She retains this name till she brings forth and also after that time. Dual ‘*usharāʾuḥ*. Pl. ‘*ishār*. There are no words (in the language) of the measure فَعَال that have their plural of the measure فَعَال but ‘*usharāʾ*, pl. ‘*ishār*, and *nifāsāʾ*, pl. *nifās*.

(Information.) The Shaikh Abū-‘Abd-Allāh b. an-Nuʿmān says in *Kitāb al-Mustayṭhīn bi-khayr al-anām*, in the tradition regarding the plaintive cry of the trunk of the date-palm, before (to) which the Prophet used to address his sermon (exhortation), (that it was like) the continuous yearning cry of al-‘*ishār* (she-camels). This tradition is related by many of the Companions of the Prophet, among whom may be mentioned Jābir b. ‘Abd-Allāh, Ibn-‘Umar, from whose version al-Bukhārī has extracted it, Anas b. Mālik, ‘Abd-Allāh b. ‘Ablās, Sahl b. Sa’d as-Sā’idi, Abū-Sa’id al-Khudri, Baridah, Umm-Salamah, and al-Muṭṭalib b. Abī-Wadā’ah. Jābir says in his version (tradition) that the trunk of the palm having cried a plaintive cry like a child (boy), the Prophet embraced it. It is also said in his version, “We heard from that trunk a cry like that of ‘*ishār* (she-camels).” In the version given by Ibn-‘Umar it is said, “When the pulpit was first adopted, the Prophet removed to it, upon which the trunk cried a yearning cry, whereupon he went to it and rubbed it with his hand.” In some of the versions, it is said (that the Prophet said), “By him in whose hand my soul is, had I not touched it, it would have continued doing so till the Day of Resurrection,” out of grief on account of the Apostle of God (parting from it). Whenever al-Ḥasan used to relate this tradition, he used to cry and say, “O servants of God, even the wood yearned out of a longing for the Prophet, on account of his dignity, whilst you are more entitled to long for a meeting with him.” Ṣāliḥ (a follower of) ash-Shāfi‘i has put this occurrence in verse :—

"The date-palm trunk yearned for him out of a great desire and fondness for him,
 And produced repeatedly a sound like that of pregnant camels ;
 He therefore hastened to embrace it, upon which it became silent immediately ;
 Every man in his time has what he is accustomed to "

The yearning of the date-palm trunk for him and the salutation of the stone¹ to him were miracles not proved to have been performed for any of the prophets but him.

العَصَارَى (*al-'Uṣārā*).—A certain species of locusts of a black colour resembling the beetles *al-khandāṣis*.

(Lawfulness or unlawfulness.) It is lawful to eat them. Abū-ʿĀsim al-ʿAbbādī relates regarding Abū-Tāhir Az-Ziyādī as having said, "We used to consider them unlawful and give decisions accordingly, until the Ustādḥ Abū'l-Ḥasan al-Māsarjīsī came to us and said that they were lawful, upon which we sent a bag of them to the desert and asked the Badawis regarding them ; they replied, 'These are the blessed locusts.' The statement of the Arabs in the matter was therefore accepted."

العَصْفُور (*al-'Uṣfūr*).—[The sparrow or any passerine bird.] Ibn-Rashīk spells it in *Kitāb al-Ḡarāʾib wa'sh-Shaḥādāt* as 'aṣfūr. Fem. 'uṣfūrah. A poet says :—

"Like a hen-sparrow in the hand of an infant which gives to it to drink,
 Out of the fountains of death, whilst the infant amuses itself and plays."

Its sobriquets are *abū'ṣ-ṣa'w*, *abū-muḥriz*, *abū-muzāḥim*, and *abū-ya'kūb*.

Ḥamzah says that it is called 'uṣfūr, because it was disobedient (عصى) and fled (فر). There are several species of it, one of which is in the habit of prolonging its voice with a quavering and is pleased with its own voice and beauty ; it will be described hereafter. 'Uṣfūr

١ تَسْلِيمُ الْحَجَرِ عَلَيْهِ. This is in allusion to a particular stone that used to salute the Prophet before his assumption of the prophetic office, supposed by some to be the Black Stone and by others to be a stone in the street now known as the street of the Stone (زقاق الحجر) in Makkah. ١ *Passer domesticus*. It is called in 'Omān *ṣaṣūr*.

as-sarrār (the chirping sparrow) is the species which when called answers (the call), the descriptive epithet being derived from *as-sarrār* ¹ (chirping). *Uṣfūr al-Jannah* (the passerine bird of Paradise) is the swallow. Both of these birds have been already described under their proper letters. As to *al-ʿuṣfūr ad-dūrī* and *al-bayṭrī* (the domestic sparrow), there is a diversity in its nature, which consists in its partaking both of the nature of the animals of prey, for it eats meat and does not feed its young ones with its bill, and that of *al-bakāhim*, for it possesses neither a claw nor the beak of a rapacious bird. When it alights on a branch, it puts forth three of its toes and keeps back the hindmost one, whilst all other kinds of birds advance two of their toes and keep back two of them. It eats grain and leaves, and its male is distinguished by a black beard, which it possesses in the same way that a man, a ram-goat, and a cock do. Of all the birds on the earth, whether of prey or others, there is none more affectionate to, and fonder of, its young one than the sparrow, a proof of which is found in its placing its young ones and making its nest, in inhabited places under roofs, out of fear of the birds of prey. When a city is deserted by its people, sparrows also leave it, returning to it when the people return. The sparrow does not know how to walk, but it hops about. It is much given to treading the female, sometimes as many as a hundred times in an hour, on which account its life is short, for it mostly does not live more than a year. Its young one is so much accustomed to fly (a long distance), that when called, it responds to the call. Al-Jāhiz states, "I have heard that it has returned from the distance of a league."

Another of its species is *ʿuṣfūr ash-shaṭṭ* (the sparrow of the thorns), whose general place of resort is a thorn-hedge or enclosure. Aristotle asserts that there exists enmity between it and the ass, because if an ass has a galled back, it scratches it among the thorns to which this sparrow resorts and thus kills it, and sometimes if the ass brays, its young ones or its eggs fall down from the nest; for this reason, whenever this sparrow sees an ass, it flaps its wings over the ass's head and eyes and worries it with its flying about and noise.

¹ This word is given as *الصيرورة*, which is evidently a mistranscription.

Another species of passerine birds is *al-kubbarah* (the lark), which will be described hereafter under the letter ق. The other species are *hassân*, which has been already described under the letter ح, *al-bulbul* (the bulbul), *aṣ-ṣa'w*, *al-ḥummarah*, *al-'andalîb* (the night-ingale), *al-makâkî*, *aṣ-ṣâḥir*, *at-tunawwîṭ* (the bottle-nested sparrow), *al-waṣ'*, *al-burâkîsh*, and *al-kub'ah*, which are all described in their proper places.

It is related in *al-Adhkiyâ'* by Ibn-al-Jawzî that a man shot at a sparrow, but failed to hit it, when another man said to him, "You have acted well," upon which the first man became angry and asked him, "Do you mean to ridicule me?" He replied, "No, but I meant that you acted well towards the sparrow when you did not hit it."

I have seen in one of the marginal notes (المعالم) that al-Mutawakkil once shot at a sparrow and did not succeed in hitting it, upon which it flew away. Ibn-Hamdân thereupon said to him, "Well done!" Al-Mutawakkil asked him, "How have I done well?" upon which he replied, "Because you acted well towards the sparrow."

It is related regarding al-Junaid as having said, "Muḥammad b. Wabb has informed me regarding one of his friends that he went to the pilgrimage with Ayyûb al-Jammâl (the camel-man), and that he related, 'When we entered the desert and went from one station to another, a sparrow kept hovering over us, upon which Ayyûb raised his head towards it and said, "Thou hast come to me here!" Then taking a piece of bread, he crumbled it in the palm of his hand, whereupon the sparrow alighted on his hand and sitting on it ate it; he then poured out some water for it which it drank, and he then said to it, "Now depart," upon which the sparrow flew away. When the next day came, the sparrow returned, and Ayyûb repeated his action as on the previous day. This thing continued to happen every day till the end of the journey. Ayyûb then said to me (to his companion), "Do you know the case of this sparrow?" I (he) replied, "No," upon which Ayyûb said, "It used to come to my house every day, and I used to act towards it in the manner you have seen me doing; when we came forth on the journey, it followed

us, desiring us to act towards it in the manner I used to do at home." " "

Al-Baihaḳī and Ibn-ʿAṣākir relate, tracing their authority to Abū-Mālik, who said, "Solomon the son of David happened to pass by a cock-sparrow which was going round about a hen-sparrow, upon which he asked his companions, 'Do you know what the cock-sparrow is saying?' They said, 'O prophet of God, what is he saying?' Solomon said, 'He is demanding her in marriage and saying to her, "Marry me, and I shall locate thee in whichever palace in Damascus thou wishest." He knows that the palaces in Damascus are built of stones, and that he would not be able to locate her in any of them, but every demander in marriage is a liar.'" There will be another narrative like this related under the letter ف in the art. الفاختة. Solomon used to know what the birds addressed one to another, in their speech, and used to interpret to men their intentions and wishes, as has been already mentioned under the letter ط in the art. الطيطرى. God has said as having been said by Solomon, "O ye folk! we have been taught the speech of birds."¹ He likewise knew the speech of other animals beside them, and in fact of all the created beings.

(Information.) Muslim relates regarding ʿĀʾishah as having said, when a child out of the Helpers both of whose parents were Muslims died, "It is blessed and happy,—a sparrow out of the sparrows of Paradise!" The Prophet said the following or other words (to that effect), "God has created for Paradise (some) people, whom He created for it while yet they were in the loins of their fathers, and He has created for the Hell-fire (some) people, whom He created for it while yet they were in the loins of their fathers." Some people, however, find fault with this tradition as being the version given by Ṭalhah b. Yahyā, he being the (only) one who has said it; but the correct thing is that it is authentic; it is given in the *Ṣaḥīḥ* of Muslim. But the Prophet has prohibited us to be in a hurry to decide, or he said that before he had knowledge of the fact that the infants of Muslims are in Paradise;—so some people

¹ Al-Ḥurʿān XXVII-16.

say, but it cannot be true, because the chapter of the Mount (الطور) was a Makkan one and shows what the belief then was, or 'Ā'ishah decided by the faith of the parents, and it may be possible for the parents to be hypocrites, in which case the child would of course be the child of (two) unbelievers.

Ibn-Ḳānī relates in the biography of ash-Sharīd b. Suwaid ath-Thakāfi that the Prophet said, "Whoever kills a sparrow unnecessarily, will find it on the Day of Judgment complaining to God against him and saying, 'Your servant killed me unnecessarily for no use.'" It is said that there is another tradition, namely, that one of the Benchers (أهل الصف) having become a martyr in the cause of religion, his mother said to him, "I congratulate you, a sparrow out of the sparrows of Paradise; you have abandoned friends and fled to the Prophet of God and have (now) been killed in the cause of God," upon which the Prophet asked her, "What has given you that information? Perchance he used to say things which did not profit him and to prevent (being done) that which did not injure him."

Al-Baihaqī relates in *ash-Shu'b* regarding Mālik b. Dinār as having said, "The reciters of the *Qur'ān* of this age are like a man who set up a trap, and a sparrow coming there alighted on it; it then addressed the trap saying, 'Why do I see thee hidden in the dust?' The trap replied, 'For humiliating myself.' The sparrow asked, 'Why art thou bent?' The trap replied, 'Owing to the long time devoted by me to the worship of God.' The sparrow asked, 'What is this grain in thy mouth?' The trap replied, 'I have made it a preparation for those who have been fasting.' When the sparrow advanced to take the grain, the trap fell on its neck and strangled it, upon which the sparrow said, 'If the servants (of God) strangle in the manner of thy strangling, there is surely no good in them to-day.'"

It is related also in the same book, on the authority of al-Ḥasan, that Luḳmān said to his son, "O my son, I have lifted stones and iron and all kinds of heavy things, but have not found anything heavier than a bad neighbour; and I have tasted all kinds of bitter things, but have not found anything bitterer than poverty. O my

son, do not send an ignorant messenger ; if you cannot find a wise one, be yourself your own messenger. O my son, beware of falsehood, for it is eagerly desired like the flesh of the sparrow, but is sure in a short time to cause its utterer to be hated. O my son, go to funerals, but do not go to a wedding, for funerals will remind you of the future world, whilst a wedding will make you desirous of this world. O my son, eat not to over-satiation, for your throwing the superfluous food to a dog would be better for you than your eating it. O my son, become neither sweet, (in which case) you will be swallowed up, nor bitter, (in which case) you will be thrown away (out of the mouth).” I have seen it related, in one of the collections (of narratives), on the authority of al-Hasan, that Luḡnân said to his son, “O my son, know that none will come to you (tread your carpet) but he who has need of you or he who is afraid of you. As to the latter, ask him to sit near you and appear cheerful before him, but beware of defaming or accusing him when his back is turned, and as to the one who is in need of you, be courteous to him with a sincere heart and commence to give him before he asks, for if you necessitate him to ask you for what he wants, you will take away from his modesty (the elevated part of his cheek) double of what you will give him, (on account of the shame attendant on asking). The following lines are recited in respect of this thing:—

‘If you give me on my asking with my mouth (face),
Truly, you give me, but take from me as well.’

O my son, be humble towards those who are near and distant to you (in relationship), hold back your ignorance from both the generous and the ignoble, visit your relations, and let your brethren be such as will not find fault with you nor you with them, when you part from them or they from you.”

This reminds me of what one of my shaikhs has related, namely, that Alexander once sent a messenger to one of the Eastern kings with a message. The messenger then returned with a return message which created a suspicion in Alexander’s mind regarding one of the letters in it. He therefore said to the messenger, “Woe betide you ! Verily, kings have nothing to fear, unless their confidential friends swerve ; you have come to me with a message which is quite

correct as regards the words and plainness of expression ; but there is a letter wanting in it. Are you sure about it or is there any doubt ?" The messenger replied, " I am certain." Thereupon Alexander ordered the words of the message to be written down, letter by letter, and to be taken to the king by another messenger, so that it might be read out and translated to him. When he read out the letter and came to that letter, the king rejected it and said to the translator, " Place your finger (hand) on that letter," and ordered him to scratch it out, which he did. The king then wrote to Alexander, " The head of a kingdom is the right understanding of its king, and the head of a king is the truthful tongue of his messenger, because he (the messenger) speaks (a thing) as coming from him (the king's tongue) and carries (what he hears) to his (the king's) ear. I have now cut off what was not a part of my words, since I have no power of cutting off the tongue of your messenger." When the messenger came with it to Alexander, he called the first messenger and asked him, " What led you to introduce an extra letter, by which you desired to cause a rupture between two kings ?" The messenger replied that it was due to a shortcoming in his judgment of the person to whom he was sent. Alexander then said, " You have not exerted yourself but for yourself ; certainly not for us. When you lost what you had hoped for, you tried to have your revenge on high and dangerous persons." Alexander then ordered his tongue to be cut off, upon which he retired backwards.

Yahyà b. Khâlid b. Barmak has said, " There are three things which indicate the wisdom of men,—a present, a messenger, and a letter." Abû'l-Aswad ad-Du'ali, having heard a man recite :—

"If you have need of anything,
Send a clever messenger, but give him no instructions."

said, " The composer of these lines has expressed this badly. Does a messenger have knowledge of the invisible ? If he gives him no instructions, how is he to know what there is in his mind ? Why did he not say thus :—

"If you send a messenger on any business,
Make him thoroughly understand it and send him well-trained,
And omit no instructions to him,

Ever so clever or wise he may be;
 If you do not follow (this advice), blame him not
 For his not knowing an invisible secret.' ”

[The author here gives from the History of Ibn-Kh. and other histories, the reason mentioned by az-Zamakhsharī for losing one of his feet.]¹

In *al-Ḥilyah* by the Ḥâfiḍ Abû-Nu'aim, it is related in the biography of Zain-al-Âbidin that Abû-Ḥamzah ath-Thamālī² said, “ I was (once) with ‘Alī b. al-Ḥusain, and sparrows were flying round him and making a noise. He asked, ‘ O Abû-Ḥamzah, do you know what these sparrows are saying ?’ I replied, ‘ No,’ upon which he said, ‘ They are declaring the sanctity of God and asking for their food for the day.’ ”

It is related in the two *Ṣaḥīḥs*, the *Sunan* of an-Nasā'ī, and the *Jāmi'* of at-Tirmidhī, out of a tradition of Ibn-'Abbās, on the authority of Ubayy b. Ka'b and Abû-Hurairah, that the Prophet said, “ Moses, having risen to preach to the Beni-Isrā'īl, was asked, ‘ Who is the most learned man ?’ He replied, ‘ I am the most learned man,’ upon which God reprimanded him for that, as no knowledge had (yet) reached him, and informed him by inspiration, ‘ At the confluence of the two seas there is a servant out of my servants, who knows more than you.’ ” In another version, it is said that Moses, having been asked, “ Do you know of any person being more learned than yourself ? ” replied, “ No,” upon which God informed him by inspiration, “ Yes, our servant al-Khidr.” Moses then asked him, “ O Lord, how is he to be found ? ” and God said, “ Carry a fish in your basket, and when you lose it, you will know that he is there.” Moses thereupon started with his servant Yûsha' b. Nûn, carrying a fish in a basket, and proceeded until they reached a rock, when they laid down their heads and went to sleep, upon which the fish slipped out of the basket, “ and it took its way in the sea with a free course.”³ Moses and his servant were surprised, but they proceeded the remainder of that night and day until the morning, when Moses said to his servant, “ ‘ Bring us our dinners, for we have met with toil from this

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. III, p. 323. ² In one of the copies this is given as al-Yamāni. ³ Al-Ḥur'ān XVIII-60.

journey of ours ;' ”¹ whilst Moses had not felt any fatigue until he had passed the place he was ordered to go to. His servant said, “ ‘What thinkest thou ? When we resorted to the rock, then, verily, I forgot the fish.’ ”² Moses said, “ ‘This is what we were searching for.’ So they turned back upon their footsteps, following them up.”³ When they reached the rock, they found a man covered with a cloak or who had covered himself with his cloak. Moses thereupon saluted him. But it is said in another version that he was following up the track of the fish in the sea. Al-Khidr then said, “Salutation to you,”⁴ upon which Moses said, “I am Moses,” and al-Khidr asked, “The Moses of the Beni-Isrâ'il ?” Moses replied, “Yes.” Said Moses to him, ‘Shall I follow thee, so that thou mayest teach me, from what thou hast been taught, the right way ?’ said he, ‘Verily, thou canst never have patience with me.’ ”⁵ “O Moses, I possess the knowledge out of the knowledge of God which He has taught me and which thou knowest not, and thou possessest the knowledge which God has taught thee and which I do not know.” “He (Moses) said, ‘Thou wilt find me, if God will, patient ; nor will I rebel against thy bidding.’ ”⁶ They two then proceeded, walking on the sea-beach, and having sighted a vessel, they spoke to the people in it and asked them to carry them. The people of the vessel knew al-Khidr and therefore took them both (on board) free of any fare. A sparrow then came there and alighting on the edge of the vessel sucked up one or two mouthfuls of water from the sea with its bill. Al-Khidr therefore said, “O Moses, my knowledge and thy knowledge are as short of the knowledge of God as a mouthful of this sparrow (is short of the quantity of water in the sea).” In another version it is said, “My knowledge and thy knowledge are like what this sparrow has reduced from (the quantity of water in) this sea.” Then al-Khidr went purposely to one of the planks of the vessel and pulled it out, upon which Moses said to him, “The people of the vessel have taken us free of fare, and thou hast intentionally made a hole in it, in order to drown its people.” Said he,

¹ Al-Kur'ân XVIII-61.² Idem XVIII-62.³ Idem XVIII-63.⁴ انى بارسك السلام—a mode of salutation with the Jews.⁵ Al-Kur'ân

XVIII-65—66.

⁶ Idem XVIII-68.

‘Did I not tell thee, verily, thou canst never have patience with me?’ Said he, ‘Rebuke me not for forgetting, and impose not on me a difficult command.’”¹ This first thing occurred through Moses forgetting. So they set out until they met a boy playing with other boys, upon which al-Khiḍr seized the boy with the topmost part of his head and pulled out his head with his hand. Moses thereupon said to him, “Hast thou killed a pure person without (his killing) a person? thou hast produced an unheard-of thing.” Said he, ‘Did I not tell thee, verily, thou canst not have patience with me?’”² Ibn-Uyainah says that this thing confirmed (what al-Khiḍr had said). “So they set out until when they came to the people of a city; and they asked the people thereof for food: but they refused to entertain them. And they found therein a wall which wanted to fall to pieces, and he set it upright. Said (Moses), ‘Hadst thou pleased thou mightst certainly have had a hire for this.’ Said he, ‘This is the parting between me and thee. I will give thee the interpretation of that with which thou couldst not have patience.’”³ The Prophet said, “May God have mercy on my brother Moses! We should have liked him to have had patience, so that God would have given us further information of them two.” In another version it is said, “Had Moses patience, God would have informed us of their affair.” It is related on the authority of Sa‘īd b. Jubair, who said, “I said to Ibn-Abbās that Nawfā al-Bakālī asserted that this Moses was not the Moses of the Beni-Isrā’īl, but that he was another Moses, upon which he replied, ‘He lies, an enemy of God. Ubāyy b. Ka‘b has related to me this tradition as well as the whole narrative of Moses and al-Khiḍr. He said, “A sparrow then came there and alighting on the edge of the vessel sucked up a mouthful of water from the sea, upon which al-Khiḍr said to him, ‘My knowledge and thy knowledge have not reduced anything out of the knowledge of God but like what this sparrow has reduced (the quantity of water) from this sea.’”’” The learned say that the meaning of the word نَقَصَ here is not what is apparent, but the meaning is that, “My knowledge and thy knowledge, when compared with the knowledge

¹ Al-Kur‘ān XVIII-71—72.
XVIII-76—77.

² Idem XVIII-73—74.

³ Idem

of God, are like the comparison of what this sparrow has reduced from this sea (with the sea itself)." I (the author) say that this is near being intelligible, or in other words, the knowledge of these two, in comparison (with the knowledge of God), was slight and trifling.

(Lawfulness or unlawfulness). It is lawful to eat it. 'Abd-Allāh b. 'Umar has said that the Prophet said, "Whoever out of men kills a sparrow or any other bird larger than it without satisfying its right, will be asked by God regarding it." On the Prophet having been asked, "O Apostle of God, what is its right?" he replied, "That he should slaughter it and eat it and not (simply) cut its head and throw it away." An-Naṣā'ī has related it.

Al-Hākim relates, on the authority of Khālīd b. Ma'dān, who had it from Abū-'Uбайдah b. al-Jarrāh, who said that the Prophet said, "The heart of man is like the sparrow, changing seven times in a day." Out of the orders in connection with the lawfulness or unlawfulness of sparrows, it may be mentioned that, notwithstanding the difference in their several species, they are to be considered as one species in the matter of profit (الربح);¹ the ducks are to be considered as one species, the crane as one species, the bustard as one species, the goose as one species, the domestic fowl as one species, and the pigeon (الحمام), which has been already treated of under its proper letter, as one species.

Among other orders in connection with its lawfulness or unlawfulness, it may be mentioned that truly it is not lawful to set it at liberty, but some say that it is lawful to do so, on account of what the Hāfiḍ Abū-Nu'aim has related regarding Abū'd-Dardā', namely, that he used to buy sparrows from boys and let them loose. Ibn-aṣ-Ṣalāh says that as regards such as are obtained by chasing, there is a difference of opinion. As to setting tame birds or beasts at liberty, it was one of the things done in connection with *sawā'ih* or vows in the Time of Ignorance, and that is now absolutely cancelled.* The Shaikh Abū-Ishāḳ ash-Shīrāzī says in *Kitāb 'Uyūn al-masā'il* that the mute (dung) of sparrows is an unexcusable thing, but it is well-known that there is the same difference of opinion about it as there is about the urine of animals the flesh of which is eaten.

¹ This is in allusion to the order that it is not allowable to give a profit for a thing in a thing of the same kind. * Al-Ḥur'ān V-102.

(Proverbs,) "Less intelligent than a sparrow." Ḥassân says:—

"There is no harm in a people on account of their tall statures and large size,

With bodies of mules and the intelligence of sparrows."

Ka'nab says:—

"If they hear a scandal, they fly with it joyfully from me,

But what good they hear, they bury;

They are like sparrows in understanding and strength;

If they are weighed with the lightest feathers, they will be found wanting in weight."

"The sparrows of his belly are crying," used when one is hungry. Al-Aṣma'î states that *al-ʿasāʾir* here means the *intestines*. Al-Jawharî states that *al-maʿsir* is intestine and is of the measure *فعل*, its plural being *al-maʿsîr* like *ragîr*, pl. *ragîʾîn*, and *al-maʿsârîn* being the plural of the plural. It is thus copied in *al-Mukham*, on the authority of Sibawaih; it is so named on account of the passage of food into it. "More given to treading the female than a sparrow."

(Properties.) The flesh of sparrows is hot and dry and tougher than that of the domestic fowl. The best are fat ones and those caught in winter. The eating of their flesh increases the seminal fluid and sexual power, but it is injurious to persons originally of a moist constitution: its injurious effect may, however, be avoided by the use of almond oil. It produces the yellow humour or bile and suits, as regards age, the very old, as regards constitution, those that have a cold temperament, and as regards season, the season of winter. Al-Mukhtâr b. ʿAbdûn states that the eating of the flesh of sparrows is to be disapproved, because, if even a little part of their bones precedes any other portion in eating, it produces fat in the gullet and intestines. If an omelet be made of young sparrows with eggs and onions, and eaten, it will increase the sexual power, and whilst soups made of young sparrows increase the secretion of humours, their flesh binds them, especially if the sparrows are excessively lean. The most harmful of sparrows are those which are fattened in houses. Another authority states that, if the brain of a sparrow be taken and added to rue-water and a little honey and then drunk on an empty stomach, it will prove beneficial in piles. If the dang of sparrows be mixed with the mucus of the teeth and then painted over

warts, it will remove (pull out) them, which is a tried remedy. If the brain of a sparrow be taken and melted with the oil of sesame and given to drink to a person who is fond of drinking date-wine, he will hate it, which is a tried wonder. If the variety of the sparrow called *'usfūr ash-shawk* be eaten roasted and salted, it will dissolve stone in the bladder and kidneys. Mahrārīsh states that, if a sparrow be slaughtered and its blood dropped on the flour of lentils, which is then made into boluses (bullets) and dried, they will excite the venereal desire, and if one of these boluses be taken and mixed with olive oil and the mixture be applied locally, the person using it not treading the ground, it will have a highly aphrodisiac effect on him.

(Useful information.) Ash-Shāfi'i states that there are four things which increase the sexual power, namely, the eating of sparrows, the eating of the larger variety of myrobalan (الاطريفل الاكبر), the eating of pistachio nuts, and the eating of walnuts; there are four things which increase intellect, namely, the avoidance of excess in speaking, the use of a tooth-stick (for cleaning the teeth), the company of pious men, and action accompanied with knowledge; there are four things which strengthen the body, namely, the eating of flesh-meat, the smelling of scent, bathing several times without previous sexual intercourse, and the wearing of linen clothes; and there are four things which weaken the body and render it susceptible to disease, namely, excessive sexual intercourse, excessive anxiety, excessive drinking of water on an empty stomach, and an excessive use of acid things.

(Further information.) He who is given to excessive sexual indulgence and makes a habit of it, suffers from itching of the body and weakness of the body and sight, loses pleasure in sexual intercourse, and soon becomes old; he who puts off voiding urine or defecating when required by nature to do so, suffers from weakness of the bladder, roughness of the skin, a burning sensation in micturition, gravel, stone, and weakness of the sight; he who rubs bran and salt to his feet, becomes sharp in his sight and is cured of his weakness; and he who spits in his urine and does so continually is safe from pain in the loins;—so al-Kazwīnī says, copying it from Hippocrates; he adds that he has tested and tried it.

(Interpretation of it in a dream.) A sparrow in a dream indicates a story-teller, one given to amusement and the telling of stories causing people to laugh. Some say that it indicates a male child. If one dreams of slaughtering a sparrow and has a son ill at the time, it is to be feared that he will die. Sometimes it indicates a stout old man possessing much wealth; ingenious in the management of his affairs, perfect in his authority, and prudent: and sometimes it indicates a beautiful and benevolent or affectionate woman. The cry of sparrows indicates good words or a lesson in science. A large number of sparrows is indicative of wealth for the person who possesses them in his dream. Sparrows may (also) be interpreted to mean children and boys. The following are some of the interpreted dreams:—A man came to Ibn-Sirīn and said to him, "I have dreamt as if I took sparrows and broke their wings and placed them in the skirt of my shirt." Ibn-Sirīn asked him, "Do you teach the Book of God?" and he replied, "Yes," upon which Ibn-Sirīn said to him, "Fear God as regards the children of Muslims." A man once came to him and said, "I have dreamt as if there were a sparrow in my hand and I was thinking of slaughtering it, when it said to me 'It is not lawful for you to eat me.'" Ibn-Sirīn said to him, "You are a man that takes alms, when you are not worthy of them." The man asked him, "Do you say that to me?" and Ibn-Sirīn replied, "Yes, and if you wish I shall tell you how many dirhams they are." The man asked him, "How many?" and Ibn-Sirīn replied, "Six dirhams," upon which the man said, "Here they are in my hand. I am penitent now and will never take alms again." Ibn-Sirīn was asked, "Whence did you deduce that?" and he replied, "The sparrow speaks the truth in a dream, and it has six members of the body; now by its saying, 'It is not lawful for you to eat me,' I knew that he takes what he is not worthy of." Here is a dream interpreted by Ja'far aṣ-Ṣādiq. A man came to him and said to him, "I have dreamt as if there were a sparrow in my hand," upon which Ja'far said, "You will get ten dinārs." The man passed on, and there fell into his hand (only) nine dinārs; he therefore returned to Ja'far and informed him of what had happened. Ja'far said, "Relate to me your dream again," and the man said, "I dreamt as if there were a sparrow in my hand, and I turned it over, but did not see any

tail to it." Ja'far said, "If it had a tail, the dînârs would have been ten."

العَصَل (al-'*Ṭḍal*).—The field-rat or mouse (al-*juradh*), which has been already described under the letter ج. Pl. al-'*ḍlân*.

العِرْقُوط (al-'*Irḡūṭ*).—A certain small animal that has no good in it. The Arabs state that it never makes water without raising its hind leg, so as to make water in the direction of the *Kiblah* (Makkah), and that serpents eat it.

العُرَيْقُطَة (al-'*Uraikīṭah*).—A certain broad insect. It is the same as al-'*urakīṭin*;—so al-Jawharī says.

العَضْبَجَّة (al-'*Admajjah*).—A bitch-fox. The subject of the fox has been already treated of under the letter ث in the first part (volume) of the book.

العَضْرُوفُوط (al-'*Adraḡūṭ*).—The male of the lizard al-'*adā'ah*. The dim. of it is 'uḍairij' and 'uḍairij';—so al-Jawharī says.

(Information.) Ibn-'*Āṭīyah* says in regard to the commentary on the words of God, "We said, 'O fire! be thou cool and a safety for Abraham!'"¹ that it is related that the crow carried wood to the fire (lighted) for Abraham, and that the lizard al-'*waṣagah* (gecko) blew on the fire to make it burn, and so also the mule; and it is related that the swallow, the frog, and al-'*adḡaḡūṭ* carried water to extinguish it. God therefore caused these to be in the state of protection and those to be subject to misfortunes and injury.

One of the shaikhs has informed me that for all kinds of fevers the words, "We said, 'O fire! be thou cool and a safety, safety, safety!'" may be written on three pieces of paper, and the person suffering from fever may drink the washings of one of them every day before breakfast or when the fever attacks him, in which case it will disappear by the order of God. It is a tried and wonderful remedy. It will be presently mentioned that the lizard al-'*adā'ah* is the same as *as-sihlīyah*; it is auspicious.

العطار (*al-‘Attār*).—Al-Kazwinî states in *al-Asḥkāl* that it is one of the testaceous animals, and that it is found in India in stagnant waters and also in the land of Bâbil (Babylon). It is a wonderful animal; it possesses a testaceous house, out of which it comes forth, and has a head, two ears, two eyes, and a mouth. When it enters its house, men take it to be (only) a shell, and when it comes out of it, it crawls on the ground and drags its house with it. When the earth is dried up in summer, it becomes contracted and compact. Its smell is sweet and pleasant.

Among its properties, it may be mentioned that fumigation with it is beneficial in epilepsy; if it be burnt, its ashes clean and brighten the teeth, and if it be placed on a burn caused by fire and left there until the wound is dried, it will undoubtedly have a beneficial effect on the wound.

العطاط (*al-‘Aṭāṭ*).—The lion. The author of *al-Kāmil* spells it in the commentary on al-Ḥajjāj’s address to the people of al-Kūfah as *al-‘aṭāṭ*. Some say that *al-‘aṭāṭ* (with a *jathah*) is a certain species of birds.

العِطْرَف (*al-‘Iṭraf*).—A large viper. The art. الأفعى (the viper) has been already given under the letter ا.

العِطَاءَة (*al-‘Aḍā‘ah*).¹—A certain reptile larger than *al-wazagah* (the gecko). It is called also *al-ḥiyah* in the sing. . Pls. *aḍā‘* and *aḍāyā‘*. ‘Abd-ar-Raḥmân b. ‘Awf says :—

“Like the cat seeking the lizards ‘*aḥiyā‘*.”

Al-Azharî says that it is a sleek little reptile much given to running and going to and fro, and resembling the lizard *sūmm abraṣ*, but it is handsomer than it and non-malignant. It is named *shahmat al-arḍ* and *shahmat ar-ramal*. There are several varieties of it, white, red, yellow, and green, all of them having black spots on them; their colours depend on their places of habitation, for some of them live in sand and some of them near water and grass. Some of them are quite tame with men. They remain in their holes for four months without tasting any food. As a part of its nature, it may be men-

¹ Called in ‘Omân *insilân* and in Egypt *siḥḥiyah*—*Chalcides ocellatus*.

tioned that it is fond of the sun in order to become sturdy and strong (by basking) in it.

It is mentioned among the idle and fictitious stories of the Arabs that when poisons were distributed among animals, the lizard *al-‘alā’ah* was prevented from being present at the time of their distribution, until all the poison was finished and every animal had taken its share according to its order of precedence (in arriving), so that none remained behind for its lot; it is its nature therefore to walk fast and then to wait, which, the Arabs say, it does when it remembers, and is sorry for, its having lost its share of poison.

This lizard is called in Egypt *as-sih/īyah*, which is unlawful to eat and which has been already described under the letter س.

(Properties.) If its right fore-limb and its left hind-limb tied in a rug are hung on the person of a man, it will have a highly aphrodisiacal effect on him. If they are tied in a black rug and hung on the person of one who is suffering from quartan fever, he will be cured of it. If its heart be hung on the person of a woman, it will prevent her from conceiving while it is there. If it (this lizard) be cooked with the clarified butter of the cow till it is dissolved and then rubbed over one who is stung by a poisonous animal, it will cure him. If it be placed in a bottle which is then filled with olive oil and placed in the sun till the lizard is dissolved, that oil becomes a deadly poison.

In a dream it indicates hypocrisy and the thwarting of secret intentions or designs.

العقر (al-‘*ijr*?).¹—The young of a mountain-goat. It is said in a proverb, “More addicted to climbing a hill than an ‘*ijr*? (a young mountain-goat).” *Al-‘ijr*=a boar (the male of the hog). *Al-‘ijr* also means a wicked or malignant man; fem. *‘ijrah*. One says عفريّة نفرية in the same way that one says عفريت نفريت (wicked or malignant).

العفريت (al-‘*ijrīt*).—The most powerful and insolent of the demons, the letter ت in it being an additional or servile letter. God has said, “Said a demon of the genii, ‘I will bring thee it.’” *

¹ Lane and Freytag give this word as *al-gufr*, which is evidently the correct form. * Al-*Kur’ān* XXVII-39.

Abū-Rajā' al-'Uṭāridī and 'Īsā ath-Thaḡaffī read (the word عَفْرِيت in it as) عَفْرِية, and the same thing is related regarding Abū-Bakr aṣ-Ṣiddīq, whilst a party (of authorities) read it as عَفَر. All these forms are dialectical varieties. Wabb states that the name of this particular 'ijī' was Kawdhā, but some say that it was Dhakwān, and Ibn-'Abbās states that it was Ṣakhr al-jinnī.

There is a difference of opinion regarding the reason of Solomon sending for the throne of Bilkīs. Katādah and others state that he did so, because he was astonished with its description when the hoopoe described it to him as being very large, and he therefore wanted to take possession of it before al-Islām could protect her and her people. The majority of authorities state that Solomon knew that it would be illegal for him to take her throne after she became a Muslim, and therefore wanted to have it before it could become illegal for him to do so by her embracing al-Islām. Ibn-Zāid says that Solomon's object in sending for it was to show her the great power which God had endowed him with and the mightiness of his dominion, in the miracle he would show in regard to her throne.

It is related that her throne was made of silver and gold set with rubies and other gems, and that it was placed in seven rooms which had seven locks on them. In *al-Kashf wa'l-bayān* by ath-Thaḡlabī it is stated that her throne was a large and beautiful couch with the front part made of gold and set with rubies and green emeralds and its back part made of silver and ornamented with several kinds of gems; it had four legs, one of red ruby, another of a yellow gem (ياقوت اصفر), the third of green emerald, and the fourth of white pearls, and the panels of the couch were made of gold. It was placed by her order in the innermost (last) of the seven rooms, which were one within another, in the last of her palaces, each room having a locked door to it. Ibn-'Abbās states that the throne of Bilkīs was thirty by thirty cubits and its height was thirty cubits. Mukātil states that it was eighty by eighty cubits. Some say that its length was eight cubits, its breadth forty cubits, and its height thirty cubits.

Ibn-'Abbās states that Solomon was of a grave disposition, and nothing was said (in his presence) unless he asked about it first. He saw one day something shining near him, and having asked as to

what it was, was told that it was the throne of Bilkis, upon which "He said, 'O ye chiefs! which of you will bring me her throne before they come to me resigned?' Said a demon of the genii, 'I will bring thee it before thou canst rise up from thy place, for I therein am strong and faithful.'"¹ Solomon used to sit in the court of judgment from morning to noon. The latter part of the above verses means, "I am strong enough to carry it and bring it, and I will not seize upon any part of it (for myself)." "He who had the knowledge of the Book said, 'I will bring it to thee before thy glance can turn.'"² Al-Bagawî and others state, and the majority of authorities are also of the same opinion, that it was 'Āṣaf b. Barkhiyâ who said that, and that he was truthful and knew the Most Great Name of God, in which any prayer made is sure to be answered and in which anything asked for is sure to be given. Sa'îd b. Jubair states that, "I will bring it thee before thy glance can turn," means, "before the most distant one you can see can return to you." Katâdah states that it means, "before a person can come to you from the greatest distance of your sight." Mujâhid states that it means the time during which an eye can continually see and at the end of which the sight is drawn away from it. Wahb states that it means, "Extend the sight of your eyes, and before it can reach its greatest extent, I shall bring it before you." Some say that the one who had the knowledge of the Book was Aṣṭûm, and some say that he was Solomon himself. A learned man out of the Beni-Isrâ'îl, whose name is said to have been Aṣṭûm and to whom God had given knowledge and understanding, said to Solomon, "I will bring it to thee before thy glance can turn," upon which Solomon said, "Bring it." The man replied, "You are a prophet and the son of a prophet, and nobody has more weight or influence with God than yourself. If you therefore pray to God for it and ask Him for it, it will come to you." Solomon thereupon said, "You have said the truth." As to the knowledge which he was given, it was the Most Great Name, in which the word implicative of the real sense is omitted. He therefore prayed in the Most Great Name of God, which is, "O Living and Self-subsistent One! O our God and God of everything! One God! There is no God but Thou!" Some say that it is, "O glorious and honoured One!" The earth thereupon split open

¹ Al-Kur'ân XXVII-38—39.

² Idem XXVII-40.

with the throne, which then sank into it and burst forth before Solomon;—so al-Kalbi says. Ibn-‘Abbās states that God sent angels, who lifted up the throne from under the earth, furrowing the earth, which then became perforated with the throne before Solomon. Some say that it was brought in the air.

Between Solomon and the throne there was a distance of two months (journey) for one who would do the journey diligently. “And when he saw it settled down beside him,”¹ he commenced to thank God for his favour, in words in which there was a lesson for men and a means of gaining (knowledge). “Said he, ‘Disguise for her her throne;’”² by which he meant to test her discerning power and to cause her increased astonishment. One party of authorities state that the genii, when they felt that Solomon might marry Bilkis, disclosed to him stories regarding the *jinn*, for her mother was a *jinnīyah*; perhaps she might bring forth a son to whom the kingdom might be transferred, in which case they could not free themselves from submission to Solomon and after him to his son. They therefore spoke ill of her to him and acted wrongfully towards her before him, so that they might cause him to renounce her. They said, “She is neither wise nor judicious; her feet are like the hoofs of a horse,” and as some say, “like the hoofs of an ass, and she has long hair on both her legs.” He therefore tested her intellect by disguising the throne and acquainted himself with the state of her feet by means of the court, where she had to expose her legs. As to disguising the throne, it was done by increasing (the precious stones) in some places and decreasing (them) in other places. This is a well-known narrative given in books on the commentary of the *Qur’ān*. It is related that when she resigned herself (to God), submitted herself (to Solomon), and acknowledged her injustice to herself, he married her and restored to her her kingdom in al-Yaman. He used to visit her borne on the wind, once a month, and she gave birth to a son, whom he named David, but who died in his lifetime.

Some say that he placed, that is to say, when he caused alterations to be made in the throne, red stones in the place of green ones and green ones in the place of red ones. “And when she came, it was said, ‘Was thy throne like this?’ She said, ‘It might be it.’”³

¹ Al-*Qur’ān* XXVII-40. ² Idem XXVII-41. ³ Idem XXVII-42.

Some say that she knew it to be hers, but gave them a dubious answer, in the same way that they had tried to confound her ;—so al-Mukātil says. 'Ikrimah says that Bilkīs was wise and did not say, "Yes," for fear of telling a lie, and did not say "No," for fear of being found fault with, but said, "It might be it (as though it were so);" from which Solomon understood her intellect to be perfect, because she neither affirmed nor denied it (to be hers). Some say that she felt confused in the matter of the throne, because, when she desired to present herself before Solomon, she called her people and said to them, "Verily, this is not a (mere) king, and we have no power to withstand him." Then she sent to Solomon saying, "I am coming with the kings of my people to see what your order is and what it is that you invite us to do in the matter of your religion." Then she gave orders in regard to her throne, which was of gold and silver set with rubies and other precious stones. She had it placed in the midst of seven rooms with seven locks, as has been already mentioned, and she appointed watchmen to guard it and said to the person whom she had appointed to succeed her, "Take care of what is before you ; let not anybody approach it, nor do you show it to anybody, until I return." Then she proceeded to the presence of Solomon with twelve thousand Hīmyaritic kings from al-Yaman, each one having under him several thousand men. "And when she came it was said, 'Was thy throne like this?'" The state of the throne having confused her, "She said, 'It might be it.'" ¹ "It was (then) said to her, 'Enter the court.'" ² Some say that the court was a palace made of glass, which was as though it were water in transparency (whiteness). Some say that it was a court inside the house, and water, in which were placed a great many aquatic animals such as fish, frogs, and others, was made to flow under it. Then Solomon's throne was placed in front of it, and the court looked to one who saw it, as though it were a tank of water. Some say that he had the court built of this description in order to look at her feet and legs without having to ask her to expose them, and others say, in order to find out the extent of her understanding, as she had done with him in the case of the slave-boys and girls,³

¹ Al-Ḳur'ān XXVII-42. ² Idem XXVII-44.

³ See foot-note in Sale's T. of al-Ḳur'ān on XXVII-36.

which incident has been already given under the letter **س** in the art. **سورة**. Solomon then sat on his throne and called Bilkis; when she came, "It was said to her, 'Enter the court;' and when she saw it, she reckoned it to be an abyss of water, and she uncovered her legs,"¹ to wade through it to Solomon, who looked at her and thought her as regards her legs and feet to be the handsomest of mankind, excepting for the hair on her legs. When he saw that, he turned his eyes away and called out to her saying, "'Verily it is a court paved with glass!'"² "and not water." He then asked her to accept al-Islām, and she, having seen the case of her throne and that of the court, accepted it. Some say that when she reached the court and thought it to be an abyss of water, she said to herself, "Solomon desires to drown me, whilst killing me would have been an easier thing for me to bear than this:" hence her saying, "'I have wronged myself,'"³ meaning thereby, in thought.

It is said that when Solomon wanted to marry her, he disliked the large quantity of hair he had seen on her legs, and so asked men, "What will remove it?" They replied, "A razor." But she said, "No iron is ever to touch me." He therefore disliked (the idea of) a razor and said (to them) that it might cut her legs. He next asked the genii, and they replied, "We do not know." He then asked the demons, who replied, "We shall dodge that for you, so that her legs will become like white silver." They employed the quicklime and hot bath plan, which has become known only since then and was unknown before. When Solomon married her, he loved her very much and confirmed her in her kingdom, and having ordered the genii, they built for her in the land of al-Yaman three castles, the like of which in beauty and height, people had never seen before; they were *Saḥḥin*, *Bainūn*, and *Qumḍān*. Solomon used to visit her once a month and stay with her for three days, starting and arriving in the morning, being borne on the wind from Syria to al-Yaman and from al-Yaman to Syria. She gave birth by him to a son, whom he named David and who died in his lifetime.

Bilkis was the daughter of *Sharāḥil* of the offspring of *Yārab* b. *Kaḥṭūn*. Her father was a great king and was the forty-first in

¹ Al-Ḥur'ān XXVII-44.

² Ibid.

³ Idem XXVII-45.

direct descent as 'a king (from Yârab), he being the last one. He was the king of the whole of al-Yaman and used to say to the neighbouring kings, "No one of you is my equal;" he therefore refused to take in marriage their daughters. He married a female out of the genii, whose name was Rayhânah bint as-Sakan, by whom he had a daughter, namely, Bilķis, who was the only child he had. This is confirmed by what is said in a tradition, namely, the Prophet's words, "One of Bilķis's parents was a *jinnû*." When her father died, she was desirous of securing the kingdom for herself, and so asked her people to take the pledge of allegiance to her. A portion of the people obeyed her, but another portion rebelled against her, and elected a man as a king over them. Thus the people were divided into two parties, each party taking possession of a part of al-Yaman. Then the man who had become the king of one of the parties commenced to behave badly towards the people of his principality, so much so that he extended his hands to the women of his subjects and committed immoral acts with them; his people therefore desired to depose him, but could not do so. When Bilķis saw this state of affairs, she was seized with indignation and sent to him offering herself in marriage to him. He replied, "Nothing deterred me hitherto from asking you in marriage but fear of disappointment." She answered, "I do not want anything from you; you are (my) equal in nobility, but collect my people and demand me in marriage from them." He did accordingly, and they consulted her, upon which she said, "I accept (him)." They therefore married her to him. When she came to him in a procession and entered his bridal chamber, she gave him wine to drink till he became drunk and powerless. She then cut his head off, and going away during the night to her house ordered his head to be placed on the gate of her house. When the people saw that, they knew that the pretext of marriage was only a trick and treachery on her part. They then collected round her and elected her a queen over them. It is related in a tradition, on the authority of Abû-Bakrah, who said that, when the news of the Persians having elected a daughter of Kasrâ as a queen over them reached the Prophet, he said, "No people that have handed the government over them into the hands of a woman will ever flourish;"—so al-Bukhârî has related.

(Supplementary information.) Know that physicians attribute to the hot bath with (and) lime both beneficial and injurious properties. The following are among its beneficial effects. It opens out the pores (of the skin), relieves the flabbiness of the skin, removes the wind, protects the constitution from diarrhœa and moisture, clears the body of dust and perspiration, cures itching, the itch, and fatigue, renders the body soft, helps digestion, prepares the body for receiving nourishment, renders contracted and shrivelled limbs active and brisk, causes catarrhs and rheum to become ripe, and is beneficial in quotidian fevers, hectic fever, quartan ague, and phlegmatic discharges after they have become ripe. I (the author) say (that it is capable of doing all this), if a clever physician recommends it. The following are among its injurious effects:— It facilitates flabbiness in weak limbs, depresses the body, reduces the internal heat, weakens limbs and muscles, and decreases the sexual power. The proper time for its use is after exercise and before a meal, excepting in the case of those who suffer from exhaustion and are subject to an excessive secretion of bile. Beware of entering a hot bath-room and coming out suddenly while the body is hot; the proper course is to go first into the dressing room gradually and to cover oneself with clean and fumigated clothes, and to avoid women for a whole day and night. Sexual intercourse in a hot bath is disapproved, because it gives rise to dropsy and other serious diseases. It is also disapproved for a person to drink cold water after hot and sweet food, fatigue, sexual intercourse, a hot bath, and a meal, because it is highly injurious to do so. The best hot bath-rooms are those which are old and lofty, and contain fresh (sweet) water. As to lime, it is hot and dry. Al-Ḡazzālī states in *al-Iḥyā'* that the application of lime before a hot bath is a prophylactic against leprosy, the washing of both feet with cold water in summer is a prophylactic against gout, and the voiding of urine in a hot bath in the standing posture in winter is more useful than drinking medicines. He states that the leaning of one's back against a wall of a hot bath-room is disapproved. He means that the lime should be first applied to the body before pouring water over it, and then the hot bath is to be taken; but it is necessary to use marsh-mallow before its application as a safeguard against its escharotic action, and then to wash the body

with cold water and dry it. If, however, one chooses to apply lime in the first instance, it would act as a prophylactic against leprosy, according to what al-Ğazzâlî and others say. A little of it ought to be taken on a finger and smelt, then the following words ought to be uttered over it, "May God grant peace to Sulaimân b. Dâwud!" which ought then to be written on the right thigh, upon which the person using it will perspire before the application of the lime; the perspiration is then to be wiped off and the lime to be rubbed over the body, which ought to be done in a hot room to hasten perspiration. After that the following preparation ought to be used:—safflower or bastard saffron, seeds of marsh-melon, and rice-flour, well-kneaded with myrtle-water, apple, and rose-water and then warmed in a vessel; it is then to be rubbed over the body mixed with honey. This has the effect of cleaning the body and acting as a prophylactic against thirty diseases, such as leprosy, leuce, alphas, pimples or pustules, vesicles, and others of a like nature. Al-Ğazwînî states that, if orpiment and the ashes of vine be mixed with lime and the mixture rubbed over the body and then the body is washed several times with the flour of barley and beans and seeds of marsh-melon, the hair (on the body) would become so weak that it is hardly likely to return. The Imâm, the very learned Fakhr-ad-dîn ar-Râzî says that, if lime be applied before orpiment, it sometimes causes freckles, but its injurious effects may be avoided by the application of rice (flour) and safflower, which in the case of persons with a hot temperament ought to be kneaded with the water of barley and rice, marsh-melon, and eggs, and in the case of persons with a cold temperament with the water of sweet marjoram or wild thyme; it is necessary to mix with lime, aloes, myrrh, and colocynth, of each a dirham in weight, as a safeguard against itching and blisters.

(Conclusion.) Mâlik relates in *al-Muwatta'*, out of a tradition of Abû-Hurairah, who said that the Prophet said, "I saw one night a malignant ('*ifrit*) *jinn* travelling with me and coming in my direction with a burning torch, and every time I looked in that direction, I saw him. Gabriel thereupon said to me, 'Shall I not teach you the words which, if you utter, his torch will be extinguished and he will fall prostrate with his mouth on the ground.'" The Apostle of God replied, "Yes," upon which Gabriel said to him, "Say, 'I take

refuge with the face of God the Beneficent and with His complete words, which neither the pious nor the impious ones can transgress, from the evils which descend from the sky or which ascend to it or which are created on the earth and come forth out of it, and from the temptations of the night and day and from the accidents of the night and day, excepting such as bring good. O Merciful God !” The tradition regarding the *‘ijrât*, who came suddenly upon the Prophet with the object of diverting him from his prayer, and whom the Prophet strangled and wished to tie to one of the columns of the mosque, has been already given under the letter ج in the art. *العَجْرَان*.

العِفْرَة (*al-‘Ifr*).—Ibn-al-‘Athîr says in *an-Nihâyah* that it may be spelt either with a *kasrah* or a *dammaḥ*. It means a young ass, the fem. being *‘ijrah*.

العُقَاب (*al-‘Ukâb*).¹ —[The eagle.] A certain well-known bird. Pl. *‘ukub*, because it is of the fem. gender and because (the measure) *أَفْعُل* is specially the measure of the plurals of fem. nouns, thus *‘anâk*, pl. *‘anuk*, and *dhirâ‘* pl. *adhruc*. The pl. of mult. is *‘ikbân*; and *‘ukâbîn* is the pl. of pl. . A poet says:—

“Eagles (*‘ukâbîn*) on the day of battle go up to the sky and come down.”

Its sobriquets are *abû'l-ashyam*, *abû'l-ḥajjâj*, *‘abû-ḥussân*, *abû'd-dahr*, and *abû'l-haitham*. The sobriquets of the female are *umm-al-ḥawâr*, *umm-ash-sha'w*, *umm-ṭilbah*, *umm-lawh*, and *umm-al-haitham*. The Arabs call it *al-kâsir* (one contracting its wings in order to descend or alight), and it is (also) called *al-khudârîyah* (black) on account of its colour. It is a word of the fem. gender, but some say that it may be applied to both the male and the female, the distinction between the sexes being made known by means of the qualifying noun.

It is said in *al-Kâmil* that the eagle is the lord of birds, and that the vulture (*an-nasr*) is their superintendent. Ibn-Idjafar says that the eagle is sharp in sight, and that on that account the Arabs say, “Sharper in sight than an eagle.” The female of it is called

¹ In Palestine it is a generic name for all the smaller and larger eagles and buzzards, and is applied to *Buteo vulgaris* and *Aquila chrysaetus*. In Egypt it is applied to *Haliaetus albicilla*.

lakwah. Al-Baṭalyawsi says in *ash-Sharḥ* that al-Khalīl says that *al-lakwah* and *al-likwah*, spelt with both a *fathah* and a *kasrah*, mean *an eagle swift of flight*. The eagle is (also) called '*ankā*' *mugrib*, because it comes from a distant place, but it is not the same '*ankā*' as the one a description of which will be given presently. In this sense are explained the following lines of Abū'l-'Alā al-Ma'rri:—

"I see that *al-'ankā*' is too big a bird to be chased ;
 Oppose him whom you can cope with in opposition,
 And suspect all friends (brethren) as being bad,
 And trust not any heart with a secret.
 Had the constellation Gemini (or Orion) given them information about
 me,
 It would not have risen out of fear of being chased.
 How many are the eyes that hope to see me,
 But at the sight of me the light of the eyes is lost !"

The following lines are also out of a poem of his, in which he has expressed beautifully :—

"If you desire for a life (of ease), seek a middling one,
 For on reaching the extreme, that which has become long becomes short ;
 Full moons fill up the deficiency (in their state) when they are new
 moons,
 And diminution overtakes them when they are full."

The following lines in the same sense are by Ibn al-'Afif at-Tilimsânî :—

"O you with the face of the full moon, will fortune help me?
 Through my misfortune a line of hair has descended on your cheek.
 Yes, he has gone to the extreme end in cruelty,
 But on reaching the extreme, that which has become long becomes
 short."

It has been already mentioned before that the eagle when it cries out says, "There is peace in being at a distance from men."

There are two species of it, '*ukāb*' (eagle proper) and *zummaj*. As to the eagles, there are some of a black colour, some of a peach (green) colour, some of a reddish black colour, some of a white colour, and some of a red (chestnut) colour. There are some of them which dwell in mountains, some in deserts, some in thickets, and some round about cities. It is said that their males are birds delicate in bodies, not worth anything. Ibn-Kh. states at the end of the biogra-

phy of al-Imâd the Kâtib, "All the eagles are females, and the bird which treads them is another bird of a different species; some say that the fox treads them, which is one of the marvellous things. Ibn-'Unain the poet says, satirizing a person named Ibn-Sayyidah¹ :—

'(Say thou to Ibn-Sayyidah,) "Thou art not other than the like of the eagle;"

For his mother is known, but he has a father unknown.'²

The eagle lays three eggs mostly and hatches them for thirty days. All the birds of prey, excepting it, lay two eggs and hatch them for twenty days. When the young ones of the eagle come forth (out of the eggs), it throws away one of them, because it finds it difficult to feed all three of them, which is so on account of the want of patience on its part. Another bird named *kâsir al-'idâm* and (also) *al-mukallafah* takes pity on the young one which the eagle casts away and rears it. It is a habit of this bird to feed all wandering or parentless young birds.

When the eagle seizes any prey, it does not carry it immediately to its place, but keeps on removing it from place to place, and it does not settle down on any but elevated places. When it seizes any hares as prey, it begins to eat first the little ones and then takes up the big ones.

It is the hottest, strongest in movements, and driest in temperament, of all the birds of prey: it is light in its wings and quick in flying, taking its morning meal (perhaps) in al-'Irâk and its evening meal (perhaps) in al-Yaman. Its feathers, which are over it, are its cloak in winter and its ornament in summer. When it becomes too heavy to rise up and blind, its young ones carry it on their backs³ and take it from place to place. They then search for it a clear spring in India, on the top of a mountain, into which they dip it; they then place it in the rays of the sun, upon which its (old) feathers fall off and new ones spring on it, and the dimness of its vision passes away. It then plunges itself (dives) into that spring, upon which it returns to its original youthful state. Celebrated be

¹ Lane gives the name thus, whilst De Slane gives it as Ibn-Sida in his T. of Ibn-Kh.'s B. D. Vol. III, p. 305. ² Lane's Lex. art. عَقَب.

the praises of Him¹ who is able to do anything, the inspirer of every being with (the knowledge of) its right course!

At-Tawhīdī states that one of the wonderful things with which eagles are inspired is that, when they suffer from (disease of) their livers, they eat the livers of hares and foxes, upon which they become well. They eat serpents excepting their heads, and birds excepting their hearts, which sense is indicated by the following lines of Imru'ū'l-Kais :—

“The hearts of birds, fresh and old (brought by it).

To its young ones in the nest, were as though jujubes and old bad dates.”

In the same sense are the lines of Ṭarafah b. al-'Abd.

“The hearts of birds at the bottom of its nest,

Were as though the stones of bad dates thrown away at some of the meals.”

Bashishār b. Burd the blind, the poet, having been asked, “Had God given you the choice of being an animal, what animal would you have chosen (to be)?” replied, “The eagle, because it remains where beasts of prey and quadrupeds cannot reach it: the birds of prey turn away from it; and it rarely goes in search of prey, but deprives all preying animals of their prey.”

One of its characteristics is that its wings are always fluttering. 'Amr b. Ḥazm says :—

“‘Afrā' has left my heart, as it were

The wings of an eagle, which are constantly fluttering.”

It is related in *'Ajā'ib al-makhlūkāt*, under the head of stones, that the *eagle-stone* is a stone resembling the seed of tamarind; if it be moved about, a sound is heard coming from it, but if it be broken, nothing is found inside it. It is found in the nest of the eagle, which brings it from India. If a man goes to take its nest, it throws this stone out to him, so that he may take it and return, as if it knew that men's search for it is on account of the properties it possesses. Among its properties are the property that, if it be hung on the person of one in difficult labour, she will be delivered quickly, and the property that whoever places it under his tongue will overcome his opponents in argumentation and will remain in the

state of having his want accomplished. A thing resembling this will be mentioned under the letter ن in the art. النمر .

The first ones to chase with it and to train it (for the chase) were the people of Morocco. It is related that Kaṣar, the king of the Greeks, sent an eagle as a present to Kasrā, the king of Persia, and wrote to him, "Train it, for it will do what most of the species of hawks cannot do." He therefore ordered it to be trained, which was accordingly done, after which he chased with it and was pleased with it. He then caused it to be starved for the purpose of chasing with it, but it attacked a boy belonging to his staff and killed him. Kasrā thereupon said, "Kaṣar has committed a raid on us in our country without any army." Kasrā then sent him the present of a leopard or a lynx and wrote to him, "I have sent you what you may be able to kill gazelles and such other wild animals with," but he concealed from him what the eagle had done. Kaṣar was pleased with it, because it answered the description that was given of it. Then, one day, not being watched, it seized one of his servants as prey. He thereupon said, "Kasrā has chased us as prey, but we chased him as prey before, so there is no harm in it." When Kasrā heard of it, he said, "I am Abū-Sāsān."

[The author here quotes from Ibn-Kh. the account given by al-Aṣmaʿī regarding the interview he had with ar-Rashīd after Jaʿfar was put to death.¹ The author then narrates the different reasons given by historians for ar-Rashīd's putting Jaʿfar to death and narrates first the reason given by Abū-Muḥammad al-Yazīdī, namely, on account of (setting free) Yahyā b. ʿAbd-Allāh al-Alawī.]²

It is related in the History of the lord of Ḥamāh and other books that ar-Rashīd could not bear remaining apart from Jaʿfar and also from his own sister ʿAbbāsah, the daughter of al-Mahdī. He therefore said to Jaʿfar, "I shall marry her to you, so that it may be lawful for you to look at her, but you are not to touch her." They then used to be present together in ar-Rashīd's sitting room, and when ar-Rashīd used to rise up and leave the room, they two used to fill themselves with wine, and both

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. I, p. 313.

² Idem pp. 308—309.

being young, Ja'far used to rise up, go to her, and have sexual intercourse with her. After a time she conceived and gave birth to a son, but being afraid of ar-Rashîd, she sent away the baby in charge of some domestics in her service to Makkah. The affair thus remained concealed, until a quarrel having taken place between her and one of her female slaves, the latter exposed the affair of the child and gave information regarding the place of its concealment, the name of the female slave who was with it, and the ornaments and clothes it had with it. When ar-Rashîd went to the pilgrimage, he sent some one, who went and fetched the child and the domestics in charge of it. Finding the affair to be true, he wreaked his vengeance on the Barmakides.

It is (also) said that ar-Rashîd put Ja'far to death, because the latter had amassed, and taken possession of, for himself, the landed estates of the world, and whenever ar-Rashîd travelled, he passed not an estate or a garden but was informed that it belonged to Ja'far. This state of affairs continued, until Ja'far committed an injurious action against himself, by sending for one of the Tâlibites and cutting his head off, without his being ordered to do so. On account of that, ar-Rashîd held it lawful to shed Ja'far's blood.

[The author here gives, as another reason, the incident of ar-Rashîd having received an anonymous memorial.]¹

Some say that the Barmakides desired to spread heresy and corrupt the kingdom, and therefore ar-Rashîd had vengeance on them and killed them. But I (the author) say that this statement is far from being true and that I do not believe in its truthfulness.

It is said that Masrûr related, "I heard ar-Rashîd, the year he performed the Pilgrimage, which was the year 186 A.H., saying during his act of circuiting the Ka'bah, 'O God, Thou knowest that Ja'far is deserving of the punishment of death. I ask for Thy blessing in putting him to death; favour me, therefore, with Thy blessing!'" When ar-Rashîd returned to al-Anbâr, he sent Masrûr and Hammâd to Ja'far; they went to him and found a singer singing to him:—

¹ De Slane's *T. of Ibn-Kh.* B. D. Vol. I, pp. 309—310.

“Go not at a distance, for death will come to every man ;
It may visit him in the night or in the morning.”

Thereupon Masrūr said, “For that very reason I have come ; God has, verily, caused it to visit you. Answer the summons of the Commander of the faithful.” He, therefore, gave away his property in charity, manumitted his slaves, and declared all persons against whom he had any claims to be free from them. Masrūr then took him to the house in which ar-Rashīd was, and after imprisoning him, shackled him with the shackles of an ass, and then informed ar-Rashīd, who said, “Bring me his head.” Masrūr returned to ar-Rashīd twice (without executing the order), upon which the latter abused him and shouted at him. Masrūr then entered the room in which Ja‘far was imprisoned, and cutting his head off brought it to ar-Rashīd. This occurred on the first (new moon) day of Ṣafar 187 A. H., Ja‘far being at the time thirty-seven years of age. His head was then impaled on the bridge and every piece (of his body) on a bridge, in which state they remained, until ar-Rashīd at the time of his starting for Khurāsān passed by it and said, “This (body) ought to be burnt,” upon which it was burnt. After putting Ja‘far to death, he beset the Barmakides on all sides and pursued them, and it was proclaimed that there was no quarter for them, excepting for Muḥammad b. Khālid b. Barmak, his son, and his party, on account of his knowing of their innocence.

[The author here gives the incident about ‘Ulayyah bint al-Mahdī asking ar-Rashīd his reason for killing Ja‘far.]¹

When Ja‘far’s body was impaled, Yazīd ar-Raḡāshī happened to see it and said the following lines :—

“By God, were it not for the fear of the slanderer,—

And the eye of the Khalifah sleepeth not,—

We would have circuited around your palm-trunk² and touched and kissed it,

In the same way that men touch and kiss the (Black) Stone (of the Ka‘bah).

O Ibn-Yaḥyā, I never saw before you a sharp sword

Having its edge broken by a sharp sword.

¹ De Slane’s T. of Ibn-Kh.’s B. D. Vol I, p. 310. ² The post on which

Ja‘far was crucified.

Let all the pleasures and the world say adieu
To the state of prosperity (empire) of the Barmakides !"

Ar-Rashîd having heard of his lines, caused him to be present before him and asked him, "What led you to do what you have done, when you have heard of our warning that nobody is to stand before his body or to compose an elegy on him?" He replied, "He used to give me every year a thousand dinârs." Ar-Rashîd thereupon ordered two thousand dinârs to be given to him and said (to him), "You will always have it from me while I am alive."

It is related that a woman stood before the body of Ja'far, and seeing his head hanging, said, "By God, you have verily become a wonder to-day, for in liberality you were an extreme." She then recited the following lines :—

"When I saw the sword mixing with (the blood of) Ja'far,
And the Khalîfah's crier cried out for the arrest of Yaḥyâ,
I cried over this world and became certain
That the end of man one day is his separation from the world;
It (the world) is nothing but a dynasty after dynasty,
It gives the fortunate one and punishes the afflicted one;
When it raises this one to a high position of government,
It lowers the other one to the lowermost depth !"

Then she passed on, as though she were wind, and did not stop (anywhere).

When Sufyân b. 'Uyainah heard of Ja'far having been put to death and of the misfortunes that had befallen the Barmakides, he turned his face towards the *Kiblah* and said, "O God, verily, Ja'far provided me with the provisions of this world, provide him with the provisions of the next world !"

Ja'far was great in liberality and in giving gifts, and narratives regarding him are well-known and recorded in chronicles. None of the wazîrs ever attained the position that Ja'far did in the service of ar-Rashîd, who used to call him his brother and take him under his cloak. When ar-Rashîd put Ja'far to death, he kept his father Yaḥyâ permanently in prison. The Barmakides were highly liberal and generous, as is well-known regarding them. The period during which they held the office of wazîr to ar-Rashîd was seventeen years.

Ibn-Ishāk states that az-Zubair b. 'Abd-al-Muṭṭalib said with regard to the serpent, on account of which Ḳuraish were afraid to build the Ka'bah until the eagle snatched it away, the following lines :—

"I wondered at an eagle descending
To a serpent (*ath-thu'bîn*) which was full of agitation,
Which was making a noise with its skin,
And which repeatedly jumped ;
When we went to lay the foundation, it attacked (us),
And we were frightened to build, for it was one to be dreaded.
When we were afraid of driving it away, there came
An eagle which soared in its flight and then descended ;
It seized the serpent and drew it to itself,
And left to us the building without an obstacle.
We then got up and collected together to build it ;
The foundations and the earth of it belong to us ;
In the morning we raised its foundations,
When our private parts had even no clothes on them ;
The Lord has honoured the Banû-Lu'ayy with it,
Nor is its original possession to pass away from them.
The Banû-'Adî did, verily, collect there (at one time),
And at another time the Banû-Kilâb went repeatedly to it,
But the Lord has assigned it to us as a mark of honour,
And with God is to be sought a recompense."

Ibn-Abd-al-Barr relates in *at-Tamhîd* regarding 'Amr b. Dinâr as having said that, when Ḳuraish desired to build the Ka'bah, a serpent came out of it and opposed them in their work of constructing it, upon which a white eagle came there, seized it, and threw it in the direction of Ajyâd.¹ It is thus given in some of the copies of *at-Tamhîd*, whilst in some simply a *white bird* is mentioned.

(Information.) Ibn-'Abbâs relates that Sulaimân b. Dâwud (the prophet) having missed the hoopoe, called the eagle, the lord of birds and the most prudent and boldest of them all, and said to it, "Bring me the hoopoe this moment," upon which the eagle lifted itself up towards the sky, until it clung to the extreme limit of the air and saw the world underneath like a saucer before a man ; it looked towards the east and then towards the west, when it saw the hoopoe approaching from the direction of al-Yaman. It then cried out at

¹ A place in the flat marshy ground of Makkah.

it, upon which the hoopoe said to it, "I ask thee by the truth of Him who has given thee power over me and strengthened thee, to have compassion on me!" The eagle replied, "Woe betide thee! Verily, the prophet of God, Sulaimân, has sworn that he will either torment thee or kill thee." It then proceeded with the hoopoe, and meeting on the way vultures and soldiers out of birds, they frightened the hoopoe and informed it of Sulaimân's threat. The hoopoe thereupon asked (them), "What is my position and what am I (in regard to the affair), or has not the prophet of God made an exception (to his oath)?" They replied, "Yes, he said, 'or he shall bring me obvious authority.'"¹ The hoopoe said, "Then I am saved!" When it entered where Sulaimân was, it raised its head and slackened its tail and wings, out of humiliation to Sulaimân, who asked it, "Where hast thou been absent, instead of attending to thy work and being in thy place? I shall surely torment thee with a severe torment or will surely slaughter thee." The hoopoe replied, "O prophet of God, remember your standing (hereafter) in the presence of God, in the same manner that I am standing before you." Sulaimân's skin thereupon quivered, and he trembled, and then pardoned it. A narrative like this will be related under the letter **ز** in the art. **هـ هـ هـ**!

(Lawfulness or unlawfulness.) It is unlawful to eat the eagle, because it possesses a talon. There is a difference of opinion with regard to the question whether or not it is desirable to kill it. Ar-Râfi'î and an-Nawawî in (the chapter) *al-Hajj* have decided that it is desirable to kill it, whilst in *Sharḥ al-Muḥadḍḥab* it is decided that it belongs to the class of animals which it is neither desirable nor undesirable to kill, being of a class of animals which are both profitable and injurious. I (the author) state that this is what has been decided by the Kāfi Abû't-Tayyib at-Ṭabarî, and that it is to be depended upon.

(Proverbs.) "More inaccessible than an eagle of the sky." 'Amr b. 'Adî addressed this saying to Kaṣîr b. Sa'd in the well-known narrative of *az-Zabbâ'*. Ibn-Duraid says regarding it in his *Maḳṣabah* :—

“Al-Waḍḍāḥ (Jadhimah) was cut short of her for whom he had hoped
 By the drawn sword of the decree of death,
 And ‘Amr then rose up to take his blood-revenge,
 And put down from her her high surroundings;
 He caused az-Zabbā’ to descend by force,
 When she was higher than the eagle of the atmosphere (*lawḥ*) of the sky.”

The poet has given the eagle the position of the atmosphere of the sky, on account of the inaccessibility to it, the word *al-lawḥ* meaning the atmosphere between the earth and the sky, and so also the word *al-jaww*. The story regarding it as narrated by the historians Ibn-Hishām, Ibn-al-Jawzī, and others is as follows, their statements being all mixed together in it:—

Jadhimah al-Abrash was the king of al-Hirah and the surrounding towns; he ruled for sixty years and possessed a great deal of authority; those near him dreaded him and those at a distance respected him (from fear). He was the first one to burn candles before him, the first one to use the catapult in war, and the first one during whose time the kingdom in the land of al-‘Irāq was consolidated. He attacked Mulaiḥ b. al-Barā’, who was the king of al-Ḥaḍar, which intervenes between the country of the Greeks (ar-Rūm) and that of the Persians and which is the place that ‘Adī b. Zaid mentions in his lines:—

“When the lord of al-Ḥaḍar built it,
 And when the Tigris and the Khâbūr collected their waters in it,
 He built it of marble and plastered it with lime;
 In its shelter birds made their nests;
 The evil accidents of fortune did not frighten him,
 But the kingdom passed away from him,
 And his gate was deserted.”

Jadhimah killed him and drove away his daughter az-Zabbā’, who went over to the Greeks. Now, az-Zabbā’ was wise, learned, Arabic in her speech, excellent in exposition, great in authority, and great in energy. Ibn-al-Kalbī states that there was none among the women of her time more beautiful than she, and that her proper name was Fâri’ah. She had such long hair that when she walked, she dragged it behind her, and if she spread it, it covered her, on which account she was named az-Zabbā’.

He further states that her father was killed before the advent of Jesus, the son of Mary. Her energy having increased, she gathered together men, expended a large amount of money, and returned to her father's country and kingdom, from which she removed Jadhimah. She then built on the two banks of the Euphrates two cities opposite each other, one on the eastern side and the other on the western side, and constructed between them a passage under the Euphrates. Whenever her enemies came near her and nearly vanquished her, she used to retire into it and defend herself. She dismissed all men from her service, and she was a virgin, but without any (carnal) desire for men. Now after the war, there was peace between her and Jadhimah, and his mind having induced him to ask her in marriage, he collected his nobles and consulted them regarding it. They all remained silent, excepting Kaṣîr, who was his cousin, and wise and clever. He was his treasurer, the manager of his affairs, and the support of his state. He said, "O King, may you refuse to do a thing that would occasion your being cursed! Verily, az-Zabbâ' holds men to be unlawful (for her): she is a virgin, but without any (carnal) desire for men, and has no desire for wealth or kindness, whilst she has a spite (revenge) against you, and the right of blood does not remain dormant. She has now left you alone out of fear and caution, but malice is buried in the heart's core, where it lies in ambush like fire concealed in flint (stone): if you strike the stone, it lights it up, and if you leave it alone, it remains hidden. The King has numerous equals among the daughters of kings, and they will profit greatly through him, whilst God has rendered your position sufficiently independent of (above) any desire (greed) for any one inferior to you, and the Lord has magnified your office. There is nobody above you." It is thus related by Ibn-al-Jawzî and others, but Ibn-Hishâm, the commentator of *ad-Duraidîyah*, and others state that it was az-Zabbâ' that sent to him to ask to be married to him and to offer herself to him, in order to join his kingdom to hers. His heart being inclined to her proposal he consulted his ministers, all of whom were of the opinion that it was a good thing, excepting Kaṣîr, who said, "O King, this is a dodge for treachery and a stratagem." He would not, however,

listen to his advice. Ibn-Hishām states that Kaṣīr was not actually short in stature but was simply called by that name.

Ibn-al-Jawzī states that Jadhīmah replied, "The right judgment is what you have opined and said, but the heart is wistful and yearns for what it loves and is fond of, whilst every man has his destiny (decreed), to flee from 'which there is no asylum of refuge.'" He then sent to her a person to ask her in marriage and to tell her of such things as might make her desirous and inclined to accept the proposal. His messenger then went to her, and when she heard his words and learned his object, she said, "I am pleased with your arrival." She then expressed to him her joy and her great desire for the king, and after honouring his messenger and raising his position, said to him, "I had turned away from this affair (marriage), out of fear that I might not be able to get an equal, but the king is above my position and I am below his position. I therefore grant what he has asked and desire what he has proposed, and were it not that the most proper thing is for men to move in a business like this, I should have myself proceeded to him and visited him with a valuable present for him, consisting of male and female slaves, troops of horses, arms, wealth, camels, goats and sheep, and other things such as clothes, furniture, and jewels in large quantities." When his messenger returned, he (Jadhīmah) was pleased with what he heard in the shape of her reply and was rejoiced at the civility and attention, which were enough to puzzle the minds of the most intelligent; he thought that she had acted in that manner, on account of her desire (for him), and his mind was pleased with it. He therefore started that moment with such men out of his nobles and the chiefs of his kingdom as he could trust, Kaṣīr his treasurer being (also) one of them. He left behind, in charge of his kingdom, 'Amr b. 'Adi al-Lakhmī, who was the first one out of the tribe of Lakhm to rule over al-Ḥīrah. The period during which he reigned was one hundred and twenty years, and he it was whom the genii had carried away when he was a child and then returned. When he grew up to be a young man, his mother put round his neck a neck-ring of gold and ordered him to go on a visit to his maternal uncle Jadhīmah. When the latter saw his beard

and the collar round his neck, he said, " 'Amr has passed the age for a neck-ring,' " which then became current as a proverb. Ibn-Hishām states that he ruled for a hundred and eighteen years.

Ibn-al-Jawzī states that Jadhīmah having left him behind in charge of his kingdom went to az-Zabbā'. Having reached a village on the Euphrates called Nīfah, he halted there, then hunted, ate, and drank, and asked again for the counsel and opinion of his friends. They remained quiet, but Kaṣīr opened the conversation by saying, 'O King, how far can any resolution unfortified with prudence last? Do not trust in the elegance of a speech which has no essential import in it. Do not throw at good judgment love, for it will (then) become corrupt, or at prudence desire, for it will (then) become distant. My opinion for the King is that he should have firmness behind his business and take his caution with wakefulness. Were it not that affairs come to pass through predestination, I should have conjured the King that he should not do it at all.' Thereupon, Jadhīmah turned towards the others and asked them, "What is your opinion regarding this affair?" They replied in accordance with what they knew of his desire for that affair, holding his opinion to be the right one and strengthening his resolution. Jadhīmah then said, "The right judgment is that of the general body and the correct thing is what you have opined." Kaṣīr said, "I see that destiny is striving in running a race with caution and will not obey Kaṣīr," which then became a proverb.

Then Jadhīmah went on, and when he approached az-Zabbā's place, he sent a message to inform her of his arrival, upon which she expressed her joy and great desire for him, ordered provisions to be carried to him, and said to the nobles and other men of her state and her subjects, "Meet your lord and the king of your state." The messenger returned to him with the reply and informed him of what he had seen and heard. When Jadhīmah wished to go, he called Kaṣīr and asked him, "Are you still of the same opinion as before?" He replied, "Yes, and my belief in it has increased. Is your resolution still the same as before?" Jadhīmah replied, "Yes, and my desire for it has increased." Kaṣīr then said, "Fortune is not a friend of him who does not consider consequences," which then

became a proverb. He further said, "Perhaps the affair may mend itself before it is wholly lost, and the rest may then remain in the hand of the King, and with it he will have power enough to follow the right (correct) course. If you trust to your being possessed of a kingdom, authority, kindred, and allies, you will have certainly taken your hand off from your authority and parted from your kindred and allies and cast them into the hands of one from whose stratagem and treachery you are not safe. But if you must do it and follow your desire, (know that) they will meet you to-morrow in one body: they will stand for you in two rows, so that when you will have reached the middle part of them, they will gather round you in all directions and surround you, they will then take possession of you, and you will thus fall into their hands; then take this al-'Aṣā, even the dust raised by whose feet cannot be overtaken." Jadhīmah had a mare which used to run faster than birds, and vie with winds in running, and which was called al-'Aṣā. Ḳaṣīr therefore said to him, "If you see the affair as I have described, mount her back, for she will save you if you seize her forelock." Jadhīmah heard his words, but went on without giving a reply.

When Jadhīmah's messenger went away from az-Zabbā', she said to her soldiers, "When Jadhīmah approaches to-morrow, meet him all of you (in a body) and arrange yourselves in two rows, one on his right and one on his left, and when he arrives at the middle part of your lines, rush upon him from all directions, until you surround him, and beware of his escaping you."

Jadhīmah went on with Ḳaṣīr on his right. When the soldiers met him in a body, they arranged themselves for him in two rows, and when he reached the middle part of the ranks, they rushed upon him from all directions, upon which he knew that they had taken possession of him. He then turned towards Ḳaṣīr, who was walking by his side, and said, "O Ḳaṣīr, you said the truth." Ḳaṣīr said, "Here is al-'Aṣā near you, perchance you may be able to save yourself by her aid," but he disdained to take her, and so the soldiers marched with him. When Ḳaṣīr saw that Jadhīmah had submitted himself to the affair and became certain of (his) being killed, he drew (collected) himself together and jumped on the back of al-'Aṣā.

Ibn-Hishâm states that Kaṣîr advanced al-'Aṣâ towards Jadhîmah, but the latter being at the time too much engaged in looking after himself to think of her, Kaṣîr himself mounted her and giving her the reins drove her on, upon which she flew with him in the manner that a current of wind flows. Jadhîmah looked at him, while she was proceeding at a long distance with him on her back.

When az-Zabbâ' looked at Jadhîmah from her palace, she said to him, "How beautiful you are as a bridegroom, who is being brought to me for exhibition in a procession!" They then brought him to az-Zabbâ', and there was none with her in the palace but virgin girls. She was seated on her couch and round about her were a thousand female slaves, everyone of them being different from another in form and dress, and she herself looking among them like a moon surrounded by stars. Ibn-Hishâm states that az-Zabbâ' had allowed the hair on her pubes to grow for a year, and that when Jadhîmah entered, she exposed the part to his gaze and said, "Are these the effects of a bride that you see?" He replied, "Nay, the effects of an uncircumcised slave-woman (having a long clitoris)." She then ordered him to be executed; he was therefore made to sit on the leather mat for execution. Some, however, state that when he entered where she was, she ordered execution leather mats to be produced, and they were accordingly spread; she then said to her female servants, "Take your lord, the husband of your mistress, by the hand." They therefore took him by the hand and made him sit on the leather mats in such a place that she might see him and hear his words and he might see her and hear her words. She then ordered the slave-girls to cut the veins on the outside of his hand, which they did, placing a basin before his hands. His blood commenced to flow in streams, and a drop of it having fallen on the leather mat, she said to her female slaves, "Do not waste the blood of the king." Jadhîmah thereupon said, "You need not grieve over blood which its own people have shed." She said, "By God, your blood has not satisfied (the claim of my father's blood), nor has the slaying of you cured (satisfied) my mind, but it is only a little out of much," which then became current as a proverb. When he died, she ordered him to be buried, which was accordingly done.

As to 'Amr, he used to go out every day to the back of al-Ḥīrah in search of news and to follow up the traces of his maternal uncle. Having one day thus gone out, he saw a rider approaching and the mare he was riding running in the manner that a (current of) wind blows. 'Amr said to himself, "As to the mare, she is Jadhīmah's mare, but as to the rider, he is like a beast. It is for a (good) reason that al-'Aṣā has come," which then became a proverb. He then saw Ḳaṣīr and asked him, "What is there behind you?" Ḳaṣīr replied, "Destiny has led the king, whether he willed it or no, to cut my nose and his own." He then said to 'Amr b. 'Adī, "I want you to have your revenge on az-Zabbā'." 'Amr asked, "Whence is it to be obtained; when she is more inaccessible than the eagle of the sky?" which then became a proverb. Ḳaṣīr said, "You know my advice to your uncle, but his death demanded of him (that he should go there). By God, I shall not sleep and refrain from seeking revenge for his blood, while the stars shine and the sun rises. I shall obtain it, but you must cut my nose." But 'Amr asked to be excused, upon which Ḳaṣīr seized his (own) nose and cut it. Ibn-Hishām states that Ḳaṣīr said to 'Amr, "Cut my nose and my ears and strike on my back, so as to leave marks on it, and then leave me alone to deal with her." 'Amr did so. Historians, however, relate that 'Amr refused to do it, and so he did it himself; it was therefore said (proverbially), "It was for a (good) reason that Ḳaṣīr cut his nose."

Ibn-al-Jawzī states that Ḳaṣīr then fled from 'Amr b. 'Adī and went for refuge to az-Zabbā', who was told, "This is Ḳaṣīr, a cousin of Jadhīmah, his treasurer, and the manager of his state-affairs; he has come to you to seek refuge." She gave permission for him to enter and asked him, "O Ḳaṣīr, what has brought you to us, when there is a very dangerous blood-revenge between us?" He replied, "O daughter of great kings, I have come to you for an affair for which one like me comes to one like you. The blood-revenge which was due for the blood of the king," meaning thereby her father, "demanded the blood of Jadhīmah, which it has (now) found, whilst I have come to you for protection from 'Amr b. 'Adī, who accuses me of having slain his maternal uncle, on account of my advice to him to

come to you. He has therefore cut my nose off, seized my property, flogged me on my back, cut my ears off, separated me from my people, and threatened me with death. Being therefore frightened of my life, I have fled from him to seek your protection and to lean against the support of your power." She said, "You are very welcome; you will have the protection due to a neighbour and the security due to one seeking protection." She then ordered quarters to be provided for him, and he went to live there. She appointed for him a regular allowance for his expenses, gave him presents, clothes, and servants, and showed him great marks of honour. He remained for a long time without his speaking to her or her speaking to him, but during that time he tried to seek an opportunity of using stratagems against her. She was inaccessible in a strongly-built palace situated at the gate of the passage in which she used to defend herself, so that nobody could overcome her. One day Kaşîr said to her, "I have much wealth and valuable treasures, such as would suit kings, in al-'Irâk; if you allow me to go forth to al-'Irâk, and give me something with the aid of which I may occupy myself in mercantile transactions and which I may show as a reason for going to obtain my property, I shall bring out of it to you as much as I can." She therefore gave him permission and property with which he proceeded to al-'Irâk. Then taking a considerable quantity of wealth with him he returned to az-Zabbâ'. He brought with him a large quantity of curiosities and elegant things of al-'Irâk and added considerable wealth to the wealth (she had given). When he came to her, all that wealth excited her admiration and made her rejoice over it, and his position rose higher in her eyes. He then returned to al-'Irâk a second time and came to her with more wealth than on the first occasion, and he increased it many times in the shape of jewels, the cloth of the kind called *al-klazz*, cotton stuffs, raw silk, and silks. Her regard and liking for him, in consequence of it, increased, and his position in her eyes became still more honourable. Thus Kaşîr continued to try to attain his object by such delicate attentions, until he found out the situation of the passage under the Euphrates and the road leading to it. He then went forth a third time and brought with him more wealth composed of curio-

sities and elegant things than he had done 'on the previous occasions. His position therefore rose so high (in her estimation) that she used to ask for his help in her important affairs, confided in him, acting towards him in a way of familiarity, and imposed on him the burden of her affairs. Kaşîr was a man endowed with good intellect, had a good-looking face, and was learned and intelligent. She said to him one day, "I wish to go on a military expedition against a certain town in the land of Syria. Go, therefore, to al-'Irâk and bring me such and such a number of coats of mail, horses, slaves, and clothes." Kaşîr replied, "I have in the town of 'Amr b. 'Adî a thousand camels, a treasure of wealth, and a treasure of arms containing such and such things, whilst 'Amr has no knowledge of them. Had he had knowledge of them, he would have taken them and used them in waging war against the Queen. I have been looking out for them like one looking out for the vicissitudes of fortune, and now I shall go forth disguised, so that he may not know me, and bring to the Queen all that together with what she has asked for." She therefore gave him as much wealth as he wanted and said, "O Kaşîr, the state of the kingdom is rendered good by the presence of such a one as you, and by the aid of such a one as you is its state improved. I have heard that whatever was brought to Jadhîmah came to your hands and whatever went away from him went through your hands. I shall not fail to give you anything that my hands can lay hold on, nor let anything keep you back from raising me." One of her chief men having heard this, said, "Verily, he is a lion in his lurking place and an excited lion ready to spring (on its prey)." When Kaşîr knew the position he held in her estimation and of his being firmly fixed in her good graces, he said to himself, "Now is the time for treachery."

He then went away from her to 'Amr b. 'Adî and said to him, "You have now found an opportunity (for a revenge) against az-Zabbâ." He replied, "Say and I shall obey, order and I shall accept your order, for you are the physician to cure this ulcer." Kaşîr said, "Men and wealth (are wanted)," upon which 'Amr said, "Your authority over what I possess is all-powerful." He then

selected two thousand out of his strongest soldiers and generals out of the people of his state and mounted them on a thousand camels in black sacks together with their arms, tying them up from inside the sacks. 'Amr was also one of them. Kaşîr then led the horses, the troops, the arms, and the laden camels.

Ibn-Hishâm states that he used to travel by night and remain in concealment during the day. 'Amr had been described (before) to az-Zabbâ' in standing and sitting postures and as mounted (on the back of a riding beast). Being dubious about the news regarding Kaşîr, she made an enquiry about him and was informed, "He has taken the road to the little cave (*al-quwair*)," ¹ upon which she said, "Perhaps (عسى) the little cave (may be attended with) calamities," which then became a proverb. The word عسى in the proverb has the sense of *became*, and on that account the predicate is given without a verb.

When Kaşîr arrived, he went to az-Zabbâ', and as he had come on before the camels, he said to her, "Stand up and look at the camels." She therefore climbed up to the top of the palace and kept on looking at the camels laden with men. She said, "O Kaşîr,

Why is the pace of the camels slow?
Are they carrying stones or iron,
Or excessively cold lead,
Or men sitting on their chests?"

Now Kaşîr had given to 'Amr a description of az-Zabbâ' and of the secret passage. When the camels entered the city, one of the gate-keepers at az-Zabbâ's gate, who were Nabatheans, had a staff in his hand; he plunged it into a sack, and the rod having hit one of the men, he let wind out of his anus. The gate-keeper therefore said in the Nabathean language, "Bashâ bashâ!" that is to say, "evil evil!" Kaşîr thereupon drew out his sword, struck the gate-keeper with it, and killed him. 'Amr was mounted on his horse and entered the fort after the camels. The men undid the sacks and appeared in the city, and 'Amr stood at the gate of the passage. When az-Zabbâ' saw 'Amr, she knew him by his description; she therefore sucked a poisoned ring she had on her hand and said, "By my own

¹ Also the name of a certain water.

hand rather than by that of 'Amr." She then died. Some say that 'Amr killed her with his sword.

Ibn-al-Jawzī states that when az-Zabbā' saw the camels leaning from side to side with their loads, she suspected them, and information had already been given to her against Ḳaṣīr. The large number of camels and their large loads together with the words of the informer (against Ḳaṣīr) made an impression on her mind. She therefore said :—

" I see the pace of the camels to be slow."

The rest of the lines are as given above, except the last one, which is as follows :—

" Or men in black sacks?"

She then said to her slave-girls, " I see violent (red) death in the black sacks," which then became a proverb. He has related the narrative to the end. 'Amr then took possession of her country and joined it to his own.

The name of az-Zabbā' was Nā'ilah, according to Muḥammad b. Jarīr at-Ṭabarī and Ya'qūb b. as-Sikkīt, and Ibn-Jarīr at-Ṭabarī quotes in support of his statement the following lines of a poet :—

"Do you know a station between an-N dā'
And Nā'ilah's passage of old?"

According to the statement of Ibn-Duraid, her name was Maisūn, whilst according to Ibn-Hishām, Ibn-al-Jawzī, and others, it was Fāriah, as has been already mentioned before.

It is related in *an-Nihāyah* by Ibn-al-Athīr that a party of *jinn*s having conferred together regarding the skill of the Banū-Asad in divining by means of birds and their description to that effect, came to them and said to them, " A she-camel belonging to us has lost her way : will you send with us some one who will divine (for us) by the flight of birds?" They therefore said to a boy belonging to them, " Go with them." One of the *jinn*s then took the boy to ride behind him, and they went away. An eagle with one of its wings folded met them on the way, upon which the boy shuddered and cried. They therefore asked him, " O boy, what is the matter with you?" and he replied, " It has folded one

wing and raised the other, and sworn by God plainly that you are not a man, and that you do not want a she-camel."

The other proverbs are, "More given to flying than an eagle of the sky." "More seeing than an eagle." "More prudent than an eagle." If it be asked as to what its prudence consists in, it is that it comes forth out of an egg on the top of a high mountain, but does not move about until all its feathers are complete, for, if it moved about, it would fall. "More hearing than a young one of an eagle." "Rarer or more inaccessible than an eagle of the sky."

(A wonderful thing.) Avenzoar (Ibn-Zuhr) has copied from Aristotle that the eagle becomes the kite and the kite becomes the eagle, thus changing the one into the other every year.

(Properties.) The author of *ʿAḡn al-khawāṣṣ* states that ʿUṭārid b. Muḥammad says that the eagle flies (runs) away from aloes, and that when it smells it, it faints. If a house be fumigated with the feathers of an eagle, the serpents in that house will die. Its bile is beneficial in dimness of vision and in cataract (water) in the eye, if used as a collyrium ;—so al-Kazwīnī states.

(Interpretation of it in dreams.) A dream regarding an eagle indicates for a person engaged in a war, success and victory over his enemies, because it was (the name of) the Prophet's standard. For a person near whom it alights in a dream, it indicates chastisement. He who sees in a dream that he has come to be in possession of an eagle or a vulture or has obtained authority over it, will acquire glory, authority, and victory over his enemy and will live a long life. If the dreamer be one of the people given to taking pains and to striving hard (in religious matters), he will become separated from men, keep aloof from them, and lead a solitary life, not taking shelter with anybody ; if he be a king, he will make peace with his enemies and be secure from their evil deeds and stratagems, and will be benefited by what he has with him in the shape of arms and wealth, for the feathers of an eagle in a dream are indicative of arrows and also of wealth. Its young ones are indicative of bastards, the offspring of adultery ;—so Ibn-al-Mukṛī says. Al-Maḥḍīsī states that he who dreams that an eagle has struck him with its talons, will experience

trouble in respect of his wealth. The eating of the flesh of an eagle (in a dream) indicates cupidity. Sometimes a dream about it, that is to say, an eagle, indicates a fighting bellicose man from whom neither a near person nor a distant one feels secure. If it be dreamt of, as being on the top of a house or over a house, it indicates the angel of death. He who dreams of having mounted on the back of an eagle, if he be poor, will obtain wealth, but if he be one of the rich or noble persons, he will die, because in ancient times the picture of a dead man out of the rich or nobles was represented by the picture of an eagle. If a woman dreams of giving birth to an eagle, her son will go to the king in his service or for wrestling.

الْعَقْد (al-ʿAkīd).—A he-camel having small legs and a high hump; when it walks with other he-camels, it falls short of their height, but when it lies down on its chest with them it looks higher than they, on account of the height of its hump. On that account Thaʿlabah says:—

“I sent with them a thick camel, which when walking looks short and when lying down high.”

الْعَقَال (al-ʿIkāl).—A young she-camel (*kalʾās*). It also means a year's poor-rate out of camels and sheep and goats. A poet says:—

“He took a year's poor-rate, and left not to us any (camels') fur or (goats') hair;

How then would it have been, had ʿAmr taken two years' poor-rate?”

العَقْرَب (al-ʿAkrab) ¹.—[The scorpion.] A certain small animal out of the creeping things, the same word being applied both to the male and the female. It is the n. of un. of *al-ʾakārīb*. The female is sometimes called *ʾakrabah* and *ʾakrabāʾ*, which is imperfectly declined. The dim. is formed as *ʾukairab* in the same way that the dim. of *Zainab* is formed as *Zuḡainab*. The male is called *ʾukrubān*; it is a small creeping thing having long legs, but having a tail not like the tails of scorpions. A poet says:—

¹ In ʿOmān *Prionurus australis* (Linn.), *Nebo flavipes*, and a sp. of *Buthus*.

"As though the pasture of your mother, when she goes in the morning,
Were a female scorpion which a male scorpion (*uḡrubān*) treads."

Makān mu'akrib = a place having scorpions in it. *Sudq mu'akrab* = a twisted lock of hair.

Its sobriquets are *umm-ʿiryaṭ* and *umm-shāhīrah*, and its name in Persian is *ar-rushk*, as has been mentioned before.

Some scorpions are black, some dark (green), and some yellow, which are the most deadly ones. The worst in inflicting pain are the dark (green) ones. They are watery in their nature and have a large offspring, resembling (in that respect) fish and the lizard *ad-dabb*. The death of the female of all the varieties of this species (of animal) occurs at the time of its giving birth to its young ones, for, when the latter are properly developed, they cut through the mother's belly and come forth, upon which the mother dies. The following lines of a poet are quoted (in respect of this):—

"A pregnant one, whose pregnancy fate is not able to bear;
She dies, and the embryos grow when she dies."

Al-Jāhidī does not like this statement and states, "A man who can be trusted informed me that he saw a female scorpion giving birth to its young ones through its mouth and carrying them on its back, they being about the size of lice and a great many in number." I (the author) say that what al-Jāhidī holds to be true is the correct thing. The scorpion is very formidable when it is pregnant. It has eight legs, and its two eyes are situated on its back. A wonderful thing in connection with it is that it does not strike a dead person or a sleeping one, until some portion of his body moves, upon which it strikes him. It lives with the black beetles called *al-khanāṭis* and is at peace with them. It sometimes stings a viper, which then dies. Scorpions (also) sometimes sting one another, upon which they die;—so al-Jāhidī says. It is related in al-Kazwīnī's book that, if a scorpion stings a serpent and if the latter manages to seize and eat it, it is cured, or otherwise it dies. The juriconsult 'Umārah al-Yamanī alludes to this in his lines:—

"If fortune leaves you not in peace, wage war against it,
And if your nearest friends serve you not, go to a distance;

Despise not the wiles of the feeble,
 For sometimes vipers die from the poisons of scorpions.
 In days of old a hoopoe shook the throne of Bilkis,
 And before that, a rat destroyed the dyke of Ma'rib.
 Since your life is (your) capital, save it
 From spending without necessity;
 Between the vicissitudes of night and day is a field of battle,
 The troops in which assail us in unwonted ways."¹

[The author here quotes from the History of Ibn-Kh., out of the biography of 'Umārah b. 'Ali b. Raidān, the incident of 'Umārah's having been sent as an envoy by the sovereign of Makkah to Egypt, and of his having composed a poem in praise of the sovereign of Egypt and his wazīr, out of which the author gives only the first and the last six lines. The author then gives some further particulars of his life and the reason of his having been put to death by the Sultān Ṣalāḥ-ad-dīn, together with the lines for which he was impeached by the juriseconsults of Egypt.² The author, however, states that the date given by Ibn-Kh. for the execution of the conspirators by Ṣalāḥ-ad-dīn, namely, 529 A. H., is wrong, and gives the right date to be 569 A. H., which is the date given by De Slane in his T. There is no necessity therefore of going over the author's reason for holding the former date to be wrong.]

It is the nature of the scorpion that, when it stings a human being, it runs away from him like a criminal fearing punishment. Al-Jāhid states that a wonderful circumstance in connection with it is that it does not swim or move, if it is thrown into water, whether the water be standing or running. He further states that scorpions come out of their holes for locusts, because they are very fond of eating them. The mode of catching them consists in entangling a locust in a branch and then introducing it into the hole of a scorpion, which, when it sees that, hangs itself to it. If the common leek be first introduced into its hole and then withdrawn, it will also follow it. It sometimes strikes a stone and a clod of clay. The following are some of the most beautiful lines regarding this characteristic of it :—

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. II, p. 369. I have slightly altered some of the lines in his translation to keep as near as possible to the text.

² Idem Vol. II, pp. 368—371.

"I saw a scorpion on a stone,
 The striking of which by it is a habit of its;
 I said to it, 'It is only a stone,
 Whilst thy nature is softer than its.'
 It replied, 'You have said the truth, but
 I want to let it know who I am.'"

The most deadly scorpions are found in two places, Shahrzûr and 'Askar Mukram; they are the scorpions of the kind called *jarrârât*, which directly they sting, kill (the victim), as has been already mentioned before; they sometimes cause the flesh of the victim to become scattered or putrid and flaccid, so that no one can approach him without covering his nose, out of fear of its injurious effects. A beautiful thing in connection with the scorpion is that, notwithstanding the smallness of its size, it kills the elephant and the camel by means of its sting.

One of the species of scorpions is *at-tayyârah* (the flying species). Al-Kazwîni and al-Jâhid state that this species mostly kills. Ar-Râfi'i states that al-Abbâdî gives a view that it is valid to sell ants in Naşîbîn, because the stings of the scorpions *at-tayyârah* are treated there medically with them. This will also be given again under the head of Properties in the art. الحيات, under the letter ح. Perhaps his object in saying that is that ants are mixed with the medicines with which their stings are treated. There are most deadly scorpions in Naşîbîn. It is said that they came originally from Shahrzûr, and that one of the kings having besieged Naşîbîn and placed them in goblets of the beverage called *al-fukūkâ* threw them (into the place) by means of catapults.

Al-Jâhid states that there used to be in the house of Naşr b. Hajjâj as-Sulamî scorpions which, when they stung, killed (the stung person). A guest of his (one day) went to one of the people of the house, when a scorpion struck him on his genitals, upon which Naşr said addressing him :—

"When the residents of my house sleep,
 The scorpions carry out the punishment for breaking the religious law,
 If men are negligent of their religion,
 For the scorpions in it strike.
 Do not feel secure from the crawling of a scorpion
 At night, if a sinner commits a sin."

He then went round about inside the house and said, "These scorpions drink (poison) from the serpent called *aswad sâlikh*," and then looking at a place in the house said, "Dig here." That place was therefore dug, and there were two *aswads* found there, one a male and the other a female.

Aṭ-Ṭabarânî and Abû-Ya'la al-Mawṣili relate regarding 'Â'ishah as having said, " 'Alî b. Abî-Ṭâlib happened to visit the Prophet while he was praying; so standing by his side he said his prayer. In the meantime a scorpion came there and first reached the place where the Prophet was praying; then leaving him, it went in the direction of 'Alî, upon which the latter struck it with his shoe and killed it. The Prophet did not observe any harm in its being killed." Among the authorities for this tradition is 'Abd-Allâh b. Ṣâlih, the writer of al-Laith, who is a weak authority.

Ibn-Mâjah relates, on the authority of Ibn-Râfi', that the Prophet killed a scorpion while he was in the act of praying. It is also related in his book, on the authority of 'Â'ishah, who said, "A scorpion stung the Prophet while he was in the act of praying, upon which he said, 'May God curse the scorpion! It spares neither a person praying nor one not praying; kill it therefore both in the state of *ihrâm* and out of it.'"

The Ḥâfiḍ Abû-Nu'aim relates in *Ta'rikh Isṭiḥṣâr*, al-Mustagfiri in *ad-Dawâ'it*, and al-Baihaḳî in *ash-Shûb*, on the authority of 'Alî b. Abî-Ṭâlib, who said, "A scorpion stung the Prophet while he was in the act of praying; when he finished his prayer, he said, 'May God curse the scorpion! It spares neither a person praying nor one not praying, neither a prophet nor any other person, but it stings them all.' Then taking his shoe he killed it with it. He then asked for some water and salt and commenced to rub them over the stung part and to recite, "Say, 'He is God alone! etc.'"¹ and the two last chapters² of the *Kur'ân*."

It is related in *Ta'rikh Nisîpâr*, on the authority of aḍ-Ḍaḥḥâk b. Kaïs al-Fihri, who said, "The Apostle of God having got up one night to pray, a scorpion happened to sting him on one of his fingers,

¹ Al-Kur'ân CXII. ² المَعْوَذَاتَانِ.

upon which he said, 'May God curse the scorpion ! It hardly spares anybody.' He then called for some water in a cup and having recited the CXIIth chapter of the *Ḳur'ân* thrice over it, poured the water over his finger. After that the Prophet was seen on the pulpit with his finger bandaged on account of the scorpion-sting."

It is related in '*Awârif al-ma'ârif*', on the authority of 'Â'ishah, who said, "A scorpion having stung the Apostle of God on the great toe of the left foot, he said, 'Bring me that white thing which is (used) in (making) dough,' upon which we brought him some salt : he placed it upon the palm of his hand and licked it three times, and then placed the remainder on the stung part, upon which the pain in it ceased."

Ibn-Abî-Shaibah relates, on the authority of Jâbir b. 'Abd-Allâh, that the Prophet, who was preaching to men with his finger bandaged on account of a scorpion-sting, said, "You say that there is no hostility, when you are continually fighting with an enemy, until (at last) you will fight with Gog (Yājūj) and Magog (Mājūj), having broad faces, small eyes, red-haired, 'and they from every hummock shall glide forth,'¹ and with their faces as though they were shields covered with sinews one above another."

(A wonderful narrative.) It is related in the History of our shaikh al-Yâfi'i, among the events of the year 509 A. H., that some astrologers in the service of a certain king having told him that he would die at a certain hour on a certain day in a certain year from a scorpion which would sting him, when the mentioned hour came, he stripped himself of all his clothes, excepting such as covered his nudity, and mounted a horse after washing and cleaning it and combing its hair. He then went on its back into the sea as a precaution against what his astrologers had told him. While he was in that state, the horse happened to sneeze, and there came forth out of its nose a scorpion which stung him, and he thereupon died. Precaution was of no avail to him against destiny.

It is related, on the authority of Ma'rûf al-Karkhi, who said, "We have heard that Dhū'n-Nûn al-Misrî went out one day with

¹ Al-Ḳur'ân XXI-96.

the intention of washing his clothes, and while he[•] was going, a scorpion like the largest thing possible came towards him. He was therefore excessively afraid of it and sought the protection of God from it, which was sufficient to ward off its evil. It approached so far as to enter the Nile, upon which a frog came out and carrying it on its back crossed over to the other side with it. Dhû'n-Nûn related, 'I then made fast my breeches and went into the water and kept continually watching it until it came to the other side, when it mounted up the bank. It then went on hard, and I followed it, until it came to a tree having many branches and giving much shade, where I saw a fair beardless boy asleep under it, he being intoxicated at the time. I thereupon said, "There is no strength but in God ! The scorpion has come from the opposite side to sting this young man." I then saw a great serpent (*tamûn*) approaching with the intention of killing the young man. The scorpion, however, vanquished it and seizing its brain killed it : then returning to the water, it crossed back to the other side on the back of the frog.' Dhû'n-Nûn thereupon recited:—

'O sleeper ! The Glorious one protects him,
From all evil things in the dark !
How can (your) eyes sleep away from the Lord,
From whom there come to you many favours !

The young man on hearing the words of Dhû'n-Nûn woke up, upon which the latter informed him of the affair. He then became penitent and throwing off the garb of gaiety, put on the clothes of a traveller and went about travelling, in which condition he died."

The proper name of Dhû'n-Nûn was Thawbân b. Ibrâhîm, but some say that it was al-Faîḍ b. Ibrâhîm. The following are some of his sayings :—" True love consists in your loving what God loves, in your hating what He hates, in your seeking what pleases Him, in rejecting all things that would divert your attention from Him, in your not fearing in regard to Him the blame of a censurer, and in your keeping your self away from a sight of itself (yourself) and arranging for itself, for the greatest of screens (from God) is the sight of (one's) self and arranging for it. A person having knowledge (of God), while he is in this world, is continually between glorification and

poverty ; when he remembers God, he glories (in it), and when he remembers his own self, he considers himself poor. He is not a man of understanding, who exerts himself in the matter of this world and neglects the affair of the next world, nor he who is unwise (light-witted) in places where he ought to show his forbearance, nor he who is proud in places where he ought to show his humility, nor he whose abstinence is missing in places of his covetousness, nor he who is angry with the truth if he is told of it, nor he who abstains from what the intelligent desire, nor he who desires what the intelligent abstain from, nor he who demands justice from others on account of himself, nor he who forgets God in places of rendering obedience to Him and remembers Him in places of wanting Him, nor he who collects knowledge in order to discern therewith but is overpowered by his own desires after obtaining it, nor he who has no sense of shame in respect of God notwithstanding His beneficent act of screening him, nor he who is negligent of returning thanks for His granting him happiness, nor he who lacks in strength to fight with His enemy, nor he who adopts his manliness as his dress instead of adopting his education as his coat of mail and his piety as his dress, nor he who makes use of his learning and knowledge for affecting elegance and gracefulness in his assembly. I beg of God, the Great, pardon ! Verily, words are many, and if you do not cut them short, they will not cease."

One of my shaikhs has related to me regarding Dhū'n-Nūn as having asked a monk (hermit), "What is the meaning of love?" upon which he replied, "Man is not able to bear two loves, for he who loves God, does not love others, and he who loves others, does not love God sincerely ; think of your own state, as to out of which of these two kinds of men you are." Dhū'n-Nūn said, "I then said, 'Describe love to me.' He replied, 'Love is vanishing reason, dropping tears, banished sleep, and excessive desire, and the object of love does what he wishes.' These words had their effect on me, and I knew that they came from a mine, and that the monk was a Muslim. I then parted from him, and one day while I was doing a circuit of the Ka'bah, I beheld that monk (there); he had become quite lean. He said to me, 'O Abū'l-Faid, the good condition is now complete,

the gate of companionship is opened, and God has conferred on me the benefit of al-Islām and made me bear what the earth and skies are unable to bear.' His soul bore the burden of God's love, which the skies, the earth, and the hard solid mountains are unable to bear, but which strong men are able to bear in the best of ways." Dhū'n-Nūn then recited the following lines :—

"O Thou, the object of my asking and my desire,
Thy love has, verily, rendered my body lean and fatigued it ;
Had what is in my heart of love for Thee (you)
Been in a hard rock, it would have broken it."

Dhū'n-Nūn also (then) said, "They (the Ṣūfis) are not living persons, nor dead ones, nor sober ones, nor drunken ones, nor persons in a settled place, nor travelling ones, nor persons that have come to their senses, nor persons that are thrown down, nor persons sound in body, nor sick ones, nor sleeping ones, nor waking ones ; they are like the Fellows of the Cave in an intervening space in the cave, not knowing what was going to be done with them. 'as we turned them towards the right and towards the left.' "

The Imām Abū'l-Faraj b. al-Jawzī states that Dhū'n-Nūn was in his origin a Nubian and one of the people of Ikhmīm ;² he went to Egypt and settled there. Some say that his name was al-Faīd and that Dhū'n-Nūn was his title. The Imām Abū'l-Kāsim al-Kushairī states in his *Risālah* that Dhū'n-Nūn became eminent among men given to this kind of devotion and was the unique one of his time in learning, piety, knowledge, and state ; his death took place at Jizah, when there were two nights wanting to complete the month of Dhū'l-Ḥajdah, 247 A. H. . Ibn-Kh. states that he was buried in the Lesser Karāfah.

As to Ma'rūf, he was the son of Kais al-Karkhī and was well-known as one whose prayers were (always) heard. The people of Bagdād say prayers for rain near his grave and say that Ma'rūf's grave is a tried remedy (*tiryāḳ* = antidote). Sarī as-Saḳaṭī was a disciple of his. Ma'rūf was asked to make his will during the illness of which he died ; he said, "When I die, give my shirt away in

¹ Al-Ḥur'ān XVIII-17.

² In Upper Egypt.

charity, for I wish to go out of the world naked, in the same manner that I entered it naked." Ma'rûf happened one day to pass by a water-carrier who was saying, "May God have mercy on him who drinks!" He was fasting, but he advanced and drank, and then being asked, "Are you not fasting?" replied, "Yes, but I hoped to obtain the benefit of the water-carrier's blessing." He died in 300 A. H. .

Az-Zamakhsharî states in *Rabî'u'l-abrâr* that it is asserted that scorpions do not exist in the land of Hims, and that the people of it state that it is so, on account of a talisman there, and that if a strange scorpion is thrown (there), it dies immediately. Hims is a well-known city in Eastern Syria; the word is an indeclinable one on account of its being a proper noun of foreign origin and of the feminine gender. It is one of the excellent cities, and it is related in a tradition based on slender authority that it is out of the cities of Paradise. It was at first better known for its excellence than Damascus. Ath-Thalabî states that seven hundred of the Prophet's Companions alighted there.

(Information.) The employment of a charm for a scorpion-sting is allowable, on account of what Muslim has related, on the authority of Jâbir b. 'Abd-Allâh, who said, "A man having been stung by a scorpion, while we were seated with the Apostle of God, said, 'O Apostle of God, charm it,' upon which the Prophet said, 'Whoever out of you is able to benefit his brother, let him do so.' " In another version it is said that the people of the household (*â'l*) of 'Umar b. al-Hazm came to the Prophet and said, "O Apostle of God, there used to be a charm with us, which we used to employ for a scorpion-sting, but you have now prohibited the use of charms," upon which the Prophet said, "Show me your charms." They therefore did that, and he said, "I see no harm in them; whoever is able to benefit his brother, let him do so." In another version it is said (that the Prophet said), "Show me your charms; there is no harm in charms in which there is nothing (objectionable)." Charms are therefore allowable, if there is in them a passage out of the Book of God or mention of His name, and they are prohibited only, if they

are in Persian or any other language, or contain words the meaning of which is not known, for fear of making allowable a thing containing an expression of disbelief. There is a difference with regard to the charming done by people possessing books of revelation (Christians and Jews) ; Abū-Ḥanifah holds it allowable, whilst Mālik holds it as disapprovable for fear of its being something that they may have altered (from the original).

One of the tried and useful charms is for the charmer to ask the stung person as to where the pain has reached in the limb, then to place on the topmost part of it a piece of iron, and to recite the charm, repeating it over and over again; while doing that, he is to press from above the seat of pain with the piece of iron, until he draws down the poison to the lowermost limit of the pain; when the poison is thus collected, he is to suck that part until all the poison disappears. Any flaccidity of the limb left after that need not be attended to. The charm is to be as follows:—"Peace upon Noah among men and upon Muḥammad among apostles from all (the animals and things) bearing poison. There is no animal that walks between the sky and the earth but my Lord taketh them all by their forelocks. In like manner he requiteth his servants—the doers of good actions. " ' Verily, my Lord is on the right way ! ' " ¹ Noah ! Noah ! Noah said to you, ' Do not eat those that remember me, verily, my Lord knoweth all things. ' Peace and salutation on our lord Muḥammad, his people, and his Companions ! "

I have seen in the writing of Ibn-aṣ-Ṣalāḥ in his *Rihlah*, a charm for a scorpion-sting. He states that it is said that if a person charms himself with it, no scorpion will sting him, even if he takes it in his hand, and even if it does sting him, it will not inflict any pain (injury) on him. [The author here quotes the charm, which consists of many gibberish words.]

Description of a ring useful in a scorpion-sting, in bringing a madman to his senses, in epistaxis, and in pain in the eye, if it is the result of a cold wind.—These names are to be inscribed on a red glass ring:—

خطاه الله كطردة دل مصرة او مطلقا أبي ممة بيدى مفاهه .

¹ Al-Ḥur'ān XI-59.

For a scorpion-sting, it is to be dipped in clean water and to be placed over the stung part. For a madman, he is to fix his sight continually on the ring, upon which he will recover his senses by the order of God. For epistaxis, it is to be impressed on the forehead. For fever, it is to be impressed on a leaf of the olive tree. For rheumatism, it is to be hung on the person and also to be rubbed over the part affected with it. [The author here gives some more charms for fever and epistaxis and quotes one for a serpent-bite from *'Ayn al-khawâss*.]

One of the learned men of ancient (Islâmic) times says that whoever says at the commencement of a night and the commencement of a day, "I have tied the claw of the scorpion, the tongue of the serpent, and the hand of the thief, with the formula, 'I bear testimony that there is no deity but God and I bear testimony that Muḥammad is the Apostle of God!'" will be secure from being stung by a scorpion, bitten by a serpent, and robbed by a thief.

Mâlik and the general body of the relaters of traditions, excepting al-Bukhârî, relate on the authority of Abû-Hurairah, who said, "A man came to the Prophet and said, 'O Apostle of God, how much I have suffered from a scorpion which stung me last night!' The Prophet replied, 'As to you, had you said when the evening set in, "I take refuge with the perfect words of God, from the evil of all created beings!" it would not have injured you, if it had pleased God.'" It is related in the *Kâmil* of Ibn-'Adî in the biography of Wahb b. Râshid ar-Raḳḳî, that the above-mentioned man was Bilâl. It is related in the version given by at-Tirmidhî, "Whoever says three times when an evening sets in, 'I take refuge with the perfect words of God from the evil of all created things!' will not be injured by the venom of a scorpion that night." Suhail states, "Our people used to say that every night; one night, however, a scorpion stung a slave-girl out of them, but she did not experience any pain from it." He states that this tradition is delivered on respectable authority. The words of God are the *Qur'ân*, and the meaning of their being *perfect* is that there is no shortcoming or defect in them, such as exists in the words of men. Some say that it means *profitable* and *sufficient* to render one independent of all other things with which refuge is sought. Al-Baihaḳî

states that they are called *perfect*, because it is not possible for a shortcoming or defect to exist in the words of God, in the manner in which it exists in the words of men. He adds, "I have heard regarding the Imām Aḥmad b. Ḥanbal that he used to cite this as a proof of the Qur'ān not having been created," as will be mentioned hereafter under the letter *ḡ* in the art. *ḡ* (ق).

Abū-'Umar b. 'Abd-al-Barr relates in *at-Tamhīd* regarding Sa'īd b. al-Musayyab as having said, "I have heard that whoever says when the evening sets in, 'Peace upon Noah among men!' would not be stung by a scorpion." 'Amr b. Dīnār states that among the means to be adopted to prevent the scorpion from injuring anybody is to say at night or during the day, "Peace upon Noah among men!"

In *at-Tamhīd* by Ibn-'Abd-al-Barr, it is related in the biography of Yahyā b. Sa'īd al-Anṣārī, in the twelfth out of his *Balāghāt*, that Ibn-Wahb said, "Ibn-Samrān has informed me, 'I have heard one of the learned men say that, if a person is stung or bitten, that is to say, if a serpent bites him or a scorpion stings him, let the bitten or stung person recite this verse, 'He was called to, 'Blessed be He who is in the fire, and he who is about it! and celebrated be the praises of God, the Lo . . . th

The Shaikh Abū'l-Kāsim al-Kushairī states, in his commentary of the Qur'ān, that it is related in some of the commentaries that the serpent and the scorpion came to Noah and said, "Take us (into the ark)," but Noah replied, "I shall not take you, because you are a cause of misfortune and injury." They then said, "Take us, and we give you a pledge and guarantee that we shall not injure anybody that takes your name." He then made a covenant with them and took them. Whoever, therefore, that is afraid of their injuring him recites, when the evening sets in and when the morning dawns, "Peace upon Noah in the worlds: verily, thus do we reward those who do well: verily, he was of our believing servants." will not be injured by them. He (al-Kushairī) then relates, on the authority of Ibn-'Abbās, that Noah built the ark in two years; its length was 300 cubits, breadth 50 cubits, and height 30 cubits. It was built of teak-wood, and he made in it three holds;—in the lower-

• Al-Qur'ān XXVII-8.

• Al-Qur'ān XXXVII-77—79.

most one were the wild animals, the animals of prey, and insects, reptiles, and serpents; in the second one, which was also the middle one, were the beasts and the cattle; and he himself together with those that were with him and the necessary provisions went into the topmost hold.

We have been informed regarding the Shaikh, the Imām, the Hāfid Fakhr-ad-din 'Uthmān b. Muḥammad b. 'Uthmān at-Tawrizi, who was a visitor to honoured Makkah, as having said, "I used to read the science of *al-Farā'id* (questions relating to inheritance) in Makkah with the Shaikh Takīd-dīn al-Hawrānī, and while we were (one day) seated, we saw a scorpion crawling. The Shaikh took it with his hand and commenced to turn it about in his hand. I placed the book down from my hand, upon which he said, 'Read on,' but I replied, 'Not until I learn this useful information.' He said, 'It is with you;' so I asked him, 'What is it?' He said, 'It is an established thing regarding the Prophet as having said, "Whoever says when the morning dawns and the evening sets in, 'In the name of God, with whose name nothing on the earth or in the sky causes any injury! He heareth and knoweth.' is not injured by anything." I said that at the beginning of the day.'"

One of the things to avert the evil of the serpent and the scorpion is, to recite at the time of sleeping three times, "I seek refuge with the Lord, whose attributes are high, from all scorpions and serpents! "Peace upon Noah in the worlds; verily, thus do we reward those who do well!"¹ I take refuge with the perfect words of God from the evil of all created things!"

(Information.) One says *لَدَغَتْهُ الْعَقْرَبُ*, aor. *لَدَغَتْهُ*, *لَدَغًا* and *لَدَاغًا* (the scorpion stung him). *مَلْدُوغٌ* and (also) *لَدِيغٌ* = a person that is stung.

Abū-Dāwud at-Tayālīsī says with regard to the saying of the Prophet, "A believer is not twice stung in a hole," that the meaning of it is, that a believer is not punished for his sins in this world and then again in the next one. The person regarding whom the Prophet said this, was Abū-'Azzah al-Jumāhī the poet, whose proper

name was 'Amr. He was made a captive at the battle of Badr, but he had no property. He therefore said, "O Apostle of God, I have a family (to support)." The Prophet thereupon liberated him for the sake of his five daughters, on the condition of his not returning to fight (with the Muslims). He returned to Makkah and rubbing his whiskers (cheeks) said, "I have twice deceived Muḥammad." Then in the year (of the battle) of Uḥud, he returned with the unbelievers, upon which the Prophet said, "O God, let him not escape (this time)!" It happened that nobody became a captive but he. He then said, "O Muḥammad, I have a family; let me loose." But the Prophet said, "A believer is not twice stung in a hole," and ordered him to be slain. This above-mentioned tradition is related by ash-Shafi'ī, Muslim, and Ibn-Mājah. In some versions of it the word غُلِّى (is stung) is given with a *dammah* on the غ as information, in which case it would mean that a believer is cautious (prudent), and is not deceived time after time: he does not take any notice of it. Some, however, say that the Prophet intended by it, deception with regard to the affairs of the next world and not this one. It is given in some versions with a *kasrah* under the غ as a prohibition, that is to say, a believer should not be neglectful, which may be applied to the affairs of both this world and the next one also, and confirms what Abū-Dāwud at-Ṭayālisī has said.

An-Nasā'ī relates in *Musnad 'Alī*, on the authority of Abū-Sukhailah, who said that he heard 'Alī say, "Shall I not inform you of the most excellent verse in the Book of God," and they replied, "Yes." He then said "The verse is, 'And what misfortunes befall you, it is for what your hands have earned; but He pardons much.' The Apostle of God said to me, 'O 'Alī, what affliction or sickness befalls you in this world is for what your hands have earned. But God is too kind to allot the punishment in the next world a second time, and for whatever God pardons in this world. He is too kind and forgiving to deal out punishment, after His pardoning.'" On this account, al-Wāḥidī says that this is the most hopeful verse in the *Qur'ān*, because God has divided the sins of the believers into two kinds; one kind He effaces with misfortunes, and the other kind He

pardons ; He is Glorious, High, and Merciful, and does not turn again (to the subject) after His pardoning.

(Further information.) One says, لَسَعَهُ الْعَقْرَبُ (*the scorpion stung him*) and لَسَعَهُ الْحَيَّةُ (*the serpent bit him*), aor. لَسَعَ, لَسَعًا, مَلَّوْع = *stung or bitten*. How beautiful are the lines of an ancient poet :—

‘They said, ‘Your lover is stung or bitten;’ and I asked them,
‘By the scorpion of the curl of hair or by the snake of the hair?’
They replied, ‘Yes, by the vipers of the earth;’ so I asked them,
‘How can the vipers of the earth reach the moon?’”

In the case of the serpent the words عَضَّتْ (*it bit*), aor. نَعَضَ, نَهَشَتْ (*it bit*) aor. نَهَشَ, نَشَطَتْ (*it bit*) aor. نَشَطَ, and نَكَزَتْ بِأَنْفِهَا (*it bit with its nose*) aor. نَكَزَ, are also used.

[The author here quotes the following lines as having been recited to him by his shaikh, the Shaikh Jamâl-ad-dîn ‘Abd-ar-Rahîm al-Isnawî, and as having come to him through a series of authorities ending with the author of them, Abû-‘Abd-Allâh Muḥammad b. al-Farrâ’ ad-Darîr.]

“O handsome one, why do not you bestow favours
On men who have become mad from love (of you)?
You have written with the pink of the rose and the white of the lily (*as-sûsan*)
On the table of your cheek in golden splendour ;
Verily, your lock (scorpion) refused to allow me to pluck from it,
And its scorpion stung me.
How kind of him when he said, ‘What is the beautiful part in me?’
Oh ! how sweet were those words !
I replied, ‘In my eyes, the whole of you is splendid
And all your words are sweet !’
He thereupon made a notch to the arrow and did not miss me ;
And when he saw me dead, he was pleased,
And said, ‘How much he lived and how much he loved me !
It was his love for me that fatigued him ;
May God have mercy on him !
And yet I know not what made me kill him.’”

Al-Ḥarîrî gives the word *sûsan* as *sawsan* in *Durrat al-Gawwâs*. [The author here quotes certain lines of Abû-Bakr b. al-Kûṭīyah al-Andalusî, being reminded of them by the word *as-sûsan* ; they are

omitted in this translation as they are unconnected with the present subject.]

The Arabs say, "I used to think that the scorpion was more vehement in stinging than the hornet, and lo, he is (as vehement as) she, (فأذا هوها).¹" They also say "فأذا هوها," which latter expression was the one which Sibawaih rejected when al-Kisā'i asked him (about it) in the presence of Yahyā b. Khālid al-Barmakī. Al-Kisā'i said, "The Arabs say that in the nominative case (رفع), whilst you give it in the objective case (نصب)." Yahyā then said to him, "You two differ, whilst you are the headmen of your towns," upon which al-Kisā'i said to him, "Here are the Arabs at your gate, from whom the people of the two towns have heard (it). Let them be called and asked." They were therefore called and asked, upon which they agreed with al-Kisā'i. Yahyā thereupon ordered ten thousand dirhams to be paid to Sibawaih and sent him away immediately to the province of Fārs, where he lived until he died in the year 180 A. H. at the age of 33 years, but some say at the age of 32 years. It is said that the Arabs knew the position of al-Kisā'i in the estimation of ar-Rashīd, and therefore said that the correct expression was the one given by al-Kisā'i, and that they themselves did not express it in the objective case. Sibawaih said to Yahyā, "Order them to say it in that way; their tongues will not obey them in saying it that way." [This incident is given slightly differently in particulars by Ibn-Kh. ¹ The author then gives some lines of Ḥazim alluding to this thing.]

(Lawfulness or unlawfulness.) It is unlawful to eat the scorpion and also to sell it. It may be killed both in the state of *ihrām* and out of it. If it dies in a liquid, the fact that it renders that liquid unclean is a well-known thing, but some say that it does not render it unclean, as is the case with the lizard *al-wazāghah* (gecko). Al-Khaṭṭābī has copied from Yahyā b. Abi-Kathīr that, if a scorpion dies in water, it renders that water unclean, and adds that all the learned men differ from this opinion.

(Proverbs.) A poet says :—

"He who is not (himself) a scorpion to be feared (by men).
Has a scorpion creeping in between his clothes."

¹ De Slane's T. Vol. II, p. 397.

"In advice there is the stinging of scorpions." "More inimical than a scorpion." "The scorpion stings while uttering a cry," applied to one who acts wrongfully in the guise of one complaining of wrongdoing. "The scorpion has addressed itself to do evil to the viper," applied to one who contends with a person greater than himself in doing evil, *تتك به* meaning *he addressed himself to do evil*. "More given to trading than 'Akrab;" and "More given to putting off the payment of debts than 'Akrab." It was the name of a merchant in al-Madinah, who used to trade most of all the people, and was most given to procrastination (delaying the payment of debts), so much so that his procrastination became proverbial. It happened that he was indebted (once) to al-Faḍl b. 'Abbās b. 'Utbah b. Abi-Lahb, who was the most exacting of men in dealing with his constituents, and so people said, "We shall now see what these two will do." When the goods came, al-Faḍl stuck to 'Akrab's gate, tied his ass there, and sat down reading the *Kur'ān*. 'Akrab delayed payment without taking any heed of al-Faḍl's action. Al-Faḍl then gave up remaining at his gate and took to satirizing his character; the following are some of the lines out of his satire :—

"Every enemy has his dodge in his fundament,
But the injury would not affect anybody else;
Verily, 'Akrab (a scorpion) traded in our market,
And 'Akrab the merchant is not welcome.
Every enemy is dreaded from before,
But a scorpion is dreaded from its hind part;
If the scorpion turns back, we too turn round for it.
And the shoe is ready for it."

His line, "If the scorpion turns back, we too turn round for it," reminds me of what the Shaikh Kamāl-ad-dīn al-Uḍfawī has said in his book *at-Ṭāli' as-sa'īd*, namely, that the Shaikh Taḳī'd-dīn b. Daḳīḳ-al-Īd used to play at chess in the days of his youth, with the husband of his sister, the Shaikh Taḳī'd-dīn, the son of the Shaikh Diyā'd-dīn. (One day) the call for the early night-prayer having been chanted, they both got up and said their prayers. Then the Shaikh Taḳī'd-dīn b. Daḳīḳ-al-Īd said, "Will you not return to the game?" upon which his brother-in-law said :—

"If the scorpion turns back, we too turn back for it,
And the shoe is ready for it."

The Shaikh Taḳī'd-dīn turned away from it with disgust, and did not again play at it until he died.

(Information.) [The author quotes from the B. D. of Ibn-Kh., out of the biography of Abû-Bakr aṣ-Ṣūlî, the well-known writer, the history of the origin of the game of chess and the description of the game of *nard*, with this difference, however, that the author substitutes dirhams for grains of wheat to be placed on the squares of the chess-board as given by Ibn-Kh., in Ṣiṣṣah's demand as a reward for his invention from the King Shihrām.]¹

Ibn-Kh. has missed some things in the description of the game of *nard*, namely, that the twelve squares on the board are divided into four divisions, according to the number of the seasons of the year, that the thirty pieces are black and white according to (the number of) days and nights, that the dice are six-sided to show that the directions (of the wind) are six without a seventh one, that the dice whichever way they fall, taken above and below, show seven points, which is the number of the celestial spheres (orbits), the number of the earths, the number of the heavens, and the number of the planets, and that the moving of the pieces on the part of the player is dependent on his choice and good playing by the aid of his reasoning power, in the manner of an intelligent person who is given a little, making use of it to the best advantage, whilst a person going beyond bounds who is given much, not making a good use of it. The *nard* is a combination of the order of destiny and preordination and a good use of its player's choice, whilst the *shitrānj* (chess) is entirely dependent on the choice of the player, his reasoning power, and the good or bad manner of his playing. The subject of the superiority of chess over *nard* requires consideration. The word *as-sitrānj* is of the measure *jirdahl*, which means a large or bulky camel. It is allowable to call it *ash-shitrānj*, on account of its being allowable to consider it as derived from *al-mushātarah* (halving), and (also) *as-sitrānj*, on account of its being allowable to consider it as derived from *at-*

¹ De Slane's T. Vol. III, pp. 69—71.

tastir (bringing together) at the time of arranging the pieces ;—so it is said in *Durrat al-Ḡawwâṣ*.

[The author here gives some lines descriptive of the game of chess.]

(Hint.) The playing of the game of chess is disapproved, in the manner of one keeping at a distance from it as from an unclean thing ; but some say that it is unlawful and others say that it is allowable. The first opinion, however, is the correct one. Mâlik, Abû-Ḥanifah, and Aḥmad say that it is unlawful, and out of our religious doctors al-Ḥalimi and ar-Rûyânî agree with them. Al-Baihaḳî relates that Muḥammad b. Sîrîn, Hishâm b. 'Urwah b. az-Zubair, Bahz b. Ḥakîm, ash-Sha'bî, and Sa'îd b. Jubair used to play at chess. Ash-Shâfi'î states that Sa'îd b. Jubair used to play the game of chess with his back turned towards the board. Aṣ-Ṣa'îdî relates (traditions) regarding its allowableness, on the authority of the commander of the faithful 'Umar b. al-Khaṭṭâb, Abû'l-Yasar, Abû-Hurairah, al-Ḥasan al-Baṣrî, al-Ḳâsim b. Muḥammad, Abû-Ḳilâbah, Abû-Mijlaz, 'Aṭâ', az-Zuhrî, Rabî'ah b. 'Abd-ar-Rahmân, and Abû'z-Zinâd. The tradition regarding Abû-Hurairah playing at it is a well-known one in books of religious jurisprudence. Aṣ-Ṣûlî states in a volume he has compiled on the subject of chess, " Abû-Hurairah, 'Alî b. al-Husain Zain-al-Âbidîn, Sa'îd b. al-Musayyab, Muḥammad b. al-Munkadir, al-A'mash, Nâjijah, 'Ikrimah, Abû-Ishâḳ as-Sabî'î, Ibrâhîm b. Sa'd, and Ibrâhîm b. Ṭalḥah b. 'Abd-Allâh b. Ma'mar used to play at chess. I have mentioned the authorities for stating so about them, and given the proofs of those who differ about it, in words which would satisfy one's mind and remove all ambiguity (confusion), in a volume which I have specially devoted to the subjects of chess and *nard*, and which contains about twenty quires (٢٠) of sheets of paper ;—know that.

Our religious doctors state that since the game of chess has in it the arrangement of battles (wars), the play of it resembles warring, and there is no positive prohibition of it proved as having come from the Prophet. The strongest argument that those who say that it is unlawful urge is what is related on the authority of Ibn-'Umar, who

having been asked regarding chess said, "It is worse than the game of *nard*." They say that *nard* is unlawful and therefore chess is necessarily so also. The Imām Tāj-ad-dīn as-Subkī says in reply to this tradition, "We do not know the opinion of Ibn-ʿUmar with regard to *nard*; perhaps he used to speak of it as being lawful, which is the opinion of our religious doctors; therefore, because chess is worse than what is lawful, it does not necessarily follow, whichever way it is viewed, that it is unlawful. Again, the question is one requiring the utmost exercise of the faculties for its solution. Perhaps Ibn-ʿUmar used to hold the doctrine of its being unlawful, but the opinion of ash-Shāfiʿ is known. As to those who say that the statement of a Companion of the Prophet is an argument, they must accept it on the condition that no other Companion's statement opposes it; whilst this statement is opposed by the statement of a body of the Prophet's Companions, to the effect that it is allowable. Again, the manifest sense of this tradition has not been given by any of the learned men, the manifest meaning being that chess is worse than *nard*, whether or not it includes a substitute (for an antecedent to indicate an implication therein). One of the learned men has said that chess is worse than *nard*, on the condition that it is included in a substitute. But if it is not so included, we do not know of any of the learned men having said that in this state it is worse than *nard*. If, however, the tradition is rejected outwardly by all, the argument falls to the ground." Al-Ājurri relates regarding Abū-Hurairah as having said that the Apostle of God said, "If you happen to pass by those who are continually playing the games of chess and *nard*, do not salute them." This tradition is, however, delivered on slender authority, because among the authorities for it is Sulaimān al-Yamānī, regarding whom Ibn-Murīn says that he is not worth anything (as an authority); al-Bukhārī says that he is of slender credit as an authority on traditions, and that therefore his relation of (any) tradition is not acceptable (lawful); and Ibn-Ḥātim says, "I heard my father say, 'He is rejected as an authority on traditions, and I do not know of any authentic tradition related by him.'"

If to the playing of chess be joined diversion from prayer and other things, its unlawfulness then is not on account of itself. It is

(only) disapprovable, provided one does not persevere with it, but if one perseveres in playing it, it becomes a venial sin, as has been mentioned by al-Ğazzālī in the chapter on *at-Taubah* (repentance) of *al-Ihyā'*, but Ibn-aṣ-Ṣabbāğ mentions differently from it in *ash-Shāmīl*.

As to the game of *nard*, it is truly speaking unlawful, on account of the Prophet's saying, "He who plays the game of *nard* disobeys God and His Apostle," and on account of his saying, "One who plays at the game of *nard* and then getting up says his prayer, is like one who performs obligatory ablution (for prayer) with pus and pig's blood, and then getting up says his prayer."

The following are some of the beautiful lines of the Imām, the very learned, the Hujjat-al-Islām Abū-Hāmid al-Ğazzālī, embodying a simile :—

"The scorpion (ringlets) of her forehead settled in the moon of her cheeks, and she thus became incomparable (for beauty). We have seen the moon in the sign of the Scorpion; but here, for a wonder, the scorpion is in the moon."¹

The date of his death and some incidents connected with his life have been already given under the letter ح in the art. (ح).¹

[The author here gives some lines of Abū'l-Mahāsīn Yūsuf b. ash-Shawwā' describing a boy, and also some other lines of his.]

(Properties.) The author of *'Ayn al-khawâss* says that when a scorpion sees the lizard *al-wazagh* (gecko), it dies and dries up immediately. Some say that, if a scorpion be burnt and a house fumigated with it, the scorpions in it will run away. If it be cooked with olive oil and placed over a scorpion-sting, the pain in it will disappear. The ashes of scorpions dissolve stone (in the bladder). If a scorpion be taken when there are three days wanting for the completion of a month, and placed in a vessel, then a pound of olive oil be poured over it, then the top of the vessel be closed, and it be left alone until the oil extracts all the essence (strength) out of it, and then if it be applied to the person of one suffering from pain in the back and thighs, it will prove beneficial to him and strengthen him.

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. II, p. 623.

If the seed of lettuce be drunk with a drink, the 'drinker' of it will be secure from the stinging of scorpions. If a piece of a radish be thrown on a pot, no scorpion can crawl over it without dying immediately. If the leaves of lettuce be added to oil and the oil then applied over a scorpion-sting, it will cure it. If a scorpion be cooked with the clarified butter of the cow and then applied over a part stung by a scorpion, it will relieve the pain in it immediately. Ibn-as-Suwaidi states that if a scorpion be placed in an earthen vessel and its top closed, and the pot be then placed in an oven till the scorpion is converted into ashes, and some of the ashes be then given to drink to one suffering from stone (in the bladder), it will benefit him and dissolve the stone. If a house be fumigated with a scorpion, scorpions will collect in it;—so Aristotle says, but others say that scorpions will run away from it. If the sting (spine) of a scorpion be placed in a man's clothes, he will always remain ill until it is removed from them. If scorpions are pounded fine and applied over a scorpion-sting, the application will cure it. If a scorpion falls into water and a person drinks out of it without knowing that, he will be covered (filled) with ulcers. If a house be fumigated with red orpiment and the fat of a cow, scorpions will run away from it. Al-Ḳazwini and ar-Râfi'i state that he who drinks two *mithkâls*, weight of citron seeds after reducing them to a fine powder, will be cured of a scorpion-sting, the bite of a serpent, and the stings and bites of other venomous animals; it is a wonderful and tried remedy. It is related in *'Ajâ'ib al-makhlûkât* that if some rootlets of the olive tree be hung on the person of one who is stung by a scorpion, he will be immediately cured. Fumigating with the wood of pomegranate trees drives them away. The fat of a goat, the clarified butter of a cow, yellow orpiment, the hoof of an ass, sulphur, sprinkling a house with water in which assafoetida has been steeped, and the placing of scrapings (rind) of radish in a house,—all these things drive them away, which is a wonderful and also a tried thing;—so it is mentioned in *al-Muntakhab*. It is said in *al-Mûjaz* that a beaten (broken) radish, its expressed juice if held (in a vessel), its leaves, and the mountain-balm drive them away. If a radish cut into pieces be placed on its hole, it will not venture to come out of it. It is (also)

said in it that the saliva of a fasting person kills serpents and scorpions. It is said in *al-Muntakhab* that the saliva of a person of a hot temperament (also) acts in the same way. The sight of the star *Suhà* (in the Lesser Bear) renders one secure from the stinging of a scorpion and from a thief. This is mentioned by ar-Ra'is Abû-'Alî b. Sinâ (Avicenna) in his *rajaz* verses, but some say that they were composed by the son of the Shaikh of Hittin. They contain properties which have been tried and secrets out of the science of medicine. [The author here quotes them in full, but they are omitted in this translation on account of their great length.]

(Interpretation of it in dreams.) A scorpion in a dream indicates a calumniating man. He with whom a scorpion quarrels (in a dream), will have a quarrel with a calumniator. He who seizes a scorpion (in a dream) and throws it on his wife, has sexual intercourse with her in an unnatural way; and he who makes it run after men, is a man given to sodomy. He who kills a scorpion (in a dream) will lose his wealth, which will, however, return (subsequently) to him. A scorpion in one's breeches indicates an immoral man who has sexual intercourse with a woman in an unnatural way in his breeches. He who eats (in a dream) the cooked flesh of a scorpion, will inherit wealth, but if the flesh is uncooked (fresh), he will speak evil of an immoral man in his absence; and this is the interpretation in the case of all uneatable animals, if their flesh is eaten in dreams. A scorpion indicates a man whose tongue reveals what there is in his mind. Scorpions in the belly indicate inimical children. The alighting of a scorpion backwards (from behind) indicates a disobedient son. A dream regarding a scorpion sometimes indicates mischief with one who resembles a scorpion in the matter of his ringlet (curl) when his hair grows.

العُقْرَبَان (al-'Ukrubân).—[The ear-wig.¹] A certain small creeping animal that enters the ear. It is long, yellow, and has many legs;—so Ibn-Sidah says.

¹See Lane's Lex. art. عُقْرَبَان.

العَفَّاف (al-'Ak'f).—The fox. Humaid b. Thawr al-Hilâlî says:—

“As though he were a fox that had turned away fleeing,
From dogs which (other) dogs were following.”¹

One says, “عَفَفْتُ الشَّىءَ = I bent something” and “فَانْعَفَفَ = it became bent.”

العَقَّاقُ (al-'Ak'ak).²—[The magpie.] Like *tha'lab*. It is also called *kundush*. Its cry is called *al-'ak'akah*. It is a certain bird about the size of a pigeon and resembling a crow in appearance; its wings are bigger than those of a pigeon, and it is particoloured, white and black; it has a long tail and is also called *al-ku'ku*. It does not take refuge or shelter under a roof, but builds its nest in high places. Adultery and treachery are a part of its nature, and it is also described to be thievish and deceitful. The Arabs make use of it proverbially in regard to all those qualities. When the female bird lays eggs, it conceals them with the leaves of the *dulb* (plane-) tree out of fear of the bat, for directly the latter approaches the eggs, they become rotten, corrupt, and altered.

Az-Zamakhshari and others relate with regard to the commentary on the words of God, “How many a beast cannot carry its own provision! God provides for it:”³ regarding Sufyân b. 'Uyainah as having said, “There is not an animal that stores up its provision, excepting man, the ant, the rat or mouse, and the magpie.” and regarding one of the authorities as having said, “I have seen the bulbul collecting and storing up grain.” It is said that the magpie possesses stores of its provision, but forgets them. It is a part of its nature that it is greatly given to snatching away ornaments. How many a necklace it has snatched away suddenly from the right and left! A poet says:—

“If God blesses any bird,
May He not bless the magpie!
Short in tail and long in wings;
Whenever it finds an opportunity it steals,

¹ Lane's *Lex. art.* عَفَّاف. ² *Corvus pica*. This name is applied in some places in 'Omân to the Roller—*Coracias indica*, and in Palestine the name 'ak'ak, which appears to be a corruption of this word, is applied to *Garrulus atricapillus* (Syrian jay). ³ Al-Kur'ân XXIX-60.

Whilst its two eyes revolve in its head,
As though they were two drops of quicksilver.

(Information.) There is a difference of opinion with regard to the reason of its being named *ʿaḡʿaḡ*. Al-Jāḥiḍ states that it is so called, because it is unkind (undutiful) to its young ones, leaving them without any food, from which it appears that it is a species of crows, for all of them do that. But some say that this name for it is derived from its cry.

(Lawfulness or unlawfulness.) With regard to its lawfulness, there are two opinions, one of which is that it may be eaten like the field-crow, and the other is that it is unlawful, which is the correct one, according to *ar-Rawḍah* following al-Bagawī and al-Būshanjī. The Imām Aḥmad having been asked regarding it replied that, if it does not eat a carcase, there is no harm in it. One of his disciples states that it does eat a carcase, and therefore, according to his (Aḥmad's) statement, it is unlawful.

(Information.) Al-Jawharī states that the Arabs used, take a bad omen from it and its cry, for in the matter of the auguration of evil, they used to take the sense according to the name of the thing they heard and the name of the thing they saw : thus, if they heard the cry of a magpie, they augured undutifulness or refractoriness, and if they heard an eagle, they augured from it punishment, and if they saw the trees called *khilāf* (*Salix aegyptia* of Linn.), which is the same as *ṣaḡṣāf* (*S. babylonica*—Forsk.), they used to augur from them disagreement, *al-khilāf* meaning the opposite of agreement, and so also is the word *khilāf* meaning *ṣaḡṣāf* spelt in the same way. Ar-Rāfiʿi mentions an opinion different from the Ḥanifī doctrine (in the matter of the question) whether or not one who starts on a journey and hearing the cry of a magpie returns, becomes an unbeliever (by his action). Some say that he becomes an unbeliever, and I have seen the same opinion also in the *Fatāwā* (Decisions) of Kāḍī Khān. An-Nawawī states, "He does not become an unbeliever simply on that account according to our doctrines."

(Proverbs.) "More thievish than a magpie." "More foolish than a magpie," because it is like the female ostrich, which destroys

its own eggs and young ones and takes to the eggs of another. Hudbah alludes to it in his lines :—

“Like the leaver alone of her own eggs in the open tract of land
And the coverer of another's eggs with her wings.”

(Properties.) If its brain be placed on a piece of cotton-wool, which is then stuck on a part through which an arrow or a thorn has gone deep into the body, it will extract it easily. Its flesh is hot and dry, producing a bad kind of chyme.

(Interpretation of it in dreams.) A magpie in a dream indicates an unsafe and ungrateful man. He who dreams of a magpie talking with him, will receive the news of a person who is absent (from home). A magpie indicates a storer of corn desirous of a famine (scarcity).

العَقَّيْب (al-ʿUkayyib).—A certain bird. The word is not used excepting in this diminutive form.

العَكَاش (al-ʿUkkāsh).—Like *rummān*. A male spider on the authority of Kurāʾ.

العَكْرِشَة (al-ʿIkriṣṣah).—A female hare.

It is related in a tradition that a man said to ʿUmar b. al-Khaṭṭāb, “A female hare (ʿikriṣṣah) having come to me while I was in the state of *iḥrām*, I killed it.” ʿUmar replied, “A young female kid or lamb is the penalty for it.”

العَكْرِمَة (al-ʿIkrimah).—A female pigeon. The name is also given to a human being, as ʿIkrimah, the slave of Ibn-ʿAbbās, one of the repositories of knowledge. When his master ʿAbd-Allāh b. ʿAbbās died, ʿIkrimah was a slave and was not liberated by him. Ibn-ʿAbbās's son ʿAlī b. ʿAbd-Allāh b. ʿAbbās therefore sold him to Khālīd b. Yazīd b. Murāwiyah for four thousand dinārs. ʿIkrimah thereupon said to ʿAlī, “You have sold your father's learning for four thousand dinārs.” He therefore asked Khālīd to rescind the bargain, and he accordingly did so, upon which ʿAlī liberated him. ʿIkrimah and Kuthayyir (the lover of) ʿAzzah, the poet, died on the same day in al-Madīnah in the year 105 A. H. . The funeral prayers were said

over them in the same place, and the people said, "To-day the most learned of men and the greatest poet among men have died." Ibn-Kh. and others state that Kuthayyir (the lover of) 'Azzah was one of the poets and lovers out of the Arabs, and belonged to the sect of al-Kaisāniyah, which is a division of the sect of ar-Rāfidīs. They believe in the Imāmship (leadership) of Muḥammad b. 'Alī b. Abī-Ṭālib, well-known by the name of Muḥammad b. al-Ḥanafiyah. They say that he is residing on Mount Raḍwā and has forty followers with him, and that nothing is known about them. It is also said that they are alive and obtain their sustenance, and that he will return to this world and fill it with justice. Kuthayyir (the lover of) 'Azzah says regarding it:—

"A grandson (of the Prophet) who shall not taste death till he lead on the cavalry preceded by the standards. He remains concealed and invisible for a time, at Raḍwā, having honey near him and water."¹

I (the author) say that the correct thing is that these lines were composed by al-Ḥimyarī. Ibn-Kh. states that the death of Muḥammad b. al-Ḥanafiyah took place in 72 or 73 A. H. .

الْعَلَجُ (al-'Ilj).—A fat and strong wild ass and also a man out of the unbelievers out of the Persians or foreigners. Pls. 'ulūj, a'lāj, ma'lūjā, and 'ilajah.

الْعَتَّ (al-'All).—An emaciated tick.

الْعُلْجُومُ (al-'Uljūm).—A male frog. Some say that it means a drake;—so Ibn-Sīdah says.

الْعُلَّامُ (al-'Ullām).—The musket or sparrow-hawk (al-būshak).²

الْعَلَّوشُ (al-'Illawsh).—Of the same measure as *sinnawer*. The jackal. The wolf. A certain small animal. A certain species of the beasts of prey.

Ibn-Rashik states in *Kitāb al-Ḥarā'ib wa'sh-Shudhūdh* that al-Khalīl says that there is no word in the language of the Arabs in

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. II, p. 577. ² *Accipiter nisus*.

which both the letters ش and ل are combined without the letter ش preceding the letter ل, excepting the word *al-'illa'ush*, in which the letter ل precedes the letter ش; it is the only word of the kind in the language.

الْعَلَّاهَان (al-'Alhân).—Like *al-karwân*. A male ostrich (*al-dalâm*), which has been already given before.

الْعَلَّاس (al-'Alas).—A thick tick, for in its first stage it is called a *kamkâmah*, then it becomes a *hamwînah*, then a *halamah*, and lastly an *'alas*. Here is one of the riddles of the ancient times, "Is there any poor-rate tax on *'alas* (*ticks*, secondary meaning *wheat*), if they amount to five camel-loads or more?" The reply is, "No, and if the tax collector knows of them, he is to turn away from them."

الْعَلَامَات (al-'Alâmât).—Ibn-'Aṭīyah states, "My father informed me that he had heard one of the learned men in the East say that in the Indian ocean there are certain long and thin fish resembling serpents in their colour and their movements, and that they are called *al-'alâmât*, because they are the signs of being near the land of India and places of safety from dangerous spots, on account of the length of that ocean and the difficulty in its navigation. Some people have said that it is that which is meant by the words of God, 'And landmarks (علامات); and by the stars too are they guided.'¹" He adds, "One who has seen them has told me that they are to be found in great numbers." Ibn-'Abhās states that *al-'alâmât* (in the verse) are the signs to show the roads by day and the stars to guide at night. Al-Kalbī states that they are mountains, whilst Mujāhid and an-Nakharī state that they are stars, some of which are called *'alâmât* and some of which serve as a guide.

الْعَلَّاهِز (al-'Ilhiz).—A large tick. It is said in a tradition that, when the Prophet prayed against Kuraish thus:—"O God, bring down on them famines like the famines of Joseph!" they ate the large ticks. But some say that by *al-'ilhiz* is here meant camels' hair mixed with blood.

الْعُلُق (al-'Uḷ'ul).—Like *al-hud-hud*. The male of larks (*al-kanûbir*).

العَلَق (al-'Alak).—[Leeches.] Certain black and red worms found in water that cling to the body and suck blood. They are one of the remedies for (diseases of) the throat and inflammatory (bloody) swellings, on account of their property of sucking blood in excess in any person. Noun of unity *'alakah*.

It is related in a tradition delivered by 'Âmir that the best of remedies are leeches and cupping.

العَلِيق (al-'ulluq) is the tree in which Moses saw the fire;—so Ibn-Sîdah says. Some say that it is the same as the box-thorn (*al-'awsaj*), which when it grows big is called *al-qarkad*. It is said in a tradition that it is the same as the tree of the Jews (شجرة اليهود), and that it will not speak, that is to say, when Jesus descends on the earth (again) and kills the Jews, there will be no tree behind which any of them will conceal but will speak and say, "O Muslim, this behind me is a Jew," upon which Jesus will slay him, excepting the tree called *al-qarkad*, which being one of their trees will not speak.

(Information.) Ath-Tha'labî states in the commentary on the words of God, "Blessed be He who is in the fire, and he who is about it! and celebrated be the praises of God, the Lord of the worlds! O Moses! verily, I am God, the mighty, wise;"¹ on the authority of Ibn-'Abbâs, Sa'îd b. Jubair, and al-Ḥasan al-Baṣrî, that it means, "Holy is He who is in the fire, that is to say, God, —celebrated be His praises!" thus meaning Himself (in the verse). The explanation of this passage is that He was not in it in the way of the existence of bodies (in a thing), but that the Glorious and High (God) called Moses and caused him to hear His words from its direction, and manifested to him His supreme power from it, so that the tree was the manifester of the words of God, the High. This is as is related to be written in the Pentateuch, namely, God came from Mt. Sinai, shone from Sâ'îr, and revealed (the Qur'ân) from the mountains of Fârân. His

¹ Al-Kur'ân XXVII-8—9.

coming from Mt. Sinai was His sending Moses as an apostle from it, His shining from Sâ'ir was His sending Jesus from it as an apostle, and His revealing (the *Kur'ân*) from the mountains of Fârân was sending the elect one (Muhammad) as an apostle from it. Fârân is honoured Makkah. Some say that the fire was the *light* of the Mighty and Glorious One, and that it is expressed by the word *fire*, because Moses thought that it was fire; and the Arabs are in the habit of using one of the two words in the place of the other. Sa'id b. Jubair states that it was fire itself, which is one of the curtains screening God. Some say that "Blessed be He who is in the fire," means His authority and His power, and that the explanation of, "and he who is round about it!" is that it refers to Moses and the angels. The metaphor in the verse consists in all those that were in search of the fire, those that were proceeding towards it, and those that were near it, being blessed, and the meaning of it was, "Blessed art thou, O Moses, and blessed are the angels who are near the fire!" This was a greeting from God, the glorious and mighty, to Moses, as a mark of respect for him, in the same manner that God greeted Abraham through the lips (tongues) of the angels when they visited him and said, "'God's mercy and blessings upon you, ye people of the house! Verily, He is to be praised and glorified.'"¹ In this God praised Himself through the medium of His action. I (the author) say that in the same manner, when a man (His servant) takes the name of God or praises Him, nobody takes it but God Himself, and nobody praises Him but God Himself, because God remembers His (own) self and praises it through the medium of His action, whilst man (His servant) is only a tool, having no power of his own. God has said, "Thou hast nothing to do with the affair at all,"² and He has said, "And unto Him the affair doth all return."³ The action of man is therefore to be attributed to God, in relation to (his) being created and (his) being brought into existence. God has also said, "'And God has created you, and what ye make.'"⁴ To man are to be attributed what he earns and his learning, for the purpose of his being

¹ Al-*Kur'ân* XI-76. ² Idem III-123. ³ Idem XI-123. ⁴ Idem XXXVII-94.

punished or rewarded. One of the learned men says that this blessing refers to the fire itself. With regard to the expression of God, "Blessed be He who is in the fire (بورك من في النار)," the Arabs are in the habit of saying, باريك , باريك فيك , باريك الله لك , and باريك , which are four different dialectical expressions, (to express "May God bless you!"). A poet says:—

"You were blessed as a child, and you were blessed when you grew up.
And you will be blessed in your old age when you are hoary."

With regard to the words, *heard (coming) from the tree*, know that the doctrine of the people of Truth is that God is independent of any limits or words or place or direction or time, for they are the signs of creation, whilst they are His own creation and possession, and He — celebrated be His praises! — is too glorious and great to be described by means of any directions, or to be limited by means of any descriptions, or to be comprehended by time, or to be held by any places or regions. Since the Glorious and High God is of this description, it would be absurd for His personality to be described as being specially in any particular direction, or as having removed from one place to another, or as having alighted in any particular place.

It is related that when God spoke to Moses, he heard His words from all directions, and did not hear them from any one particular direction, from which he knew them to be the words of God. If this is (once) proved, it is not allowable to describe God as alighting in a (certain) place, or descending in a (particular) locality, in the same manner that He cannot be described as being an essence (spirit) or as being material, nor can His words be described by means of either letters or voice, which is opposed to the doctrine of the Hashwiyah section of the Hanbalî school. But He has His own description, with which He can be described, which keeps away from Him the misfortunes of dumbness (الخرس) والبكم and whatever is unsuitable for His glory and perfection, and which does not admit of (His) division and separation through removal to hearts and pages (of books, etc.).

As to understanding and hearing, they exist in one place in preference to another, and in one locality in preference to an-

other. Since the description of God's personality cannot be comprehended or reached, He has said, "There is naught like Him, for He both hears and sees."¹ As to the *z* in the words of God, "O Moses! verily, I am God, etc. (يَا مُوسَى إِنَّهُ أَنَا اللَّهُ)" it is a pronoun interposed between the subject of a proposition and the predicate, and not metonymical.

(Further information.) There is a difference of opinion with regard to the question whether or not our Prophet Muḥammad talked with his Lord on the night of his ascension (to heaven) without any medium. Ibn-'Abbās, Ibn-Mas'ūd, Ja'far as-Ṣādiq, Abū'l-Ḥasan al-Ash'arī, and a party of those who have discussed the subject hold the opinion that the Prophet talked with God without a medium, whilst another party holds the opinion which excludes such a thing.

There is also a difference of opinion with regard to the allowableness of holding the doctrine of the possibility of seeing God, most of the branchers of the new opinions denying the allowableness of its possibility, both in this world and the next one, whilst most of the Sunnis and the older authorities holding the doctrine of the possibility of seeing Him in both the worlds, and of the certainty of seeing Him in the next one. The learned of both the ancient and modern times differ in their opinions with regard to the question whether or not our Prophet Muḥammad saw his Lord. 'Ā'ishah, Abū-Hurairah, Ibn-Mas'ūd, and a party of the older authorities deny it, which is said by a party of narrators and traditionists, but a party of the older authorities hold as permissible, the doctrine that the Prophet saw his Lord on the night of his ascension (to heaven) with the eyes of his own head, which is the statement of Ibn-'Abbās, Abū-Dharr, Ka'b al-Aḥbār, al-Ḥasan al-Baṣrī, ash-Shāfi'ī, and Ahmad b. Ḥanbal. Ibn-Mas'ūd and Abū-Hurairah are also said to have made the statement, but what has been given above is their well-known opinion, whilst this the second statement is that given by Abū'l-Ḥasan and a party of his disciples; it is the correct one and is the opinion of the ascertainers of truth out of the chief Ṣūfis.

¹ Al-Ḥur'ān XLII-9.

² Idem XXVII-9.

Ibn-'Abbās states that Moses was specially selected (by God) for talking to, Abraham for (having) sincere friendship with, and Muḥammad for (allowing) a sight of Himself to. A party of the learned, however, hold the opinion that it is a subject not to be waded through, and say that there is no absolutely exclusive and strong proof of it, but that rationally it is allowable, which has been confirmed by al-Ḳurṭubī and others. I (the author) say that the doctrine of the possibility of seeing God both in this and the next worlds is allowable, on account of both rational and traditional proofs. As to the rational ones, they are known by the words expressive of the fact, and as to the traditional ones, we have out of them the fact of Moses asking (God) to be shown a sight of Him, and the reason of His withholding it. Moses must have known of its possibility, for had he known of its impossibility, he would not have asked God for it. It is impossible for Moses to have been ignorant of its permissibleness, since it would be necessary for him to be (also) ignorant of what is fit for God (to do) and as to what is inconsistent and what is allowable, notwithstanding his high and extreme position in prophetic capacity, so much so that God selected him out of men and caused him to hear His words without any medium, whilst one convicted of such ignorance would be an unbeliever. We seek refuge with God from believing that (of Moses)! Another of these proofs is God's obliging His servants with the sight of His face in the next world, as is said in His words, "Faces on that day shall be bright, gazing on their Lord!"¹ If, therefore, it is allowable for them to see Him in the next world, it is allowable for them to see Him in this world, in order to make the sight (of Him) equable in relation to His orders. Another proof is the continuous chain of traditions regarding the Prophet, in the matter of seeing God in the future world, and its so happening as a mark of honour for the faithful. These are therefore the proofs of the allowableness of seeing God both in this world and the next one. As to the proof adduced by 'Ā'ishah for the statement that the Prophet did not see God, namely, the words of God, "Sight perceives (يَبْصُرُ) Him not, but He perceives men's sights,"² it is remote from being

¹ Al-Ḳurān LXXV-22-23.

² Idem VI-103.

convincing, for it is said that there is a difference between perceiving or comprehension (ادراك) and seeing (ابصار), so that the meaning of the verse would be, "Sights (eyes) do not perceive Him, that is to say, they do not comprehend Him, notwithstanding their being able to see Him;"—so Sa'īd b. Musayyab and others say. The fact of perception or comprehension is excluded, notwithstanding the fact of seeing, in the words of God, "And when the two hosts saw (نَراى) each other, Moses' companions said, 'Verily, we are overtaken (لَمُدْرَكُونَ)!' Said he, 'Not so,'"¹ that is to say, "they will not overtake you." Again, the word *sights* (eyes) refers to all, and is also capable of being applied to special persons, thus the withholding of the sight (of God) is specially intended for the unbelievers, as God has said about them, "Nay, verily, from their Lord on that day are they veiled;"² whilst He will honour the faithful or such out of them as He may wish with a sight (of Himself), as He has said, "Faces on that day shall be bright, gazing on their Lord!"³ In short, the verse quoted by 'Ā'ishah is not a proof, nor is it clear and explicit in the matter of want of allowableness of the sight (of God). There is therefore no argument in it. There are many secret and deep things in connection with this question, which we have omitted here, because that is not the object of writing this work; whoever therefore wishes to verify this and other important questions, let him read them in our book *al-Jarḥar al-jarīd*, in which we have given the difference of opinion (between the parties), the manifest and hidden statements of the learned, and the opinion we have selected and supported. The book is an important pillar on the subject, and no student can be independent of it; it is composed of eight thick volumes.

(Further information.) The words of God, "Read, in the name of thy Lord! Who created man from congealed blood (مَلَقَ)!"⁴ were the first chapter of the *Kur'ān* revealed, as has been proved in the two *Ṣaḥīḥs*, out of a tradition of 'Ā'ishah. The agreement between being created from congealed blood (on the one hand), and being taught with the pen and being

¹ *Al-Kur'ān* XXVI-61—62. ² *Idem* LXXXIII-15. ³ *Idem* LXXV-22—23. ⁴ *Idem* XCVI-1—2.

taught knowledge (on the other), lies in the fact that the lowest of man's states is that of being congealed blood and the highest that of being a learned man, as though God,—whose praises be celebrated!—conferred a favour on man, by removing him from the lowest of states, which is that of congealed blood, to the highest one, which is that of learning (knowledge).

Az-Zamakhshari says that, if it is asked, as to why God has said, "from congealed blood," whilst he has been created from a lump of congealed blood (*'alakah*), as in the words of God, "(Then) from a clot, then from a lump of congealed blood, etc.,"¹ the answer is that the word *al-insān* (man) is here in the plural sense, as in the words of God, "Verily, man is in loss."² He is the most generous, who possesses the quality of perfection in the matter of His benevolence over all benevolent persons, who grants favours to His servants which cannot be counted, who is forbearing towards them and does not hasten to punish them, notwithstanding their ingratitude (disbelief), their disowning His favours, their doing prohibited things, and their leaving aside ordered things, who accepts their repentance, and who forgives them after their committing heinous sins. There is no end, nor is there an extremity, to His benevolence, as though there were no benevolence left behind His benevolence, which has granted immense advantages, since He has said, "He is most generous! Who taught the pen! Taught man what he 'did not know!'"³ He has shown the perfection of His generosity, since He has taught His servants what they did not know, and has removed them from the darkness of ignorance to the light of knowledge, and has called attention to the excellence of writing on account of the great advantages it possesses which none but He can comprehend. The old sciences have not been compiled, nor are the orders (decrees) fixed, nor are the histories and sayings of the ancients preserved, nor are the revealed scriptures of God preserved, but through the instrumentality of writing. If it were not for it, the affairs of religion and this world could not have been properly regulated, and were there no other evidence for the subtle wisdom and the elegant arrange-

ment of God than that of the pen and writing, it would have been quite enough.

(Further information.) The Shaikh-al-Islām, the Shaikh Taḳī'd-dīn as-Subkī having been asked regarding the black lump of congealed blood which came out of the heart of the Prophet in his childhood, when his heart was split open, and the saying of the angel, "This is the fortune of Satan with regard to you," answered, "That lump of congealed blood is created by God in the hearts of men, as a thing to accept whatever Satan may throw into them. It was removed from its place in the heart of the Prophet, and there remained nothing in its place to accept any thing that Satan might throw into it. This is the meaning of the tradition. Satan never possessed any luck (fortune) in the heart of the Prophet. As to what the angel took out, it is a thing in the natural constitution of man. This accepting thing, which by its existence would have rendered an impeachment of his heart possible, was removed." He was then asked as to why God created this accepting thing (قَابِل), in this honoured organ, when it was possible for Him not to create it in it. He replied, "Because it is one of the parts of the human body, and God created it to perfect the human form; there was therefore no help for it, whilst its removal was a divine favour conferred (on the Prophet) after its creation."

(Lawfulness or unlawfulness.) It is unlawful to eat leeches, but it is allowable to sell them, on account of the advantages to be derived from them. The selling of cochineal or kermes is made an exception of, in the matter of the disallowableness of selling creeping animals (*ḥasharât*), as has been already mentioned.

(Side-information.) There are two views with regard to the lump of congealed blood (*ʿalakah*), one of them being that it is unclean, because it is blood that has come out of the womb like menstrual blood, and the other one being that it is clean, because it is unshed blood and therefore like the liver and the spleen;—so it has been copied by Abû-Ḥāmid from as-Sairafî and explicitly confirmed by the Shaikh Abû-Ḥāmid, al-Mahāmili, and ar-Rāfiʿi in *al-Muḥarrar*; this is the correct view, as is plainly stated in *al-Minhāj*.

Al-ʿalakah is (originally) the seminal fluid, which, when it becomes converted into thick blood, and when it alters further, becomes

a lump of flesh, being then called a *mudḡah*. An-Nawawī states in *Sharḥ al-Muḥadḍḥab* that the religious law has absolutely decided that the lump of flesh (*al-mudḡah*) is clean. But there are said to be two views regarding it, the correct one being the opposite of what is given in *Sharḥ al-Muḥadḍḥab*, for it is either like a dead man, in regard to which there are two statements in the new statement, or like a part of him separated (from him), in regard to which there are two ways, both of which speak of it in an opposite way and decide it to be absolutely unclean. Ar-Râfiʿi states that there are two views regarding it, the correct one being that it is clean. Yes, but according to the rule of ar-Râfiʿi, it is conditional on the lump of flesh and the lump of congealed blood being those of man, but if they are the (products of the) seminal fluid of any other animal, they are unclean according to him. Both the lump of congealed blood and the lump of flesh are worthier of being considered unclean than the seminal fluid, which is shown by his speaking over and over again of their uncleanness in *al-Minhâj*, notwithstanding his decision in it in favour of the cleanness of the seminal fluid. Our shaikh states, "You may refuse to hold the opinion that they are worthier of being considered unclean than the seminal fluid, because they are nearer the condition of an animal than it, and it is nearer the condition of blood than they."

(Proverb.) "More clinging than leeches."

(Properties.) Leeches are useful for applying to such members of the body as are inaccessible (to the cupping glass), such as the corners of the eyes, cheeks, and painful parts, because they serve the purpose of cupping by their sucking out corrupt blood, especially in infants, women, and persons in comfortable circumstances. They also suck out corrupt blood from the eyelids and other parts. They may happen to be in water, out of which when a man drinks some, one of them may happen to cling fast in his throat; the way to remove it from the throat would be to fumigate (the throat) with the hair of a fox, and when the smoke (of it) reaches the leech, it will immediately fall down. So also, if the fumigation be made with a hoof of a camel, it will die, which is a tried thing;—so it is mentioned in *al-Muntakhab*. Al-Kazwîni and the author of *adh-Dhakhîrat al-ḥamîdah* state that if there be a leech in the

throat, it may be gargled with the vinegar of wine and a dirham weight of the flies that are found in beans, upon which the leech will fall down. If it be desired to extract blood from a special part, this worm may be taken in a piece of clay and drawn near the part, upon which it will stick fast to it and suck out blood from it. When it is desired to cause it to fall away, salt water may be sprinkled on it, upon which it will fall down immediately. The author of *ʿAyn al-khawāṣṣ* states that, if leeches are dried in the shade and then rubbed fine with sal-ammoniac, and then painted over a part in which there is loss of hair, hair will grow on it. Another authority states that, if a house be fumigated with leeches, bugs, mosquitoes, and other things like them will flee away from it. If they are left in a glass flask until they lie, and then rubbed into a fine paste, and then if hair be removed from a part and the paste painted over it, no hair will again grow on it. One of its tried and useful properties is that, if some of the larger kind of leeches, such as are found in rivers and damp places, are taken, fried with some good olive oil, and then rubbed fine with vinegar until they become of the consistency of an ointment, and then if some of it be taken on a piece of wool and used as a suppository by a person suffering from piles, he will be cured of them. Some say that it will cure one suffering from the disease called *al-kaṭāʾ*.¹ One of its wonderful properties is that if a glass-merchant's shop be fumigated with it, all the things that are in the shop will be broken. If a fresh moist leech be taken and rubbed over the male organ of generation, it will cause it to become large without any pain.

(Interpretation of leeches in dreams.) Leeches in dreams have the same signification as worms, which is that of children, on account of the words of God, "He created man from congealed blood."² If one dreams that a lump of congealed blood has come out from his nose, or his penis, or his anus, or out of his belly, or his mouth, his wife will abort before the complete formation of the embryo. Some say that leeches, ticks, young ones of serpents (*ad-dalam*), ants, and other things resembling them, indicate enemies and contemptible enviers. The following is an interpreted dream:—A man came to Abû-Bakr as-Ṣiddîq and said, "O regent of the

¹ A certain disease in the buttock.

² Al-Ḥurʾan XCVI-2.

Apostle of God, I dreamt as if I had a bag or purse in my hand, and I was emptying out of it what it contained, until there remained nothing in it; then there came out of it a lump of congealed blood." Abû-Bakr thereupon said, "Go away out of my presence." He therefore went away from his presence, and having walked a few paces, a beast kicked him and killed him. Abû-Bakr having been informed of it said, "I did not want him to die in my presence. The bag or purse signified the man, the dirhams his life, and the lump of congealed blood his soul, on account of the words of God, "He created man from congealed blood."¹

العَلَب (al-'*Alhab*).—A mountain he-goat;—so Ahmad b. Yahyâ, the author of *Kitâb al-Madâkhil fî'l-lugah*, says.

العُمْرُوس (al-'*Umrûs*).—A sucking lamb. Pl. '*amâris*. A poet says :—

"He was like the wicked wolf when he said, on one occasion,
To a lamb (*'umrûsah*), whilst he was hungry and running,
'Art thou the one that abused me, without a crime (of mine)?'
It replied, 'When did that happen?' He replied, 'Last year.'
The lamb said, 'I am only just born, but since you desire to act treacherously towards me,
Here I am, eat me, but may not the food be propitious to you!'"

العَمَلَس (al-'*Amallas*).—A fierce wolf, and a ferocious dog. As to the proverb, "More dutiful than al-'Amallas," he was a man who was dutiful to his mother; he used to carry her on his shoulders, and do the pilgrimage with her on his back every year, on which account his name is employed proverbially, so that sons may take an example from him in the matter of dutifulness to their mothers. I have alluded to it in the following lines of mine :—

(The name of) al-'Amallas is employed in proverbs,
In the matter of dutifulness, so that sons may take an example from him.

العَمِيدَل (al-'*Amâithal*).—The lion;—so Abû-Zaid says in *Kitâb al-Ibl*. From it this name was taken as a sobriquet for 'Abd-Allâh b. Khulaid, the eloquent poet. He used to make use of pompous words and rare expressions. He was a writer and a poet in the

service of 'Abd-Allāh b. Ṭāhir, and was much versed in the pure language (of the Arabs). [The author here gives some lines composed by him on 'Abd-Allāh b. Ṭāhir, the incident regarding his kissing the hand of 'Abd-Allāh b. Ṭāhir, and the date of his death, which are all also given by Ibn-Kh. .]

Al-Aṣma'ī states that the word *al-'amaithal* means *one who drags his tail*, and al-Khalīl states that it means *one who is slow and drags his garments like a gentle or quiet person, who is independent of work*.

العَنَاق (al-'Anāk).—A female kid. Pl. *a'nuk* and *'unūk*.

It is related regarding al-Aṣma'ī as having said, "While I was going by the road to al-Yaman, I saw a boy standing on the road with ear-rings in his ears, each of which had a gem in it, and with his face shining from the lustre of the gems. He was praising his Lord in some poetical lines."—[The author here gives the lines, which are omitted here, on account of their great length and on account of their not being connected with the subject of the article.]—"I approached him and saluted him, upon which he said, 'I shall not return your salutation until you pay my right, which is due to me from you.' I then asked him, 'What is your right?' and he replied, 'I am a boy of the religion of Abraham, the Friend (of God), and I do not have my morning and evening meals, until I go a mile or two miles in search of a guest.' I therefore accepted his invitation, and he welcomed me. I then went with him until we neared his tent, when he shouted out, 'O sister,' upon which a girl replied to him in a crying voice. He said to her, 'Get up and prepare for our guest.' She said, 'Wait until I give thanks to God, who has brought us this guest.' She then got up and said a prayer with two bowings of the body as a thanksgiving to God. The young man then made me enter the tent and sit down. Then taking a knife, he went to a female kid and slaughtered it. When I sat down in the tent, I looked at the girl, and found her the most beautiful of mankind in face. I kept on stealing glances at her, but she became aware of some of my glances and said, 'Desist; do not you know that it is related regarding the Prophet of al-Madīnah (Ṭayyibah) as having

said, "The adultery of the two eyes is the sight." As to myself, I do not intend by this to reproach you, but to teach you, so that you may not again commit a similar act.' When it was sleeping time, the boy and I slept outside the tent, and the girl remained inside it; and I heard till the early morning a chanting sound of the *Kur'ân* uttered with the most elegant voice, and then I heard some poetical lines recited with the sweetest pronunciation and in the most saddening tone. The lines were as follow:—

"My love refuses to remain concealed, how long I have tried to hide it!
It is with me in the morning, and it has alighted and pitched its tent;
When my desire (for the object of my love) becomes excessive, my heart
becomes mad by the recollection of Him;
If I desire my lover to be near me, He comes near me,
And shows Himself, but I die and then come to life again by remembering Him;
He makes me happy, so much so that I find pleasure and am cheerful."

When it was morning, I asked the boy, 'Whose voice was that?' and he replied, 'That was my sister, and this is what she does every night.' I said to him, 'O boy, you are fitter for this action than your sister, because you are a man and she is a woman.' The boy thereupon smiled and said, 'Woe betide you! Do not you know that some are favoured and some abandoned, and that some are near (God) and some at a distance (from God)?' I then said farewell to them and went away."

(Lawfulness or unlawfulness.) It is lawful, and it may be given as compensation for a hare, if one in the state of *ihrâm* happens to kill it, on account of its having been thus decided by the Companions of the Prophet. It is, however, not (considered) sufficient as a sacrificial animal, on account of what is related by the two Shaikhs (al-Bukhârî and Muslim) and others, on the authority of al-Barâ' b. 'Âzib, who said, "The Apostle of God preached to us on the Day of Sacrifice (10th of Dhû'l-Hijjah) after the prayer, saying, 'Whoever has said this our prayer and observed this our rite of sacrifice, has observed it correctly, but he who has performed the rite of sacrificing before the prayer, has not observed this religious rite.' Upon this, Abû-Burdah b. Niyâr," who was a maternal uncle of al-Barâ' b. 'Âzib, "said, 'O Apostle of God, I sacrificed my goat (or sheep) before the prayer. I knew this to be the day for eating and

drinking, and so wished that my goat (or sheep) should be the first one to be slaughtered in my house. I therefore slaughtered it and ate my morning meal before coming to the prayer.' The Prophet replied, 'Your goat (or sheep) was only a goat (or sheep) of meat, (and not a sacrifice).' He then said, 'O Apostle of God, I have a female kid which I love more than two goats (or sheep); will that be sufficient as a sacrifice from me?' The Prophet replied, 'Yes, but it will not be considered sufficient for anybody else after you.' "

It is mentioned in the first part of *ar-Rawḍah* that *al-'anāk* is a she-kid from the time of its birth until it begins to graze, and that *al-jafrah* is a she-kid when it is weaned, lives apart from its mother, and takes to grazing, which takes place when it is four months old, the male being *jafr*. It is said in *Lugāt at-Tarbīh* and *Dakō'ik al-Minhāj* that *al-'anāk* is a she-kid which has not yet completed a year of its age, and a similar definition is copied from al-Azhari in *Tahdhīb al-asmā' wa'l-lugāt*, but al-Azhari's own statement does not agree with it.

Al-Ḥākim relates, giving authentic authorities, and also Abū-ʿUmar b. ʿAbd-al-Barr in *al-Istīʿāb*, on the authority of Kais b. Nuʿmān, who said, "When the Prophet and Abū-Bakr fled, concealing themselves (from Kuraish), they happened to pass by a slave, who was pasturing some sheep and goats, and asked him for a drink of milk. The slave replied, 'I have no sheep or goats that can be milked, but there is a she-kid, which conceived in the early part of winter and has now no milk left in her.' The Prophet thereupon said, 'Call it,' and then binding its legs, he rubbed its udder until it came down (from the weight of the milk in it). Abū-Bakr then brought a shield, and the Apostle of God milked in it, and gave the milk to Abū-Bakr to drink; then milking again, he gave the milk to the pastor to drink, and then milking again he drank the milk himself. The pastor thereupon said, 'By God, who are you? I have, by God, never seen one like you!' The Prophet said, 'Would you conceal my name, if I inform you of it?' and he replied, 'Yes.' The Prophet then said, 'I am Muḥammad, the Apostle of God.' The pastor asked, 'Are you the one that Kuraish assert to be a Sabean?' and the Prophet replied, 'Verily, they say so.' The pastor then said, 'I bear testimony that you are a prophet, and that what you preach

is the truth ; I shall follow you.' The Prophet said 'You will not be able to do that at present (to-day), but when you learn of my having made myself publicly known, come to us.' "

(End). Abū-Dāwud, at-Tirmidhī, an-Nasā'ī, and al-Ḥākim relate, on the authority of 'Amr b. Shu'aib, who had it from his father, who had it from his father (grandfather of 'Amr), who said, "There was a man called Marthad b. Abī-Marthad, who used to carry captives from Makkah and take them to al-Madīnah, and there was an adulterous woman in Makkah called 'Anāk, like *kaṭīm* (in vowel marks), who was a friend of his. Now, he had promised one of the captives in Makkah to come to him and to carry him. He related, 'I came until I reached the shadow of one of the walls of Makkah, on a moonlight night ; in the meantime 'Anāk came there and perceived the dark shadow by the side of the wall. When she came near me, she said, "(Who.) Marthad?" and I replied, "Marthad." She then said, "Welcome to you ; come along, sleep with us to-night." I replied, "O 'Anāk, God has declared adultery to be unlawful," upon which she cried out, "O people of the tents, this man carries away your captives." Thereupon, eight men followed me, and I took the way of al-Khandamah and reached a cavern. They too came there, and standing over the cavern in which I was, made water, which commenced to drop on my head, but God rendered them blind with regard to my position. They then returned, and I too returned to my friend and carried him ; but being a heavy man, I carried him as far as al-Idhkhir,¹ where I undid his fetters and then continued to carry him, which fatigued me, until I brought him to al-Madīnah to the Prophet. I then said, "O Apostle of God, shall I marry 'Anāk?" upon which he remained silent and did not reply to my question, until this verse was revealed, "And the whoremonger shall marry none but a whore or an idolatress ; and the whore shall none marry but an adulterer or an idolater."² The Apostle of God then said, "O Marthad, 'The whoremonger shall marry none but a whore or an idolatress ; and the whore shall none marry but an adulterer or an

¹ Thus given in all the copies, but it is probably a mistranscription of Adhākhir, the name of a pass between Makkah and al-Madīnah. • Al-Kur'ān XXIV-3.

idolater;’ therefore, do not marry her.”” Al-Khaṭṭābī states that this was specially so with regard to this woman, because she was an unbeliever, but as to a Muslim whore, a marriage contract with her is valid and not annulled. Ash-Shāfi‘ī states that the meaning of the verse is that a whoremonger does not wish or seek for marriage but with a whore. Ash-Shāfi‘ī adds that resembling this is what Sa‘īd b. al-Musayyab has stated, namely, that this verse is abrogated by the words of God, “And marry the single amongst you,”¹ who would be out of the single Muslims.

(Proverbs.) “A she-kid will not sneeze (*tanīd*) in this case (affair),”² *an-naḥīṭ* of a she-kid being like *al-‘uṭās* (the sneezing) of a man. It is like another proverb, “Two she-goats (*zanān*) will not smite each other with their horns over it,” which will be given in its proper place.

عَدَاقُ الْأَرْضِ (*‘Adāq al-ard*).³—[The badger.] A small beast, smaller than the lynx and long in the back, that hunts everything, even birds. It is the same as *at-tajjāh*, which has been already described under the letter ت.

It is said in *Nihāyat al-ḡarīb* that Kaṭālah states that *‘amāk al-ard* is one of the animals of prey, and that it is a certain wild beast of prey larger than the cat and smaller than the dog. Pl. *‘amāk*. It is said in a proverb, “He met with a badger,” and “He approached a badger,” that is to say, a calamity. He means (thereby) that it is an animal with which people hunt, if it be trained.

العَبُوسُ (*al-‘Aḥbas*).—The lion. From it the name is given to a man. It is the measure قَدَعَل from العَبُوسُ. Al-‘Unābis out of Ḳuraish were the sons of Umayyah b. ‘Abī-Shams the bigger; they were six, namely, Ḥarb, Abū-Ḥarb Sufyān, Abū-Sufyān, ‘Amr, and Abū-‘Amr, and were called by the name of the lion, the rest being called al-‘Aḥyās.

العَنْسُ (*al-‘Ans*).—A strong and hardy she-camel. It is (also) said to be one whose tail has become full or ample (إِعْنَوْسَى ذَنْبُهَا);

¹ Al-Ḳur’ān XXIV-32. ² Meaning that blood-revenge will not be taken in this case. ³ In Palestine *Mos taxus*.

—so al-Jawharî says. *Al-ʿansah* is also a name for the lion, being an epithet derived from *al-ʿanûs*;—so Ibn-Sîdah says.

العنبر (al-ʿAnbar).—[The sperm-whale.¹] A certain large fish from the skin of which shields are made. A shield is (also) called *ʿanbar*. It has been already described under the letter ب.

Al-Bukhârî relates, on the authority of Jâbir, who said, “The Apostle of God sent us, appointing over us (as commander) Abû-ʿUbaidah, to meet the caravan of Kuraish, and gave us as provision (on the way) a bag of dates, beside which we did not get anything else. Abû-ʿUbaidah used to give us a date at a time as food.” He (the relater of the tradition) says, “I asked him, ‘What did you use to do with it?’ and he replied, ‘We used to suck it as a child does, and then drink over it some water, which used to be sufficient for us the whole day until the night, and then we used to strike down leaves with our sticks, moisten them with water, and eat them. It happened that we then arrived on a sea-beach, where something of the shape of a broad sand-hill presented itself to our view. We went to it and found it to be the beast which is called *al-ʿanbar* (the sperm-whale). Abû-ʿUbaidah thereupon said, “It is dead;” and then he said, “No, but we are sent by the Apostle of God, in the cause of God, and you are forced by necessity; therefore eat it.” We lived on it for a month, and we were three hundred strong; otherwise they (the men) would never have become strong. You might have seen us lading out with buckets the oil out of the sockets of its two eyes, and cutting pieces out of it, each of the size of a drinking pot. Abû-ʿUbaidah took thirteen men out of us, and made them sit in (the socket of) its eye; he took one of its ribs and making it stand up, mounted the largest camel with us and passed under it. We then provided ourselves with its flesh as travelling provision, and when we arrived in al-Madinah, we went to the Apostle of God and mentioned about it to him, upon which he said, “It was a sustenance which God took out for you. Have you any of its flesh with you, so that you may give it as food to us?” We then sent the Apostle of God some of it, and he ate it.” This nocturnal journey of Abû-ʿUbaidah is called *Saryat al-Khabaʿ*, and occurred in the month of Rajab 8 A. H. .

¹ *Physeter macrocephalus*.

‘Umar b. al-Khaţţâb and Kais b. Sa’d were among the party with Abû-‘Ubaidah.

This tradition is related to us in *al-Gailânîyât* as follows :—The Prophet sent Abû-‘Ubaidah on a night-journey with a party composed of the Refugees and Helpers, three hundred strong, to the sea-coast, to a subtribe of the tribe of Juhainah. They were seized with great hunger, upon which Kais b. Sa’d said, “ Who will buy from me dates for a camel (to be slaughtered), he giving me the camel here and I giving him the dates in al-Madīnah ? ” ‘Umar then kept on saying, “ What a wonder, that this boy who has no property (of his own) should take a debt from another person out of his property ! ” He then found a man out of the tribe of Juhainah, to whom he (Kais) said, “ Sell me a camel, and I shall pay you for it a *wask* (a camel-load) ¹ of al-Madīnah dates.” The Juhani replied, “ I do not know you; who are you ? ” He replied, “ I am Ibn-Sa’d b. ‘Ubâdah b. Dulaim.” The Juhani said, “ How well I know your genealogical connection ! ” and added other words. He purchased from him five camels (for slaughtering), every one of them for a *wask* of dates, the Badawî demanding from him the condition that they should be the stored-up and dried (hardened) dates out of the dates belonging to the Dulaim family, and Kais replying, “ Yes,” to the condition. The Badawî then said, “ Bring me witnesses.” The relater of the tradition says that Kais gave him as witnesses some men out of the Helpers, with whom were some men out of the Refugees, and said, “ I shall bring as witnesses whomsoever you like.” Among those who were brought to witness the transaction was ‘Umar b. al-Khaţţâb, who said, “ I shall not bear witness to this transaction as a debt, when he has no property, and the property belongs to his father.” The Juhani thereupon said, “ By God, Sa’d will surely not defraud (me) for the sake of a *wask* of dates, whilst I see a handsome face and noble actions.” Words passed between ‘Umar and Kais, until ‘Umar spoke roughly to Kais. Then taking the camels, he slaughtered them for them in three stations, a camel every day. When the fourth day came, his commander prohibited him (from slaughtering any more) and said to him, “ Do you wish to violate your engagement, when you have no property of your own ? ” Abû-‘Ubaidah came there, and with

¹ Equal to 60 *sâ’s*. In al-Ḥijâz 320 pounds and in al-‘Irâq 480 pounds.

him was 'Umar ; he said, "I enjoin you not to slaughter (a camel)," upon which Kais said, "O Abû-'Ubaidah, do you think that Abû-Thâbit (Sa'd), who pays for others their debts, takes upon himself the burdens of others, and feeds people in a year of famine, will not pay for me (a debt of) a *wask* of dates incurred on account of men exerting themselves in the cause of God?" Abû-'Ubaidah was near becoming lenient towards him, but 'Umar kept on saying, "Enjoin him." He therefore enjoined Kais (not to slaughter a camel). When the news of what had befallen the party in the shape of starvation reached the ears of Sa'd, he said, "If Kais is as I know him, he will slaughter (camels) for the party." When Kais came back, Sa'd met him and asked him, "What did you do in the matter of the starvation of the party?" and he replied, "I slaughtered (a camel)." Sa'd then said, "You acted rightly. What did you do next?" He replied, "I slaughtered (a camel)." Sa'd said, "You acted rightly. What did you do next?" He replied, "I slaughtered a camel." Sa'd said, "You acted rightly. Then what did you do next?" He replied, "I was prohibited (from slaughtering)." Sa'd asked him, "Who prohibited you?" and he replied, "Abû-'Ubaidah, my commander." Sa'd asked, "Why?" and he replied, "He asserted that I had no property and said, 'The property belongs to your father,' upon which I said to him, 'My father pays the debts of people distant (in connection), takes up the burdens of all, and feeds (people) in a year of famine, and will he not do this for me?'" Sa'd thereupon said, "There are those four gardens, from the smallest of which we collect (cut) fifty *wasks* of dates." The Badawî then went with Kais, who paid to him his (debt of) *wasks*, gave him a beast to ride upon, and a suit of new clothes. The Prophet having heard of this action of Kais said, "Verily, it is out of a generous heart!"

Some say that the odoriferous ambergris (*al-anbar*) comes out from the bottom of the sea, is eaten by some of the beasts in it on account of its oiliness, is then vomited out by them, and found in a state like that of a stone ; the larger masses out of it float on the sea, and are then thrown by the wind on the beach. It strengthens the heart and the brain, and is useful in hemiplegia, facial palsy, and thickness of phlegm. Ibn-Sîdah states that ambergris comes out of the sea, and that the best kind of it is the ash-coloured variety, then

comes the blue variety, then the yellow, and then the black. He states that it is mostly found in the interior of the fish which eat it and which die (in consequence of it). Some merchants assert that the sea on the East of Africa (*baḥr az-Zanj*) throws it up like the skull of a man, the largest lump of it being a thousand *mithkâls* in weight, and that it is mostly eaten by fish, which then die; the beast which eats it is called *al-ʿanbar*.

(Lawfulness or unlawfulness.) Al-Mâwardî and ar-Rûyânî in *Kitâb az-Zakâh* state that there is no poor-rate tax on ambergris and musk. Abû-Yûsuf states with regard to them that a fifth is the tax on them. Al-Ḥasan, ʿUmar b. ʿAbd-al-ʿAzîz, ʿAbd-Allâh al-ʿAnbârî, and Ishâk state that it is necessary to pay a fifth as the tax on ambergris, whilst ash-Shâfiʿî argues against them, on the strength of the statement of Ibn-ʿAbbâs with regard to ambergris, namely, that it is a thing which the sea throws up and is not found in a mine, so as to render it necessary to pay a fifth as a tax on it. It is also plainly related regarding him as having said that there is no poor-rate tax on it. Jâbir related that the Prophet said, "Ambergris is not wealth," which saying therefore excludes the necessity of paying the poor-rate tax on it. Al-Mâwardî, ar-Rûyânî, and most of the jurists state that ambergris is clean. Ash-Shâfiʿî states, "I have heard one who said, 'I have seen ambergris spring up in the sea, twisted like the neck of a goat (or sheep).'" Some say that it is originally a plant having a diffusive odour in the sea, and that there is a beast in the sea which seeks it, on account of its diffusive odour, but it is a poison for it; when that beast eats it, it kills it; the sea then throws the beast out, upon which the ambergris comes out of its belly. The two (al-Mâwardî and ar-Rûyânî) state in *Kitâb as-Salam* that it is allowable to make payments in ambergris, but it is necessary to mention explicitly the variety and weight of it, for ambergris is of the ash-coloured, white, green, and black varieties, and unless the variety and weight are mentioned, it is not allowable. Ash-Shâfiʿî states that it is allowable to sell ambergris, and that the learned state with regard to it that it is a vegetable product, whilst no part of a vegetable substance is unlawful. He (further) states, "One of them (the learned) has informed me that having gone out on the sea, he was cast on an island, where he saw a tree like the neck of a goat

(or sheep); he found the fruit of it to be ambergris. He related, 'We left it alone, so that it might grow and then we might take it, but the wind blew hard and threw it into the sea.' " Ash-Shâfi'i (also) states that fish and the beasts of the sea swallow it when it first falls into the sea, because it is then soft, and that when they swallow it, few of them escape (death), as it kills them on account of the excessive heating property in it, and when a fisherman therefore takes a fish (in that condition) and finds it in its belly, he thinks it to be a part of the fish, but it is really speaking the fruit of a plant.

(As to its properties,) al-Mukhtâr b. 'Abdûn states that ambergris is hot and dry, but is less so than musk. The best kind of it is the ash-coloured variety having a little oiliness in it. It strengthens the heart and the brain, increases the nervous fluid, is useful in hemiplegia, facial palsy, and thick phlegm, and produces courage, but it is injurious to persons suffering from piles; its injurious effects may be warded off by means of camphor and the smelling of cucumbers. It suits persons with a cold and moist constitution and old men. The best time for using it is winter. Some say that ambergris is (found) in masses like skulls, the largest of them being a thousand *mithkâls* in weight, and that they come out of springs in the sea and float on the water, upon which birds alight on them, eat them, and die. Some say that it is the excrement of a certain beast, and others say that it is a part of the rubbish of the sea. The best kind of it is the ash-coloured variety, and the opposite of it the red-coloured variety. It has greasiness in it, on account of its having been swallowed by a fish, and it becomes free from it at the time of its rolling about in the sand.

العَنْتَر (al-'Antar).—[The gadfly.] The blue fly. Some say that it means flies in an absolute sense.

It is related in the two *Sahîhs*, on the authority of 'Abd-ar-Rahmân b. Abi-Bakr as-Siddîk, in a long tradition of his, containing an account of the miracles performed on account of as-Siddîk, the purport of which is that as-Siddîk having had a party of guests, made them sit down in his place, and went away to the Apostle of God. He was rather late in returning, and when he came, he asked (his people), "Have you given them their evening meal?" On their

replying, "No," he turned towards his son 'Abd-af-Rahmān and said to him, "O gadfly ('*antar*)," prayed against him that his nose might be cut, and reviled him. In a version it is said, "O '*unaitir*,' of the dim. form. He likened him to it out of contempt for him. Some say that he likened him to the blue fly, on account of the severe injury it inflicts. In most of the traditions the word is given as *ganthar*, meaning thereby, "O base one." 'Antarah was the name of a man, namely, 'Antarah b. Shaddād b. Mu'āwiyah al-Absi, one of the (celebrated) horsemen, poets, and lovers out of the Arabs. He was one of the (great) heroes of the Time of Ignorance and is proverbially known for his courage. Sibawaih states that the و in it is not a servile (additional) letter.

العندليب (*al-'Andalīb*).¹—[The nightingale.] The same as *al-hazār*. Pl. '*anādīl*, because it is first reduced to a quadriliteral word, and from it the pl. and the dim. ('*unaidīl*) are formed. البلبل يعندل = *the bulbul sings*. How beautiful are the lines of Abū-Sa'īd al-Mu'ayyad b. Muḥammad al-Andalusī, the excellent poet, descriptive of a *ṭunbūr*!²

"A *ṭunbūr* beautiful in form, imitating
By its clear sound a nightingale;
When it dries, it speaks out clearly;
It collects in its variation of notes the notes of a flute.
So also, whoever lives in the society of the learned as an infant,
Becomes when he grows up a learned shaikh.

[The author here gives some more lines of this poet, which are here omitted as they do not refer to the present subject.] He died in 557 A. H. .

(Lawfulness or unlawfulness.) It is lawful to eat it, because it is one of the good things.

In dreams it indicates a clever son.

العندول (*al-'Andal*).—A large-headed camel. The word is alike used both for the male and the female.

¹ In Egypt *Philomela luscini*. ² A kind of mandoline with chords of brass wire, which is played with a plectrum.—Lane's Lex.

العَنْز (al-'Anz).—[A she-goat.] The female of the common goat. Pls. a'nuz and 'unûz.

Al Bukhârî and Abû-Dâwud relate, on the authority of 'Abd-Allâh b. 'Amr b. al-Âs, that the Prophet said, "There are forty (good) actions, the highest of which is the lending of a she-goat for milking; there is no performer of one of them, hoping for its reward and believing in the promise of it, whom God will not cause to enter Paradise." Hassân b. 'Atîyah, the relater (of the tradition), on the authority of Abû-Kabshah, says, "We counted all the actions under the lending of a she-goat for milking, such as the returning of a salutation, the blessing of a sneezer, the removing of a hurtful thing from a road, and others like those, but we were not able to reach (the number of) fifteen of such actions." Ibn-Battâl states that the Prophet has not mentioned the actions in the tradition, but it is well-known that he undoubtedly knew them, and that he did not mention them on account of an object, which is more beneficial to us than his mentioning them, namely,—but God knows best,—a fear that the special mentioning of them might lead to an abandonment of other means of kindness and doing good, whilst there have been so many instructions inciting and urging(us) to do good and to acts of beneficence, given by the Prophet, that their number cannot be counted. He (Ibn-Battâl) adds, "I have heard regarding one of the men of our times that he prosecuted a search after them in the (different) traditions, and found them to exceed forty in number; he then mentioned them (all), to the last of them."

I (the author) say that the word تَشْمِيتُ الْعَاطِسِ in تَشْمِيتُ (blessing a sneezer) may be written either with a ش (as تَشْمِيتُ) or with a س (as تَسْمِيتُ), meaning *praying for a blessing*; the former refers to a *meeting or union* (after separation), because the Arabs say, "تَشْمِيتُ الْإِبِلِ — the camels met in the pasture-ground." Some, however, say, that the meaning of it is a prayer for his limbs (شَوَاعِمُهُ), which is a name for the extremities. The latter refers to his being blest with a good mode of life.

The author of *at-Targîb wa't-Tarhîb* states in the chapter *Kadû ha'wâ'ij al-Muslimîn* (Satisfying the wants of the Muslims), on the authority of the Commander of the faithful, 'Alî b. Abî-Tâlib,

who said that the Apostle of God said, "A Muslim has thirty claims on his brother-Muslim, which the latter cannot be absolved from but by their fulfilment (payment) or pardon. (They are):—

(1) To pardon his error, (2) to pity (him) for his weeping, (3) to conceal his nakedness, (4) to forgive his slip at the time of his slipping, (5) to accept his apology, (6) to defend him when he is slandered in his absence, (7) to be constantly giving him advice, (8) to preserve his friendship, (9) to guard his credit, (10) to visit him in his illness, (11) to be present at his death, (12) to comply with his request, (13) to accept his present, (14) to give a present (to him) equal to his present, (15) to thank him for his favour, (16) to do a good action for his help, (17) to protect his wife, (18) to accomplish his want, (19) to intercede on his behalf in the matter of a thing he asks for, (20) to accept his intercession, (21) not to disappoint (him) in his object, (22) to bless (him) at the time of his sneezing, (23) to seek for his lost animal or thing, (24) to return his salutation (greeting), (25) to consider his conversation (words) pleasant, (26) to increase a gift for him, (27) to believe in his oaths, (28) to help him, whether he be acting wrongfully or having a wrong done against him; as to the help for him, if he is a wrong-doer, it is to check him in his wrong-doing, and as to the help for him, if he is having a wrong done against him, it is to help him in taking his right, to befriend him, and not to be inimical towards him: (29) to save him and not to abandon him, and (30) to wish good for him, in the same manner that one wishes it for himself, and to hate evil for him, in the same manner that one hates it for himself." He then said, "I have heard the Apostle of God say, 'If any of you sets aside any of the claims of his brother-Muslim, the latter will demand it of him on the Day of Judgment.'" Then 'Alī said, "If any of you omits to bless his brother-Muslim when he sneezes, the latter will demand that claim from him on the Day of Judgment, and it will be decreed in his favour and against the former." These together with those calculated by Ḥassān b. 'Aṭīyah come up collectively to more than forty (good) actions.

(Information.) Abū'l-Kāsim Sulaimān b. Aḥmad aṭ-Ṭabarī relates in *Kitāb ad-Da'awāt*, giving his authorities, on the authority of

Suwait b. Qaslah, who said, "Alī b. Abī-Tālib having been in want of food, said to Fātimah, 'If you go to the Prophet, (it would be better).' So, she went to the Prophet, who was at the time with Umm-Ayman, and knocked at the door, upon which the Prophet said to Umm-Ayman, 'This knocking is, verily, that of Fātimah; She has come at a time, at the like of which she is not in the habit of coming to us. Get up, therefore, and open the door for her.' Umm-Ayman thereupon got up and opened the door for her, and when she entered, the Prophet said to her, 'O Fātimah, you have, verily, come to us at a time at the like of which you are not in the habit of coming to us.' She said, 'O Apostle of God, the food of these angels is the celebration of the praises (of God), and the declaration of (His) praises and holiness; but what is our food?' The Prophet thereupon replied, 'By Him who has sent me with the Truth, no fire has been kindled in the houses of the people of Muḥammad for the last thirty days, but we have (now) received some she-goats; if you wish, I shall order five of them to be given to you, or if you wish, I shall teach you five expressions which Gabriel has a short while ago taught me.' She said, 'Teach me the five (expressions) which Gabriel has taught you.' The Prophet then said, 'Say, "O Thou, the first of the first ones! O Thou, the last of the last ones! O Thou possessing mighty power! O Thou the pitier of the poor! O Thou the Compassionate of the compassionate!"' She then went away, came to 'Alī b. Abī-Tālib, and said to him, 'I went away from you to this world and have brought to you the future world,' and then mentioned to him all that had passed, upon which he said, 'The best of your days, the best of your days!'"

In *Kitāb Saḥīcat at-taṣawwuf* by the Hāfiḍ Abū'l-Faḍl Muḥammad b. Ṭāhir al-Maḥḍisī, it is related that Jābir b. 'Abd-Allāh having (one day) come to the Apostle of God, the latter said to him, "O Jābir, here are eleven she-goats in the house; are they dearer to you, or certain expressions which Gabriel has a little while ago taught me and which will unite for you this and the future worlds?" Jābir replied, "O Apostle of God, I am in need, but these expressions are dearer to me." The Prophet thereupon said, "Say, 'O God, Thou art the creator, the knowing! O God, Thou art forgiving and clement! O God, Thou savest (men) from acts of disobedience

and art merciful! O God, Thou art the Lord of the great Throne! O God, Thou art the beneficent, the liberal, the merciful one! Forgive me (my sins), have mercy on me, render me sound and strong, make me prosperous, bless me with the means of sustenance, direct me in the right course, save me, grant me health, cover (conceal) my faults, do not lead me astray, and cause me to enter Paradise, by Thy mercy, O Compassionate of the compassionate ones!" Jâbir stated, "He continued repeating them, until I committed them to memory. The Prophet then said, 'Learn them and teach them after you.' He then said, 'O Jâbir, convey them with you.' I have accordingly conveyed them with me."

It is related in the commentary (of the *Qur'ân*) of al-*Kushairî* and other commentaries that, when Abraham fled for refuge with his son Ishmael and his (son's) mother Hâjir to Makkah, he happened to pass by a party of the Amalekites, who gave Ishmael a present of ten she-goats. All the she-goats of Makkah are their progeny. This resembles what has been already related regarding the pigeons of the sacred precincts, namely, that they are all the progeny of the two pigeons which built nests over the Prophet in the cave.

(Further information.) The Prophet said, "Two she-goats will not smite each other with their horns over it." The reason of his saying that was that a woman from Khutmah, whose name was 'Aṣmâ' bint Marwân, out of the Beni-Umayyah, used to incite (people) against the Muslims, annoy them, and compose poems against them. 'Umair b. 'Adî therefore made a vow to God that, if God caused His Apostle to return safely from Badr, he would kill her. When the Apostle of God returned from Badr, 'Umair attacked her in the middle of the night and killed her. He then joined the Prophet and said the morning prayer with him. When the Prophet got up to enter his assembly-room, he asked 'Umair b. 'Adî, "Have you killed 'Aṣmâ?" and he replied, "Yes; is there anything due from me on account of slaying her?" upon which the Prophet said, "Two she-goats will not smite each other with their horns over it." The first time this saying was heard

¹ Applied to a case in which there will not happen any discord or contention.—See Lane's Lex. art. نظم.

was from his lips, and it is one of the concise, novel, and unique sayings, such as had never before been heard.

Similar in this respect are his sayings: —“The oven is heated.”¹ “He died upon his bed.”² “A believer is not stung or bitten twice in the same hole.” “O horsemen of God, mount.” “The child is for the owner of the bed, and for the adulterer there is disappointment.” “Every kind of game is in the belly of the wild ass.”³ “War is (finished by) a single act of deceit.”⁴ “Avoid ye the beautiful woman that is of bad origin.”⁵ Verily, of what the (rain, or the season called) spring (ربيع) causes to grow, is what kills by inflation of the belly, or nearly does so.”⁶ “The Helpers are my company and my auxiliaries.”⁷ “Nothing brings an injury upon a man but his own hand.” “He is powerful, who overcomes himself at the time of anger.” “There is no information like that (acquired) by sight.” “Sitting in assemblies is to be with confidence (not to reveal secrets).” “The (giving with the) upper hand is better than the (taking with the) lower hand.” “Affliction has for its agent speaking.” “Men are like the teeth of a comb.” “The abandonment of evil is (an act of) alms-giving.” “What disease is there greater than niggardliness?” “Actions are (to be judged) by motives.” “Modesty (sense of shame) in every respect (the whole of it) is good.” “A false oath leaves houses vacant (void).” “The chief of a tribe is their slave.” “The excellence of learning is better than the excellence of divine worship.” “In the forelocks of horses is tied good.” “The quickest of all things is the punishment of an adulteress.” “Verily, of poetry, there is wisdom.”⁸ “Health and leisure are two blessings in respect of which many men are deceived.” “The intention (motive) of a believer is better than his action.” “The intention (motive) of a hypocrite is worse than his action.” “The child belongs to the husband.” “Help in the accomplishment of wants by means of concealment.” “Every happy person is envied.” “(The practisers of) guile and deceit are in Hell-fire.” “He who gives us false advice is not one of us.” “One who is consulted is trusted.”

¹ Meaning that the war is raging. ² He died a natural death. ³ See Lane's Lex. art. فراء. ⁴ For the four different meanings of it, see Lane's Lex. art. خدع. ⁵ Idem art. خضر. ⁶ Idem art. حبط. ⁷ Idem art. كرش. ⁸ For the different readings of it, see Lane's Lex. art. حكم.

“Repentance is returning from sin.” “A person guiding (one) to a good action is like a doer of it.” “Your love for a thing renders (you) blind and deaf.” “A loan has to be returned.” And “The giving of assurance of safety inhibits slaying or assaulting unawares.” There are similar other sayings of the Prophet. The Apostle of God specially mentioned a she-goat in exclusion of other kinds of goats and sheep, because a she-goat draws near another she-goat and then parts from it; its smiting with (its) horns is not like the smiting with horns of rams and others.

Ibn-Duraid relates that when ‘Adī b. Ḥātim killed ‘Uthmān, he said, “Two she-goats will not strike each other with their horns over it.” But when the battle of the Camel took place, his eye was pulled out, and he was told, “Two she-goats will not smite each other with their horns over the murder of ‘Uthmān,” upon which he said, “Yes, many eyes will (still) be pulled out.” This narrative has been thus related by Ibn-Ishāq, ad-Dimyāṭī, and others.

It is related, on the authority of Abū-Hurairah, who said, “The speaker of truth regarding what is believed to be true (عَادِقُ الْمَصْدُوقِ), Abū'l-Kāsim (the Prophet), informed me that the first dispute to be decided on the Day of Judgment will be that of two she-goats, (one) with horns and (the other) without horns.” This is related by at-Ṭabarānī in his *Muʿjam al-awsaṭ*, but Jābir al-Juʿfī, who is a weak authority, is given in it as an authority.

(Lawfulness or unlawfulness.) It is lawful. It may be given as compensation or penalty for a gazelle, if a person in the state of *iḥrām* kills the latter. The verification of it will be given under the letter غ.

(Proverbs.) The saying of the Prophet, “Two she-goats will not smite each other with their horns over it,” has been already given above in the tradition. It means that even two weak ones will not meet each other in a fight over the affair, because smiting with horns is a work of stallion or ram-goats and sheep and not that of she-goats. It is said in allusion to any particular case, over which there would be no difference or dispute. “Such a man is more given to emitting wind from the anus with a sound than a she-goat.” “A she-goat, having every kind of disease,” applied to a

man and a beast having many faults. Al-Fazâri states that a she-goat is subject to ninety-nine diseases.

In the following lines of a poet, the word *al-'anz* means a female eagle:—

“When a female eagle (*al-'anz*) hangs down from a level ground
In the forenoon, hungry and hovering round and round.”

(Properties.) If the bile of a she-goat be mixed with sal-ammoniac and then applied over any part of the body after pulling out the hair from it, no hair will ever grow over it again. Aristotle states that if the bile of a she-goat be mixed with the common leek (*kurrâth*) and then applied over a part from which hair has been pulled out, no hair will ever grow over it again. If its shank be washed (with water), and that water be given to one suffering from incontinence of urine to drink, it will cure him of it. If anything be written with its milk, the writing will not show itself, but if ashes are sprinkled over it, it will show itself. Hurmus states that if the brain of a she-goat and the blood of a hyena, of each the weight of a *dînak*, be taken together with two grains weight of camphor and kneaded together, taking the name of any man, the spirit of love will be produced in that man, if it be given to him to eat. If one takes of its bile the weight of a *dînak*, the same weight of its blood, and half a *dînak* weight of the brain of a black cat, and gives the mixture (of them) to eat to a man, the latter will lose all sexual appetite and will not go near a woman until its effect is neutralized, which can be done by giving him to drink the rennet of a female gazelle in the milk of a she-goat, both of them being warm (at the time).

العَنْظَب (al-'Undub).—A male locust. *Al-'undab* is a dialectical variety of it. Al-Kasâ'i states that it is called *al-'undab*, *al-'undâb* and *al-'undûb*. Fem. '*undûbah*. Pl. of the masc. '*undûb*. A poet says:—

“Heads of male locusts (*an i lîb*) like dried grapes.”

Pl. of the fem. '*undûbât*. It is given in the book of Sîbawaih as *al-'undûbâ'*.

العَنْظَرَانَة (al-'Unḡurānah).—A female locust. Pl. '*undurānât*. The subject of locusts has already been treated of under the letter ج.

عَنْقَا مُغْرِبَ ('*Ankā mugrib*) and عَنْقَا مُغْرِبَا ('*Ankā mugribah*).¹

It is one of the words indicating no meaning. One of the authorities states that it is a certain rare bird that lays eggs like mountains, and soars very high in its flight. Some say that it is so called, because there is round its neck whiteness like a ring (collar). Some say that it is a certain bird found in the place of the setting of the sun.

Al-Kāẓimī states that it is the largest of (all) birds in body and size, and that it seizes an elephant in the manner that a kite seizes a rat or mouse. It used to be (found) in ancient times among men, and to molest them, until one day having deprived a bride of her ornaments, the prophet Ḥaṣḥaṣaḥ prayed against it, upon which God carried it away to one of the islands of the ocean beyond the Equator, an island to which no man can go, and which has in it many animals like the elephant, the rhinoceros, the buffalo, the cow, and all the other species of beasts and birds of prey. At the time of its flying, a sound is heard coming from its wings like the noise of loud thunder and a torrent. It lives for two thousand years, and pairs (takes a mate) when it is five hundred years old. When it is the time for it to lay eggs, it becomes seriously ill. Al-Kāẓimī then gives a long description of it.

Aristotle states in *an-Nu'ūt* that '*ankā mugrib*' is sometimes seized, and that out of its talons large bowls for drinking are made. The mode of seizing it is this:—Two bulls are made to stand, and between them a calf is placed, all of them being weighted down by attaching big stones to them; opposite the calf a small house is built, in which a man hides himself with some fire with him. The '*ankā*' then alights on the two bulls to snatch them away, but when (once) it fixes its talons in the two bulls or one of them, it is unable to pull the bulls away on account of their being weighted down by means of heavy stones, and is (also) unable to free itself (on account of a desire) to save its talons. The man (in the house) thereupon comes out with the fire, and burns its wings. He (Aristotle) states that '*al-ankā*' has a belly like that of a bull and

¹ See Chap. XX, Note 22, Lane's T. of The Thousand and One Nights

bones like those of the beasts of prey, and that it is the largest of (all) the birds of prey.

The Imâm, the very learned Abû'l-Baḡā' al-'Ukbarî states in *Sharḥ al-Makâmât* (commentary on the assemblies of al-Ḥarîrî) that in the land of the people of ar-Rass, there was a mountain called Mukh, rising in the sky to the height of about a mile ; there used to be many birds on it, and there was also on it the bird '*anḡā*', which was huge in size with a face like that of a man and a resemblance to all animals in it. It was one of the good birds. It used to come to this mountain once a year and pick up the birds on it, but being starved one of the years, and finding the birds scarce, it pounced upon a boy and carried him away, and it then carried away a girl, upon which the people complained of it to their prophet Ḥaṇḍalah b. Şafwân, who prayed against it. A thunderbolt thereupon fell on it, and it was burnt. Ḥaṇḍalah b. Şafwân flourished in the interval between the time of Jesus and that of Muḥammad. Another authority states that the mountain was called Faṭḥ, and that *al-'anḡā* was so called on account of the length of its neck. The people then killed their prophet, and God therefore destroyed them.

As-Suhailî states in *at-Ta'rîf wa'l-Ilâm* regarding the words of God, "And (how many) a deserted well and lofty palace!" that the well was the well called ar-Rass and was situated in Aden ; it belonged to a people out of Thamûd, who had a just and upright king (ruling over them) called al-'Alas. The well used to supply water to the whole of the city, the surrounding open country, and all the beasts, sheep, goats, cows, and other animals that were in it. There were many reservoirs attached to it, and a great many men were delegated to look after it ; there were vessels of marble, and many of the reservoirs resembled tanks ; men used to fill water out of them, whilst there were others for beasts ; there were men appointed to watch over them all. Men used to draw water night and day, going forwards and backwards. The people had no other water beside that. The king's period of life became a long one, but when death did come, they anointed him with oil, so that his features might remain (unaltered), and he might not get changed (in appearance). They used to do that

in the case of their dead, if they were persons that had been kind to them. When the king died, the affair became a difficult one with them, and they were of opinion that their case had become a disordered one. They therefore raised a clamour with their crying. Satan seizing this confusion on their part as an opportunity, entered the body of the king many days after his death, and informed them that he had not died, and that he would never die; he added, "I have only absented myself from you to see your action." They were mightily delighted at this, and he ordered his principal people to place a screen between themselves and him that he might speak with them from behind it, so that the signs of death might not be seen in his features. They thus set him up as an idol behind a curtain, and he informed them that he would never eat, drink, or die, and that he would serve as a deity for them. All this, Satan used to say through his mouth (tongue), and many of them believed it to be true, whilst some of them doubted it, but the number of the believers who denied him (to be a deity) was less than that of those who believed in him. Whenever a (good) adviser out of them spoke, he used to be reproved and coerced. Thus infidelity spread among them, and they took to worshipping him. God then sent to them a prophet, who used to receive the revelation in his sleep and never in his waking state; his name was *Ḥaḍalah b. Ṣafwân*. He informed them that the image was (only) an idol, without any life in it, that Satan had led them astray, that God,—celebrated be His praises!—never represented Himself by means of a form, and that it was not allowable to hold the king to be a partner with God. He exhorted them, advised them, and warned them of the power of their Lord and His vengeance. But they molested him and treated him inimically, though he used to exhort them and give them good advice, until at last they killed him, and threw him into a well. Then the vengeance of God descended on them; they went to sleep one night satisfied and satiated as regards water, but found in the morning that the water of the well had sunk into the earth, and its bucket-rope was useless. They all then screamed out, the women and children clamoured for water, and they and their cattle were seized with thirst, so much so that all of them died and were destroyed. They were succeeded in their land by the beasts of prey, and

in their houses by foxes and hyenas, whilst their gardens became changed into jujube trees and the thorn tragacanth; nothing is to be heard in it but the humming sound of genii and the roaring of lions. We seek refuge with God from His power, and from persistence in actions which deserve His vengeance !

As-Suhailī states that as regards the lofty palace, it was the palace which Shaddād b. 'Ād b. Iram had built, the like of which has never been built among those that are mentioned. Its state (too) became like the state of this well, being converted into a wilderness after its having been the abode of men and becoming desolate after its having been inhabited (by men); nobody is able to approach it for miles, on account of the humming sound of genii and other abominable sounds (in it), after the happiness, amplitude of means of sustenance, and the arrangement of the people in it like a string of beads (which existed in it at one time). They have all gone and not returned ! God has mentioned them in this verse by way of an exhortation, a remembrance, and a warning against the result of disobedience to Him and the evil consequence of opposition to Him. We take refuge with God from that !

Muḥammad b. Ishāk relates, on the authority of Muḥammad b. Ka'b al-Ḳaraḏī, who said that the Apostle of God said, "The first one out of men to enter Paradise on the Day of Judgment will be a black slave, the narrative regarding whom is this :—God sent a prophet (once) to a certain town, but none of the people of it, excepting that black slave, believed in him. Then the people of that town treated that prophet in an inimical manner, and after digging a well threw him into it, and then a large stone over him. That black slave used to go and collect wood, carry it on his back, and sell it ; and then buying food and drink with its price, he used to come to that well and raise the stone (from over the prophet), God helping him to do that. He then used to let down with a rope the prophet's food and drink, and then to restore the stone to its proper place. He continued doing that as long as God wished ; then one day having gone out to collect wood as was his wont, he collected the wood, tied its bundle, and finished doing that. When he desired to lift it, he was overtaken by slumber ; he therefore lay down on his back and slept. God caused him to sleep for seven years. He

then rose and turning to his other side lay down again, upon which God (again) caused him to sleep for seven years. He then rose up and lifted up the bundle and did not think that he had slept but for an hour out of the day. He came to the town, and selling his bundle purchased some food and drink. He then went to the well and looked for the prophet, but could not find him, for there had happened to his people what happened, and they had taken him (out of the well), believed in him, and taken his word to be true; the prophet used to ask them regarding that black slave as to what was done to him, but they used to reply, 'We do not know;' that prophet then died, after which God roused that black slave from his sleep." The Prophet said, "That black slave will be the first one to enter Paradise."

I (the author) say that, because it is mentioned in this tradition that they believed in their prophet, whom they took out of the pit, there need not be two meanings of the words of God, "And the people of ar-Rass,"¹ for God informed regarding the people of ar-Rass that He had entirely destroyed them; but they may have been destroyed for the innovations which they adopted after their prophet, whom they had taken out of the pit and whom they had believed in. This may be taken as one view (of it).

Ibn-Kh. states, "I have seen in the History of Ahmad b. 'Abd-Allâh b. Ahmad al-Fargânî, a settler in Egypt, that al-'Azîz b. Nizâr b. al-Mu'izz,² the lord of Egypt, had collected strange animals with him, such as were not in a collection with anybody else. Out of these animals was an '*ankâ*', a bird that had come to him from Upper Egypt; it was of the length of a *balashûn* (heron), but bigger than it in body. It had a beard, and there was a hood on its head; there were several colours and points of resemblance to many birds in it."

It has been already mentioned, on the authority of az-Zamakhsharî, that *al-ankâ*' having ceased to procreate, is now extinct in the world. It is related towards the end of *Rabî'u'l-abrâr* in the chapter *al-Ṭayr* (birds), on the authority of Ibn-'Abbâs, who said that God created in the time of Moses a certain bird called *al-'ankâ*', which

¹ Al-Kur'ân XXV-40. ² De Slane in his T. of Ibn-Kh.'s B. D. gives this name as Nizâr (entitled) al-'Azîz b. al-Mu'izz.

had four wings on each side and a face like that of a man. God gave it a share of everything, and He created for it a male mate like it. He then told Moses in an inspiration, "I have created two wonderful birds and appointed, as their means of sustenance, the wild animals which abound round about Jerusalem. I have appointed them, as a thing in addition to what I have already given the Beni-Isrâ'îl." They then procreated, and their progeny became large. When Moses died, these birds removed (from Jerusalem) and alighted in Najd and al-Ḥijâz. They used continually to eat wild animals, and snatch away children, until Khâlid b. Sinân al-'Absî out of the Beni-'Abs assumed the prophetic office, which was before the time of the Prophet. The people having complained to him of the annoyance they received from the bird, he prayed against it, upon which it ceased to procreate, and became extinct, so that it is not to be found in the world (now).

In *Kitâb al-Bad'* by Ibn-Abî-Khaithamah, there is mention made of Khâlid b. Sinân and his prophetic mission. He states that the angel delegated for him was Mâlik, the guardian of Hell-fire. One of the signs of his prophetic mission was that he turned away a certain fire called the *fire of misfortunes* (نار السوء) which used to come out of the desert and consume men and beasts, and which they were unable to turn away; after that it never came out again. The commentator of *al-Fuṣûṣ* by Ibn-al-'Arabî has given a strange narrative about him after his death, an allusion to a part of which will be made in the art. العير.

Ad-Dâraḳuṭnî relates that the Apostle of God said, "There was a prophet whom his people caused to perish (or beheaded with a sword = ضيعة),"¹ meaning thereby Khâlid b. Sinân. Another learned man states that his daughter went to the Prophet, upon which he spread out for her his mantle-sheet and said, "Welcome to the daughter of a good prophet!" or words like these. Al-Kawâshî, az-Zamakhsharî, and others state that there flourished between the time of Jesus and that of Muḥammad four prophets, three of whom were out of the Beni-Isrâ'îl and one out of the Arabs, namely, Khâlid b. Sinân

¹ The mode of his death is given differently in Mirkhond's History.— See Behatsek's T. Pt. I, Vol. II, p. 227.

al-'Absî. Al-Bagawî, however, states that there was no prophet between those two prophets (Jesus and Muḥammad).

The Ḳāḍî al-Fāḍil used to recite these lines often :—

"If the eyes of Fortune regard you with consideration,
Sleep, for all dangerous places are then safe ;
With it you may chase *al-'ankā'*, for it is then a net (in your hand),
And with it you may lead *al-Jawzâ'*, for it is then a bridle (in your hand)."

It has been already stated in the art. العقاب (the eagle) that it is that bird which Abû'l-'Alî' al-Ma'arrî means in his lines :—

"It is *al-'ankā'*, too big to be chased ;
Oppose him, whom you can cope with in opposition."

(Proverbs.) A calamity (*'ankā' mugrib*) carried him off (soared with him)," applied to one regarding whom there is no hope left. A poet says :—

"Liberality, *al-gâl*, and *al-'ankā'*, the third,
Are names of things which are not found and never existed."

These lines will again be mentioned in the art. الغول.

(Interpretation of it in dreams.) An *'ankā'* in a dream indicates a dignified man, a heretic, one who does not associate with anybody. He who dreams of an *'ankā'* speaking to him, will obtain wealth (means of sustenance) from a khalîfah, and may perhaps become his wazīr. He who mounts an *'ankā'* (in a dream), will overpower a person having no equal. He who hunts and seizes it will marry a beautiful woman. An *'ankā'* may sometimes be interpreted to mean a courageous son for one who has seized it in (a dream) and has a pregnant wife.

العنكبوت (*al-'Ankabût*).—[The spider.] A certain small animal that weaves a web in the air. Pl. *'anākib*. Masc. *'ankab*. Its sobriquets are *abû-khathamah* and *abû-kash'am*; the sobriquet of the female is *umm-kash'am*. The measure of the word is *فَعْلُولُ*.

It possesses short legs and big eyes, each individual having eight legs and six eyes. When it desires to seize flies, it alights on the ground and is motionless in its limbs, and then contracting its body pounces on the fly, not missing it. Plato states that the greediest of things is the fly, and the most contented of things is the spider. Thus God has appointed the sustenance of the most content-

ed of things to be the greediest of things. Celebrated be the praises of the Bountiful and Knowing One! This species is called *adhdhubáb* (fly-catching spider). There is a species (of the spider) which is inclined to be reddish in colour, has down on it, and four spines on its head, with which it wounds (bites); it does not weave a web, but builds its nest in the ground, and comes forth at night like the rest of the creeping things of the earth (*al-hawámm*). Another species of it is *ar-rutailá*, which has been already described under the letter ر.

Al-Jāhid states that a young one of the spider is (even) more wonderful than a chicken, which comes into the world prepared to obtain its nourishment and ready dressed in feathers, because the former is, from the moment of its birth, able to weave (its web) without any instruction or teaching, and to lay eggs and hatch them. When it is first born, it is a small worm, and afterwards it alters (in form) and becomes a spider, assuming the complete form in three days. It takes a long time over the act of treading; when the male desires to have connection with the female, it draws some of the threads of its web from the middle of it, and when it does that, the female also does likewise, and the two keep on drawing near each other, until they get entangled with each other, the belly of the male coming to be opposite to that of the female. This species of spiders is a wise one, a part of its wisdom consisting in its extending the warp and then working the woof, beginning from the middle. It prepares a place for (holding) what it may seize as prey in another place, like a magazine. When anything falls into its web and moves about, it goes to it and weaves over it until it tires it; and when it knows it to have become weak, it takes it to its magazine. If its prey happens to make a hole in the web, it returns to it and repairs it. It does not take out the substance with which it weaves from its inside, but from outside the skin; its mouth is bored throughout its length. This species always weaves its web (house) of a triangular shape, and the capacity of the house is just enough to conceal its body.

(Information.) Ath-Tha'labi, Ibn-'Aṭiyah, and others relate, tracing the tradition to the original relater of it, regarding 'Alī b. Abī-Ṭālib as having said, "Clear your houses of spiders' webs, for the leaving of them in houses gives rise to poverty."

It is related in the *Marāʾiṣ* of Abū-Dāwud, on the authority of Yazīd b. Mazyad, that the Prophet said, "The spider is a devil; therefore kill it." It is given in the *Kāmil* of Ibn-ʿAdī, in the biography of Muslimah b. ʿAlī al-Khashnī, on the authority of Ibn-ʿUmar, in these words:—The Prophet said, "The spider is a devil, whom God has transformed (into that form); therefore kill it." But it is a tradition delivered on slender authority. Yazīd b. Mazyad al-Hamadānī aṣ-Ṣanʿānī ad-Dimashqī had seen and met ʿUbādah b. aṣ-Ṣāmīt and Shaddād b. Aws; he it was who said, "By God, were God to threaten me that if I rebelled (against Him) He would imprison me in the bath-room, it would be proper that no eye should remain dry on my account."¹ Having been once called upon to take up the function of a kādī, he sat in the market eating, and thus saved himself from them.

Abū-Nuʿaim relates in *al-Hilyah*, in the biography of Mujāhid, that he said with regard to the words of God, "Wheresoe'er ye be, death will overtake you, though ye were in lofty towers."¹:—"There was a certain woman among a people who flourished before you, and she had a servant in her service. She happened to give birth to a girl, and so, said to the servant, 'Get some fire for us,' upon which he went out and found a man at the door. The man asked him, 'What has this woman given birth to?' and the servant replied, 'To a girl.' The man thereupon said, 'As to this girl, she will not die, until she will have committed adultery with a hundred men; this woman's hired servant will eventually marry her, and her death will be caused through a spider.' The hired servant said to himself, 'By God, I do not wish to have her (as a wife), after she will have committed adultery with a hundred men. I shall therefore kill her.' He then took a knife, and going inside ripped open the girl's abdomen; he then immediately went forth on the sea. The girl's abdominal wound was stitched up, and she was treated medically and cured. She then grew up into a young woman, and became one of the handsomest women of her time; she used to commit fornication, and happened to visit one of the coasts of the sea, where she remained committing fornication. The hired servant remained away as long as it pleased God, and then he happened to arrive on that coast with a large

¹ Al-Ḳurʾān IV-80.

quantity of goods. He said to a woman out of the people of the coast, 'Search for me the handsomest woman in the town. I shall marry her.' She replied, 'There is a woman here who is one of the handsomest of mankind, but she is a whore.' He said to her, 'Bring her to me.' So, she went to her and said, 'A man has arrived with a considerable quantity of goods and said to me such and such a thing, and I have replied by saying such and such a thing,' upon which she said, 'I have given up prostitution, but if he wishes, I shall marry him.' He then married her, and she attained a very high position in his estimation; he loved her excessively. While he was one day with her, he informed her of his history, upon which she said, 'I am that girl,' and showed him (the mark of) the slit in her abdomen. She then said, 'I used to commit fornication, but do not know if I have committed it with a hundred men or less or more.' He said, 'The man informed me that her death will be caused through a spider.' He therefore built for her a tower in the desert and made it a lofty one. While they were one day in that tower, they saw a spider in the roof, upon which he said, 'This is a spider,' and she replied, 'What, will this one kill me? Nobody will kill it but myself.' She then caused it to move, upon which it fell down; then going to it, she placed the great toe of her foot on it. She then crushed it, and its poison entered between the nail of her toe and her flesh; her foot then having mortified she died. God therefore revealed this verse, "Wheresoe'er ye be, death will overtake you, though ye were in lofty towers." " Many of the commentators of the *Kur'ân* state that this verse was revealed in regard to the atheists (hypocrites), who said in respect of the slain at the battle of Uhud, "Had they been with us, they would not have died, nor would they have been slain." God therefore replied to them by His words, "Wheresoe'er ye be, death will overtake you, though ye were in lofty towers." The towers (البروج) here means *forts* and *castles*, and lofty (المشيدة) means *elevated* and *tall*. Katâdah states that the meaning of it is *fortified palaces* (قصور محصنة). 'Ikrimah states that it means *plastered with gypsum* (مجمعة), المشيد being الجمع (plastered with gypsum).

Sufficient for the spider is the glory and honour it had of weaving its web over the Apostle of God in the cave, the narrative regard-

ing which is a well known one in the books on commentaries of the *Ḳur'ān* and the military expeditions and other books. It also wove a web over the cave which 'Abd-Allāh b. Unais entered, when the Prophet had sent him for the assassination of Khâlid (b. Sufyān) b. Nubaiḥ al-Hudhālī at al-'Uranah. After killing him, he carried his head and entered the cave, over which a spider then wove a web, and when the searchers after him came there and not finding anything turned away on their way back, he came out and went to the Apostle of God, carrying the head with him. When the Prophet saw him, he said, "Verily, the face has become happy (successful)!" upon which he replied, "Your face, O Apostle of God;" and then placing the head before him, he informed him of the affair. The Prophet thereupon threw to him a stick he had with him and said, "You will go about moving your arm up and down in walking, with this stick in Paradise." It remained with him until he was on the point of death, when he instructed his people to bury it in his shroud, which they accordingly did. The period during which he was absent (on this business) was eighteen nights.

In *al-Hilyah* by the Ḥāfiḍ Abū-Nu'aim, it is related on the authority of 'Aṭā' b. Maisarah, who said, "The spider has twice woven webs over two prophets, over David when Goliath was in pursuit of him, and the Prophet when he was in the cave."

It is related in the History of the Imām, the Ḥāfiḍ Abū'l-Ḳāsim b. 'Asākir, that the spider also wove a web over the private parts of Zaid b. 'Alī b. al-Ḥusain b. 'Alī b. 'Abī-Tâlib, when he was crucified naked in the year 121 A. H. . His body remained thus crucified for four years; they used to turn his head away from the direction of the *kiblah*, but the piece of wood on which it was fixed used to turn back to the direction of the *kiblah*. They then burnt the piece of the wood and his body. May God have mercy on him! Many men had taken the pledge of allegiance to him, but the officer in charge of al-'Irāk, Yūsuf b. 'Umar, the cousin of al-Ḥajjāj b. Yūsuf ath-Thaḳafī, waged war against him, vanquished him, and treated him in this manner. His (first) public appearance took place in the time of Hishām b. 'Abd-al-Malik, and when he came forth, a large party of the people of al-Ḳûfah came up to him and said, "Free yourself from (faith in) Abū-Bakr and 'Umar, and we shall

take the pledge of allegiance to you ;" but he refused to do that, and they therefore said, "In that case, we renounce you." On that account they were called ar-Râfidah (the Renouncers). As to az-Zaidiyah (the Zaidites), they said, "We shall not turn away from those two (khalifas), and shall renounce him who renounces them two," and then went forth with Zaid, on which account they were called az-Zaidiyah. Zaid related traditions on the authority of his father Zain-al-'Âbidîn and a party (of traditionists), and Abû-Dâwud, at-Tirmidhî, an-Nasâ'i, and Ibn Mâjah have related traditions on his authority.

(Supplementary information.) Ibn Kh. states in the biography of Ya'kûb b. Şâbir al-Manjanîkî that when he (Ibn-Kh.) was in Cairo, he came across some quires of paper containing his poems, and saw among them the famous distich which has been attributed to several different poets, but of which the real author is not known. [The author here quotes the distich and the lines composed by Ibn-Şâbir in reply to it].¹ An allusion has already been made to Ibn-Şâbir's lines in the art. **الممدل**.

(Lawfulness or unlawfulness.) It is unlawful to eat it, on account of its being considered filthy.

(Proverbs.) * "More skilled in weaving than a spider." "Weaker than the house of a spider." God has said, "The likeness of those who take, beside God, patrons is as the likeness of a spider, that takes to himself a house; and, verily, the weakest of houses is a spider's house, if they did but know! Verily, God knows whatever thing they call upon beside Him; for He is the mighty, wise. These are parables which we have struck out for men; but none will understand them, save those who know (العالمون)." ² God has used its house as a simile (parable) for one who takes beside God, a deity which would neither harm him nor be of use to him. In the same manner that the house of a spider does not protect it from either heat or cold, nor is sought by any one, are what they acquire of infidelity and what they adopt in the shape of idols, which would not defend them on the Day of Judgment (to-morrow) at all. **العالمون** are all persons who under-

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. IV, p. 373.
XXIX-40-42.

² Al-Kur'ân

stand (things) about God, the Mighty and Glorious, observe obedience to Him, and keep aloof from (acts of) disobedience to Him; it is they who understand the truth, beauty, and moral (advantage) of these parables. The ignorant out of Kuraish used to say that the Lord of Muḥammad struck parables of the fly and the spider, and to laugh at it, but they did not know that parables draw out hidden meanings in lucid shapes.

(Properties.) If a spider's web be placed on fresh wounds on the external surface of the body, it will protect them without giving rise to any inflammation (swelling). If it be placed on flowing blood, it will stop it. If silver that has become altered in colour be rubbed with its web, it will clean it and make it shine. If a spider that weaves its web over a privy be hung on the person of one suffering from fever, he will be cured of it by the order of God. If it be tied in a rag and hung on the person of one suffering from quartan ague, it will benefit him and drive away the fever. In the same manner, if a spider be rubbed fine while it is alive, and one suffering from fever is anointed with it, it will drive it away. If a house be fumigated with the green (moist) leaves of myrtle, spiders will run away from it;—so the author of *ʿAyn al-khawāṣṣ* says.

(Interpretation of it in dreams.) A spider in a dream indicates a man who has recently renounced the world. Some say that it means an accursed woman, one who will desert her husband's bed. The house and web of a spider (in a dream) indicate weakness in the matter of religion, on account of the honoured verses (of the Kura'n) which have been given above under the heading of Proverbs. Some say that a spider in a dream indicates a weaver, and he who quarrels (in a dream) with a spider will quarrel with a man who is a weaver or a woman.

العُود (al-ʿAwd).—A camel advanced in age, one that has passed the stages at which it is called *al-bāzil* and *al-khalīj*. Pl. *ʿiradah*. Fem. *ʿawdah*. It is said in a proverb, "Ask the aid of one advanced in age (*ʿawd*), or let (it) alone," that is to say, ask the aid of persons advanced in age and persons of experience in the matter of your

affair, for the judgment of a person advanced in years is better than the judgment and experience of a youth (boy).

العَوْدُ الْمَطَافِيلُ (*al-'Udh al-matâfîl*).—It has been already given at the beginning of this letter in the art. عَائِد. Al-Jawharī states that a she-camel is so called when she has brought forth, within ten days or fifteen days, after which she becomes a *mutjil*. Pl. *matâfîl* and *matjîl*.

العَوَامَاةُ (*al-'Awâsâ*).—A pregnant one out of the beetles called *al-khanâjîs*; so Abû-'Ubaidah says.¹

العُوسُ (*al-'U's*).—A certain species of sheep, called *kabsh 'ûs*.

العُومَةُ (*al-'Umah*).²—A certain insect that swims in water and looks like a black stone of a ring; it is smooth and round. Pl. *'uwam*.

العَوْهَقُ (*al-'Awḥaḳ*).—The mountain-swallow. It is a name applied also to the black crow, and to a black and stout camel. *Al-'awḥaḳ* means *long* or *tall*, used both in the masc. and fem. .

الْعَلَا (*al-'Alâ*?).—The sand-grouse, which will be described under the letter ق.

الْعَلَامُ (*al-'Ullâm*).—The musket or sparrow-hawk (*al-bûshak*), which has been already described under the letter ب.

الْعَيْذُومُ (*al-'Aythûm*).—The hyena;—so al-Jawharī says, on the authority of Abû-'Ubaidah, but another authority states that it is a female elephant.

الْعَيْرُ (*al-'Ayr*).—The wild ass, and also the domestic ass. Pl. *a'yâr*, *ma'yûrâ*, and *'uyâr*.

Ibn-Mâjah relates out of a tradition of 'Utbah b. 'Abd-'Allâh as-Sulamî that the Prophet said, "When one of you goes to his wife

¹ In Johnson's Arabic Dict. it is said to be "a beetle carrying dung-balls."

² This name is applied in 'Omân to the sardine—*Clupea scorpius*. Lane states on the authority of the Tâj-al-'Arûs that it is a species of serpents in 'Omân, but I have not heard of any serpent of this name in 'Omân. The description given by the author applies to a water beetle, probably *Dineutes æreus* called in 'Omân *nassâj al-mî*.

(people), let him cover himself, and let not either of them be in a state of nakedness like the nakedness of the two ridges of muscles (*al-‘ay-rân*) on either side of the back-bone.” Al-Bazzâr has related it out of a tradition of Abû-Hurairah, and at-Ṭabarânî has related it out of a tradition of ‘Abd-Allâh b. Mas‘ûd. An-Nasâ’î relates in *‘Ishrat an-nisâ’*, out of a tradition of ‘Abd-Allâh b. Sarjis, that the Prophet said, “When one of you goes to his wife (people), let him throw over himself his robe, and let not either of them be in a state of nakedness like the nakedness of the two ridges of muscles on either side of the back-bone.” Abû-Manşûr ad-Dailamî relates out of a tradition of Anas that the Prophet said, “Let not one of you throw himself on his wife (people) as an ass does, but let there be between them first kisses and soft words (*rasûl*).” They asked him “What is *ar-rasûl*?” and he replied, “A kiss and soft words.”

It is related in a tradition that, when God wishes ill of a man, He abstains from (punishing him for) his sins, until the Day of Judgment shall come upon him, as though he were a wild ass, being likened to a wild ass (*‘ayr*) on account of the greatness of his sins. Some say that by ‘Ayr is here meant the mountain of that name in al-Madīnah, which the Prophet used to hate, and which he mostly made use of, in drawing similes from it for detestable things. The *‘ayr* of the eye is its lid. A poet says :—

“They (the Arâkīm, mentioned two verses before,) have asserted that all who have hunted the wild ass are the sons of our paternal uncles, and that we are the relations of them.”¹

Abû-‘Amr b. al-‘Alâ said that he who knew the meaning of these lines had passed away or died.

(Information.) It is related that when Khâlid b. Sinân al-‘Absî was on the point of death, he said to his people, “When I am buried, there will come to my grave a herd of wild asses headed by a wild ass, which will strike my grave with its hoof, and when you see that, dig the earth away from over me, upon which I shall come out and give you information regarding the ancients, and those that are to come after me.” When he died, what he had told his people happened, and they wished to take him out, but some of his sons disliked

it and said, "We are afraid that it may be said of us that we dug open the grave of our father." Had they done that, he might have come out and given them the (promised) information. But God desired the reverse of it. It has been already mentioned (before) that his daughter came to the Prophet, upon which he spread out his mantle for her and said to her, "Welcome to the daughter of a good prophet!" or something like it. It is related that having heard the Prophet recite, "Say, 'He is God alone!'"¹ she said, "My father used to recite this." It is related that the Prophet said, "He was a prophet, whom his people destroyed."

A poet says satirizing a man :—

"Were you a sword, you were a blunt one,
Or were you water, you were without sweetness,
Or were you flesh, you were the flesh of a dog,
Or were you a wild ass, you were a slow one!"

(Proverbs.) "Asses (*ma'yārā*) bite one another," applied to fools fighting one with another. "A fat ass is saved (escapes from death)." It is asserted that there were some lean asses which died in a famine, but a fat one out of them escaped, which fact is proverbially applied to vigilance before the happening of a thing, that is to say, "Escape (be saved) before you are unable to do that." It is also applied to one who is saved from a detestable thing by means of his wealth. "An impediment came between the wild ass and its springing," applied to one for whom there is no hope left. A poet says :—

"I should resolve on doing an act of prudence, were I able to do it,
But an impediment has come between the wild ass and its springing."

[The author here quotes from Ibn-Kh.'s B. D., from the biography of Abū-Aḥmad al-Ḥasan b. 'Abd-Allāh b. Sa'īd al-'Askarī, the incident regarding the stratagem practised by the Ṣāhib Ibn-'Abbād to see Abū-Aḥmad, the lines written by him to Abū-Aḥmad, Abū-Aḥmad's reply in verse, and Ibn-'Abbād's astonishment. He also quotes from the same authority the origin of the above lines.] "Is all the roasted meat of the wild ass, its *veretrum* (جُرُون) (only)?"² It is said that a Fazārī, 'a' Tha'labī, and a Kalbī, met together on a journey and roasted a wild ass. The Fazārī happening to go away for some

¹ Al-Ḥurān CXII-1. • De Slane's T. Vol. I, pp. 382—383.

² See Freytag's Arab. Prov. Tom. II, p. 348.

business of his, his two companions ate up the wild ass, leaving for him its *veretrum*. When he came back, they put it before him and said, "This is what we have kept for you." He commenced to eat it, but found it difficult to swallow, upon which they two laughed. He therefore drew out his sword and said, "I shall, verily, kill you both, if both of you do not eat it." One of them refused to eat it; so he struck him with his sword, and his head became separated from his body; his name was Markamah. His companion said, "Markamah has fallen," upon which the Fazārī said, "And you too, if you do not eat it," meaning thereby, "If you do not eat it, you (too) will have your head thrown down." The tribe of Fazārah is reproached for this, so much so that Sālim b. Dārah says about it :—

"Do not trust a Fazārī with whom you are left alone,
In regard to your she-camel,¹ but tie her *veretrum* up with thongs;
Do not trust him, nor consider yourself safe from his acts of oppression,
After him who roasted the *veretrum* of the wild ass,
Upon which he said, 'You have given your guest the *veretrum* of the ass
to eat, in order to cheat him;
May not God, the Creator, the Maker, give you water to drink!'"

"More vile than an ass." Some say that the meaning of *ayr* here is a *wooden peg* (of a tent), for its head is constantly struck upon, but others say that the meaning of it is the *ass*. [The author here quotes certain lines from a poet, which he has also given at the end of the Proverbs in the art. *الحمار الاهلى* under the letter ح.]

Khālīd b. al-Walīd said at the time of his death, "I have met such and such armies in the fields of battle, and there is not a space of the length of a span in my body in which there has not been a sword-cut, or a spear-thrust, or an arrow-wound, but now here I am dying a natural death on my bed, in the manner that an ass does. May not the eyes of cowards be closed (sleep)!"

العير (*al-Īr*).—[A caravan of camels.] Camels that carry provision of corn. It is allowable to give it the plural form as *'iyarāt*. It is said in a tradition that they used to watch for the caravans *'iyarāt* of Kuraish.

¹ It is possible that the poet here means by *قلوصك* "your young woman."

(Information.) God has said, "Ask then in the city where we were, and of the caravan in which we approached it, (for, verily, we tell the truth)."¹ Ibn-ʿAṭṭiyyān says that the city was Cairo (Miṣr);—so Ibn-ʿAbbās and others say. It is a metaphor meaning thereby the people of it, and the same is the case with the word *caravan*. This is the statement of the general body of learned men, and it is the correct opinion. Abū'l-Maʿālī states in *at-Talkhīṣ* regarding one of the authorities as having stated that it is a case of suppression (of a word) and not that of a metaphor, a metaphor being a word borrowed to express a thing which is not (generally) expressed by that word, whilst the suppression of a word by apposition is not a metaphor. This is the opinion of Sībawaih and others possessing judgment (in this matter), and every case of suppression is not (necessarily) a metaphor. Abū'l-Maʿālī is inclined to the opinion that the word in this verse is a metaphor and says that it is the statement of the general body of the learned, or something like that. One party says that they tried to induce him (the Prophet) to ask inanimate objects and beasts the truth, and since he was a prophet it would not have been an improbable thing for them to inform him of it, but he (Abū'l-Maʿālī) states that even if this thing be allowable, it is highly improbable.

(Further information.) The first one to use the proverb, "Neither in the caravan nor in the company going forth to fight!" was Abū-Sūfyān b. Ḥarb, who said that under the following circumstances:—When the camels of Quraysh approached, while the Prophet was timing their departure from Syria, he summoned the Muslims to go forth with him. In the meantime Abū-Sūfyān approached so far as to come near al-Madīnah and was terribly afraid; he asked al-Majd (Majdī—Ibn-Ishāq) b. ʿAmr, "Have you seen any one out of the party of Muḥammad?" He replied, "I have not seen any one whom I remember, excepting two mounted men who came to this place," pointing to a place; "they passed on and went quickly;"—the two spies of the Apostle of God. Abū-Sūfyān thereupon taking some of the dung of their camels rubbed it and found in it date-stones, upon which he exclaimed, "These (camels) were fed at Yathrib (al-Madīnah), and the men were the

¹ Al-Ḳurʾān XII-82.

spies of Muḥammad." He therefore turned the course of his caravan away from the left of Badr. He had already sent a message to Kuraish regarding what he had dreaded, namely, an attack on the part of the Prophet, and Kuraish had accordingly started from Makkah; but now Abû-Sufyân sent them (another) message informing them that he had saved (preserved) the caravan from being taken and ordering them to return. Kuraish, however, refused to return and proceeded to Badr, whilst the Banû-Zuhrah turned back on their way to Makkah, and Abû-Sufyân meeting them (on the way), said, "O Banû-Zuhrah, neither in the caravan nor in the company going forth to fight!" They replied, "You sent a word to Kuraish to return, but they have gone on to Badr." God then gave victory to His Prophet, and none out of the Banû-Zuhrah was present at the battle of Badr. Al-Aṣma'î states that this proverb is applied to a man who is held in low and little repute.

عَيْدُ السَّرَاقَةِ ('*Ayr as-sarâh*).—A certain bird resembling the pigeon.

الْعَيْسُ (*al-'Īs*).—Camels of a white colour mixed with some what of a red colour. Sing. *a'yas*. Fem. '*aysā*'. Some say that it means noble camels. How beautiful are the following words of an ancient poet!

"It is one of the strange things, which are many in number,
That the object of (one's) love should be near, and there should be no
means of meeting him,
Like the camels in the desert being killed by thirst,
Whilst water is being carried on their backs."

It is said in a tradition of Sawâd b. Kârib, "The saddle-cloths were tied on the camels (*al-'īs*)."

الْعَيْسَاءُ (*al-'Aysā*).—The female locust. The subject of locusts has been already treated of in the art. الجراد under the letter ج.

الْعَيْلَامُ (*al-'Aylām*) and الْعَيْلَانُ (*al-'Aylân*).—The male hyena. It is said in a tradition that the Friend (of God), Abraham, will desire to carry his father Âzar so that he may pass on the Bridge, but he will look at him, and lo! he will have been transformed into a

dirty male hyena, *al-ʿaylām* being a male hyena. The ي and ا in it are servile letters ;—so it is said in *Nihāyat al-garīb*.

العَيْثُوم (al-ʿAythūm).—The hyena, according to Abū-ʿUbaidah. It has been already mentioned before. Al-Ḡanawī states that it means a female elephant. Al-Akhtal says :—

“They left Usāmah in the battle, as though ”

A female elephant (*al-aythūm*) had trodden over him with her foot.”

الْعَيْن (al-ʿAyn).—It is one of the homonymous words. One of the lexicologists who have discoursed on the subject of homonyms states that it is a certain bird, yellow in the belly and on its back, and about the size of a collared turtle-dove.

الْعَيْهَل (al-ʿAḡhal).—A swift she-camel. Abū-Ḥātim states that a he-camel is not called *ʿaḡhal*.

عَيْجَلُون (ʿAjjalūn).—Like *ḡayzabūn*. The ant, mentioned in the *Kurʾān*. The difference in the opinions of the learned regarding its name will be given hereafter under the letter ن in the art. *الذمل*.

إِبْنُ عَرَس (ibn-ʿIrs).—[The weasel.]¹ Its sobriquets are *abūʿl-ḡukm* and *abūʿl-watḥḥāb*. It is the animal called in Persian *rāsū*. Pls. *banāt-ʿirs* and *banū-ʿirs* ;—so al-Akhfash says. Al-Ḳazwīnī states that it is a small animal, and that it is an enemy of the rat ; it enters its hole and draws it out. It is also an enemy of the crocodile, for the crocodile has its mouth always open, and the weasel enters its mouth, goes down into its belly, and then eating its bowels and tearing them open, comes out again. It is also an enemy of the serpent, which it kills. When it is ill, it eats the eggs of the domestic fowl, upon which its illness passes off.

It is related that a weasel once pursued a rat, upon which the latter climbed up a tree, but it kept on pursuing it until the rat reached the top of the branches, and no further place for escape remained for it. The rat then alighted on a leaf and biting off a side of

¹ It perhaps means here a large camel. * In Egypt *Mustela subpalmata* (*Putorius africanus*), and the same in Palestine, where it is known by the Arabic name *sammūr*.

it hung itself by the remainder of it. Upon this, the weasel screeched, and its female mate came there ; when she reached the bottom of the tree, the male weasel cut off the leaf, a part of which was (already) bitten off by the rat. The rat thereupon fell down, and the weasel which was at the bottom of the tree seized it.

‘Abd-al-Latīf al-Baġdādī states, “I think that it is the same animal as is called *ad-dalak*, and that its colour and hair vary according to the country (of its residence).” He states that it is a part of its nature to steal whatever articles of gold and silver it finds, in the same way that the rat does; and sometimes it attacks and kills a rat, but the dread of the rat for the cat is greater than that for it. He also states that it is largely found in the houses of the people of Egypt. He states that it is related, with regard to its intelligence, that a man having seized a young one of it, confined it in a cage in such a place that its mother could see it. When the mother saw it, she went away and came back with a dīnār in her mouth and threw it before the man, as though it were the ransom for her young one; but he did not let it off for her; so, she went away (again) and came back with another dīnār. She did this again and again, until the number of dīnārs became five. When she saw that he would not let it off, she went away and returned with a rag, as if to hint that her find was finished, but he paid no heed to her. When she saw that treatment on his part, she went back to a dīnār out of those dīnārs to take it, upon which the man fearing that she might take them away, let her young one out for her.

Under the letter ج in the art. ج, ٢١, a tradition of Dūbā‘ah bint az-Zubair has been already given, namely, that al-Miḡdād b. al-Aswad having gone away for a natural purpose, a field-rat brought out of its hole a dīnār, then another, and kept on continually doing that, until it brought out seventeen dīnārs, after which it brought out a red rag in which a dīnār had remained (behind), so that the number of dīnārs was eighteen. He went with them to the Apostle of God, and informed him of it and said, “Take the poor-rate out of them.” The Prophet asked him, “Did you put your hand to the hole?” and he replied, “No,” upon which the Prophet said, “May God bless you with them!”

Al-Jāhid states that the weasel is a species of the rat and quotes the following lines of ash-Shamakhmak :—

“Rats came to my house,—

A company after a company.”

He then says :—

“And a weasel, which was the chief of my house,

Ascended to the top of the storey.”

He then describes it in the following lines :—

“The blue colour one sees

In (the place of) the black of the eye,

Like that is the colour of the weasel,

A dust-colour having on the top of it a mixture of black and white.”

He describes it as being of a dust-colour and piebald and states that it is a species of the rat. There are thirteen species of it, which will be described in their proper places.

Aristotle states in *Nu'at al-hayawân* (Descriptions of animals) and at-Tawhîdî states in *al-Imtinâ' wa'l-mu'ânasah* that the female weasel is impregnated through its mouth and gives birth (to its young one) from (under) its tail. It is said in *Kijâyat al-mutahaffid* that the weasel is the same as *as-sur'ûb*, and that it is also called *an-nîms* (ichneumon), which (latter) is a mistake, whilst the former animal approaches it in resemblance. It is difficult to make their statement agree with that of al-Jāhid, because the ichneumon is not a species of the rat, the correct thing being what al-Jāhid states, namely, that the weasel is a species of the rat. The Shaikh Kuṭb-ad-dîn as-Sanbâṭî states that weasels are those animals that are found in the houses in Egypt; but what he states is defective, for weasels are of several species, as will be presently mentioned on the authority of ar-Râfi'î.

(Lawfulness or unlawfulness.) It is unlawful to eat it, because it is like the rat; but the well-known thing is that it is lawful, and it is said in *Sharḥ al-Muhadḍḥab* that it is lawful without any difference of opinion. There is, however, a (different) view of it given by al-Māwardî, namely, that it is unlawful, whilst in *ash-Sharḥ as-sagîr* both the views are given, and it is stated that the apparent thing is that it is lawful, but this question is altogether omitted in *ash-Sharḥ al-kabîr* and *ar-Rawḍah*, which is most

probably the work of the copyists, for otherwise, the context in *ash-Sharḥ* would not be complete without a mention of it being made. On that account, the Shaikh 'Izz-ad-dīn an-Nasā'ī has written on the margin of his copy of it (*ash-Sharḥ al-kabīr*) in the same way that is given in *ash-Sharḥ as-sagīr*. Ar-Rāfi'ī states in *Kitāb al-Ḥajj* (the chapter on 'the Pilgrimage) that weasels are of several species. Al-Ḡazzālī states that the weasel resembles the fox. The statement of al-Ḡazzālī leads to the inference that the weasel is the same as the ichneumon, because the latter resembles the fox in its teeth and in the length of its tail, though it is smaller than it in body. The Kāfi Abū't-Tayyib states, "I do not know of any difference of opinion among the religious doctors, with regard to the lawfulness of the weasel, for it does not obtain its nourishment by means of its canine tooth." The author of *al-Baḥr* mentions the same thing, and the well-known thing is that it is lawful, as is mentioned in *ash-Sharḥ as-sagīr* and the well-known abridgements, such as *at-Tanbih*, *al-Wajiz*, and *al-Ḥāwī as-sagīr*.

(Properties.) If its brain be used as a collyrium, it will prove beneficial in darkness of vision. If it be dried and drunk with vinegar, it will prove beneficial in epilepsy. Its flesh may be used as a poultice for pain in the joints. If its fat be applied to a tooth, it will fall off quickly. If its bile be drunk while it is hot, it will kill (the drinker of it) immediately. If its blood be applied to scrofulous enlarged glands in the neck, it will dissipate them. If its blood be mixed with the blood of a rat and diluted with water, and then sprinkled in a house, there will be strife among the people of the house. If a weasel and a rat are buried (together) in a house, it will have the same effect as the blood. If its dung be placed on wounds, it will check bleeding. If its two fore-paws be taken and hung on the person of a woman, she will not conceive while they are on her person.

(Interpretation of it in a dream.) In a dream it indicates marriage for an unmarried man with a young woman.

اُمَّ اَجْلَانٍ (*umm-'Ajlān*).—A certain bird;—so al-Jawhari says. Ibn-al-Athīr says that it is a certain black bird called *kawba*.¹ Some

¹ A species of lark. Forskal gives this word as *abū-kawba*—*Alauda*.

say that it is a certain black bird that has a white tail and that moves about its tail much, being also called *al-fattāh*.

أُمُّ عَزَّة (umm-*‘Azzah*).—A female gazelle, and *‘azzah* is its female young one.

أُمُّ عُوَيْف (umm-*‘Uwāif*).—[A certain species of beetle.] A certain insect, big in the head, dust-coloured (مُخَضَّرَة), and having a long tail and four wings. When it sees a human being, it stands on its tail and spreads out its wings; it does not fly. It is also called *nāshirāt burdaiḥā*. Boys play with it and say to it:—

“O umm-*‘uwāif*, spread out thy two wings,
Then fly between thy two deserts;
Verily, the Amīr has come to ask for thy two daughters in marriage,
With his army, and is looking at thee!”

So it is said in *al-Muraṣṣa‘*, and this description of it makes it possible that it is the same as *umm-ḥubāin*, which has been already described under the letter ح .

أُمُّ الْعِزَّار (umm-al-*‘Aizār*).—The same as the bird *as-sabayṭar*. It is mentioned in *al-Muḥadḍḥab*, in the chapter *al-Ḥudnah* (truce), that the name of the killer (hamstringer) of (the prophet) Ṣāliḥ’s she-camel was al-*‘Aizār* b. Sāluf; but it is a mistake in letters without any doubt, and the name of the killer of Ṣāliḥ’s she-camel was *Ḳudār*, which is thus mentioned by historians, relaters of narratives and names, and lexicologists like al-Jawharī and others. It has been also thus found after search by an-Nawawī.

غ

الْغَاي (al-*Ġāḡ*) and الْغَاقَّة (al-*Ġākah*).—A certain well-known species of aquatic birds.

الْغُدَافِي (al-*Ġudāfī*).—The summer-crow. Pl. *gidjān*. Sometimes a vulture having abundant plumage is thus called. It also means *black long hair*. Ibn-*Fāris* states that it is the large crow, but al-*ʿAbdārī* and others out of the imāms from among our religious doctors state that it is a small black crow having the colour of ashes.

(Lawfulness or unlawfulness.) Ash-Shaʿbī permits the eating of the large black crow, which lives on grains and vegetation, being like the partridge (in that respect). Abū-*Ḥanīfah* states that all kinds of crows are lawful. *Hishām b. ʿUrwah* relates on the authority of his father, *ʿUrwah b. az-Zubair*, regarding *ʿĀʾishah* as having said, “I am astonished at any one eating the crow, when the Prophet has ordered it to be killed by any person (even) in the state of *iḥrām*, and called it a transgressor (*jāsik*). By God, it is not one of the good things.” As to the doctrine of ash-Shāfiʿī, according to what is given in *ar-Rawḍah*, the eating of *al-ḡudāfī* is unlawful, but what is given by (in) *ar-Rāfiʿī* is that it is lawful, which is the opinion depended upon in *al-Fatwā* (the decision), as has been given by our shaikh in *al-Muḥimmāt*.

(Properties.) Al-*Kazwīnī* states that if one takes the fat of a *ḡudāfī* and the oil of roses and anoints with them his face and then enters the presence of a sultān, he will have his want accomplished.

الْغَذِي (al-*Ġadhī*).—A lamb and a kid (*as-sakhlah*). Pl. *ḡidhāʾ*, like *faṣīl*, pl. *ḡisāl*; hence the saying of the Commander of the faithful, *ʿUmar b. al-Khaṭṭāb*, to the collector of the poor-rate tax, “Abstain from them in respect of their lambs and kids (*al-ḡidhāʾ*) and do not take them from them.” Al-*Aṣmaʿī* says:—

"Had I been a lamb or a kid of the tribe of 'Ad or Iram
Or Luḡmān or Dhū-Jadan."¹

Khalaf al-Aḥmar gives the word (in the above lines) as *gudhayy* of the diminutive form ;—so al-Jawhari and others say.

الغُرَاب (*al-Ḡurāb*).—[The crow.]² Well-known. It is thus named on account of its black colour ; hence the words of God, " And some intensely black (غُرَابِيْب سَوْد),"³ in which both the words have the same meaning.

It is related in one of the traditions of Rāshid b. Sa'd that the Prophet said, " God hates an old man with intensely black hair (*ash-shaikh al-ḡarabīb*). " Rāshid b. Sa'd explains it as one who dyes his hair black.

Pls. *ḡirbān*, *agribah*, *agrub*, *ḡarābān*, and *gurb*. Ibn-Mālik has collected them in his lines :—

"*Al-gurb* is the plural of *ḡurāb*, then *agribah*
And *agrub* and *ḡarābān* and *ḡirbān*."

Its sobriquets are *abū-ḥātim*, *abū-jahādif*, *abū'l-jarrāh*, *abū-ḥa-dhar*, *abū-zaydān*, *abū-zājir*, *abū-ash-shu'm*, *abū-ḡiyāth*, *abū'l-ka'ka'*, and *abū'l-mirḡāl*. A poet says :—

"The crow used to walk a certain gait
In the time of generations long past,
But it envied the sand-grouse and desired to walk like it,
So, it was ridiculed (struck) by the wise,
On which it lost its own gait and made a mistake in the grouse's gait,
For which reason it is called a prancer (*abū'l-mirḡāl*)."

It is also called *ibn-al-abraṣ*, *ibn-barḥ*, and *ibn-da'yah*, which is a variety of *al-ḡudāf*.

There are several species of it, namely, the summer-crow (*al-ḡudāf*), the rook (*az-zāḡ*), *al-akḥal*, *ḡurāb az-zarī'*, *al-awraḥ*, which species utters whatever it hears, and the crow with a white mark (*al-ḡurāb al-a'sam*), which species is rarely found. The Arabs say proverbially, " Rarer than a crow with a white mark." The

¹ 'Alas b. al-Ḥārith al-Ḥimyari, Dhū-Jadan, the first one to sing in al-Yaman. ² In Egypt *Corvus affinis*, *C. umbrinus*, and (the red-legged orow) *Fregilus graculus*. In Palestine *C. corax*, *C. umbrinus*, and *C. affinis*. In 'Omān *C. splendens* and *C. umbrinus*. ³ Al-Ḥur'ān XXXV-25.

Prophet said, "A virtuous woman among women is like a crow with a white mark among a hundred crows." At-Ṭabarânî has related it out of a tradition of Abû-Umâmah. In the version given by Ibn-Abî-Shaibah it is said that the Prophet having been asked, "O Apostle of God, what is *al-gurâb al-a'sam*?" replied, "It is a crow that has one of its legs white." The Imâm Aḥmad and al-Ḥâkim in his *Mustadrak* relate, on the authority of 'Âmr b. al-Âs, who said, "We were with the Apostle of God at Marr aḍ-Ḍâhrân, when we saw several crows, among which there was one with a white mark and with a red beak and red legs. The Prophet said, 'No woman will enter Paradise but one who is rare like this crow among these crows.'" The authorities for it are authentic, and it is given in *as-Sunan al-kubrâ* by an-Nasâ'î. It is said in *al-Iḥyâ'* that *al-a'sam* is one which is *white in the belly*, and others say that it means one which is *white in the two wings*, but some say that it is one *having both the legs white*. The object of the Prophet was to express the rarity of good and virtuous women among women, and the smallness of the number of those that will enter Paradise, because crows of this description among the general number of crows are rare and few.

It is said in the advice of Luḡmân to his son, "Fear a bad woman, for she will make your hair gray before it is time for it to become gray. Fear wicked women, for they do not lead (tall any one) to good, and be on your guard with regard to the best of them." Al-Ḥasan said, "By God, there is not a man who obeys his wife in the matter of what she desires whom God will not throw into Hell-fire." 'Umar said, "Act contrarily to the wishes of women, for there is a blessing in doing so." Some say, "Consult them and act contrary to their advice."

It is said in *as-Sîrah* (Life of the Prophet), in the account of the digging of (the well) Zamzam, that, when 'Abd-al-Muṭṭalib dreamt that a speaker said to him, "Dig Ṭibah," he asked him, "What is Ṭibah?" and the speaker replied, "Zamzam." 'Abd-al-Muṭṭalib then asked him, "What is the land-mark of it?" and he replied, "Betwixt chyme and blood,¹ at the place of the pecking of the crow

¹ The place of slaughtering animals between the two idols Isâf and Nâ'ilah.

with a white mark (الغراب الاعصم).¹ As-Suhaili states that there is in this an allusion to the fact of the description of the person who is to destroy the Ka'bah, namely, Dhû's-Suwaiktain, being like that of the crow. Muslim relates on the authority of Abû-Hurairah that the Prophet said, "Dhû's-Suwaiktain, an Abyssinian, will destroy the Ka'bah." It is related in al-Bukhârî, on the authority of Ibn-'Abbâs, regarding the Prophet as having said, "I see him as if he were black, with his legs wide apart, and he will pull out stone after stone out of it (the Ka'bah)." It is said in the long tradition of Ḥudhaifah, "I see him as though an Abyssinian, wide between his legs, having blue eyes, flat-nosed and big-bellied, and his followers taking it down to pieces, stone after stone, and carrying and throwing it into the sea." That is to say, the Ka'bah. Abû'l-Faraj b. al-Jawzî has mentioned it. Al-Ḥalimi states that this will happen in the time of Jesus.² It is said in one of the traditions, "Take to making the circuit of this House considerably, before it is lifted up (to Heaven), for it has been twice destroyed, and will be lifted on the third occasion."

Another species of it is the night-crow (*gurâb al-lail*). Al-Jâhidî states regarding it that it is a crow differing from other crows in its qualities, which resemble those of the owl; it is one of the nocturnal birds. (He states), "I have heard one of the trustworthy men say that this crow sees much at night."

Aristotle states in *an-Nu'ûl* that there are four species of crows, namely, (1) the intensely black, (2) the parti-coloured, (3) the one that is white in the head and tail (the rest of it being black), slender in body and living on grain, and (4) the one that is black, of the colour of a peacock with lustrous plumage and legs of the colour like that of coral, known by the name of *az-zâg* (the rook). All the kinds of crows are given to treading secretly; the male treads with its face towards that of the female, and does not return to its mate after that, from a want of gratitude on its part. The female lays four eggs and (sometimes) five, and when the young ones come

¹ When 'Abd-al-Muttalib and his son al-Ḥarith went to dig the well, they found a crow of this description pecking in the place. ² When he comes on earth again.

forth, the mother drives them away, because they come forth excessively ugly, as they are (then) small in their bodies, large in their heads, with their beaks devoid of any colour, and their limbs distant from one another. The two parents on seeing the young one in this state leave it, but God provides nourishment for it in the flies and mosquitoes to be found in its nest, until it becomes strong and its feathers grow, upon which the two parents return to it. The duty of the female is to hatch the eggs, and that of the male to bring her food. It is a part of its nature not to take any game that is offered to it, but if it finds any carrion, it eats some of it, or dies from starvation; it seeks for food bad things like the ignoble kinds of birds. It is highly cautious and given to fleeing. *Al-gudâf* fights with the owl, and snatching its egg eats it. A wonderful thing in connection with it is that, when a human being wishes to take its young ones, the male and the female birds carry each one with its feet a stone, and then hovering in the air throw the stones at him, intending thereby to prevent him (from carrying out his purpose).

Al-Jâhidî states that the author of *Mantik al-tayr* says, "The crow is one of the ignoble birds and not one of the noble or good ones; it is in the habit of eating carrion and rubbish. It is (either) intensely black, as though highly burnt, like which among men are the Zanjis, for they are the worst of people in form and nature, (or parti-coloured), (this) being like (the case of) those whose country is cold and whom wombs have not cooked or ripened, or those whose country is hot and whom wombs have burnt; thus, the reasoning powers of the people of Babylon are higher than those of others, and their perfection is greater than that of others, on account of the temperate climate (of that place); so, in the same manner, the crow that is intensely black possesses neither intelligence nor perfection, whilst the pied crow possesses much intelligence, but is more sordid than the black one."

The Arabs take a bad omen from the crow and have derived from its name (*al-gurâb*) the words *al-gurbah* (the state of being distant from one's home and country), *al-igtirâb* (being distant from one's home and country), and *al-garîb* (one who is distant from his home and country).

(Information foreign to this subject.) The noun *al-gurbah* is composed of several nouns indicating the sense of that noun ; thus the غ (in it) comes from غدر (*deceit*), غرور (*deceiving*), غيبة (*absence*), غم (*sadness*), غلة (*vehemence of grief*), غوة (*inadvertence*), and غول (*any thing that destroys*) ; the ر comes from رز (*a calamity*), ردع (*restraint*), and ردى (*destruction, death*) ; and the ب comes from بلوى (*affliction*), بوس (*distress, misfortune*), برح (*calamity, adversity*), and بوار (*perdition*) ; and the ه comes from هوان (*contempt, being contemptible*), هول (*fright, anything that is terrible*), هم (*grief*), and هلك (*destruction, death*) :—so Muḥammad b. Ḍafar says in *as-Sulwān*.

The pied raven (crow) of separation (*qurāḥ al-bayn al-abḥā'*).—Al-Jawharī states that it is the one in which there is blackness with whiteness. The author of *al-Mujālasah* says that it is thus named, because it departed from Noah, when he sent it to look at (the state of) the water (after the flood). It then went and did not return ; on that account it is looked upon as a bird of bad omen. Ibn-Ḳutaiḃah states, “It is called a *jāsik* (a transgressor), according to my opinion, on account of its disobedience, when Noah sent it to bring the news of the earth ; it left off what it was ordered to do and alighted on a carcass.” ‘Antarah says :—

“Those whose separation I was expecting have gone away,
And the raven of separation has given information of their parting.”

The author of *Muntik al-tayr* says, “Crows are one out of the species of transgressing animals (*al-fawāsik*), which are ordered to be killed both in the state of *iḥrām* and out of it, that name (*al-jāsik*) being derived for the crow from the name of Iblīs, on account of its contending with him in destructiveness, which is the business of Iblīs. That name is also applied to all (animals) which are highly noxious, the original meaning of the word *al-fisk* being *going beyond or out of a thing*, and in religious law *going out of (the bounds of) obedience (to God)*.

Al-Jāḥiḍ states that the raven of separation is of two varieties, one of them being small and known to be ignoble and feeble ; as to the other, it alights in the houses of men and in places in which they may have staid, when they go away from them. He further states that every kind of crow is a crow of separation, if by it is meant a

bad omen, and not necessarily (only) the raven of separation itself, which is a small pied kind of crow ; every kind of crow is called the crow of separation, because it alights in men's places of habitation when they go away and part from them, and since this crow is not found but at the time of their separation and parting from their habitations, this name is derived for it from (the word) separation (*al-baynûnah*).

Al-Makdisî states in *Kashf al-asrâr fî hukm at-tuyûr wa'l-azhâr*, with regard to the description of the raven of separation, that it is a black crow that croaks plaintively, in the manner of one who is grieved and afflicted, and croaks out (the news of) the separation of intimate friends and loving companions. When it sees a party of men collected together, it warns (them) of separation, and when it sees a flourishing house, it gives news of its becoming a waste, and of the demolition of its courtyards. It informs the alighter and dweller of the waste of houses and habitations, warns an eater of (his) being choked with food, and gives the good news of the nearness of halting stations to a traveller. It croaks with a sound in which there is grief, like a caller to prayer chanting out the call to prayer. He gives the following lines as if coming from the crow :—

"I wail for the passing away of my life,
 And I have a right to wail and to cry out ;
 And I bewail whenever I see camels
 Being driven by the rider speedily to separation.
 The ignorant one treats me roughly when he sees me,
 Whilst I am dressed in mourning clothes,
 And I say to him, 'Be admonished by my speech,
 For I advise you zealously ;'
 And here I am like a preacher, whilst it is no innovation
 On the part of preachers to wear black clothes.
 Do not you see me that when I see camels,
 I proclaim departure in every assembly.
 I wail over the remains of mansions,
 But notwithstanding their extent, none but the dumb inorganic things
 * answer me ;
 I increase my wailing in their surroundings,
 On account of the heart-crushing separation.
 O you heavy in ears, wake up and understand

The hint of one whom camels are carrying away ;
 There is not a witnesser of death in the world
 But witnessing (his death) for him has also commenced !
 And how many in the evening and in the morning,
 Call from near and from a distance !
 And you would have been heard, had you called out to a living being,
 But those whom you call have no life in them."

Its saying, "Whilst I am dressed in mourning clothes, and it is no innovation on the part of preachers to wear black clothes," indicates its being of a black colour, and its saying, "But notwithstanding their extent, none but the dumb inorganic things answer me ;" indicates that it is to be found at the time of the people of any places parting and separating from them. As to al-Maḥḍisî's saying, "It crouks out (ينفق) (the news of) the separation of intimate friends and loving companions," the word (نفق) is written with a غ according to the general body of lexicologists, and that is what Ibn-Kutaibah says, but others take it to be a mistake. Al-Batalyawṣî states regarding the author of *al-Manṭiq* that he said (both) نطق الغراب and نطق الغراب (the crow croaked), adding that the word with the letter غ is better. Ibn-Jinnî (also) states similarly. The Ṣāhib Bahā'd-dīn Zuhair, the wazīr of the King aṣ-Ṣāliḥ Najm-ad-dīn Ayyūb, the son of the King al-Kāmil Muḥammad, has said beautifully on the subject of parting (separation) in his lines :—

"Now at the hand of Parting do I fare
 Full badly, and it doth oppress me sore ;
 It ever craveth for me more and more.
 How long shall I these frequent partings bear ?
 O Absence ! wilt thou then for aye remain ?
 Thou said'st : 'I know how ran the whole affair.'
 Nay ! wrong me not ; for nought that e'er I knew
 Ran on at all, except these tears I weep !"¹

He has also composed enigmatical lines on the subject of a lock, in which he has excelled :—

"A dingy scamp worn thin by frequent scrapes,
 His habit stingy, keeping "close" and "near" ;
 'Tis strange that naught his vigilance escapes,
 And yet the rogue has neither eye nor ear."

¹ Palmer's T. of the *Diwān* of Bahā'd-dīn Zuhair, pp. 157 and 158. • Idem p. 164.

His poetical compositions are excellent, his poetry being called by the people given to this art easy and (yet) unattainable. He was in great favour with the King as-Ṣāliḥ, and he never interceded (with him) but to do good. His death took place in 656 A. H. (1258 A. D.).

It is said that if a crow croaks twice, it is a bad sign, and that if it croaks thrice, it is a good sign, according to the number of the letters (in the word expressing it).¹ As it is clear-eyed and sharp-sighted it is called *a'war*, but al-Jāḥid states that it is thus called on account of its being considered a sign of bad omen, and that there is really no unsoundness of eye (one-eyedness) in it. Some, however, say that it is thus called by way of prognostication of security² from it, in the same way that *al-barrīyah* (a desert) is called *al-mafāzah* (a place of safety), and *al-yad ash-shimāl* (the left hand) is called *al-yasār* (the left or ease).

The word *taṭayyur* (auguring) is derived from *at-ṭayr* (a bird), in regard to whether it passes coming from the right side (*al-bāriḥ*) or from the left side (*as-siniḥ*) or from before (*an-nāṭiḥ*) or from behind (*al-ka'ūd*). The crow is held by the Arabs the foremost one among inauspicious omens, because of its black colour and because of nothing having a more serious effect on their camels than it. It has sharp eyes, so that fear is entertained of them in the same manner that it is entertained of the eyes of a smiter with an evil eye; the Arabs therefore hold it to be the foremost one among inauspicious omens. Some say that it is called *a'war* (one-eyed) on account of its keeping one of its eyes always closed owing to the sharpness (strength) of its sight;—so Ibn-al-A'rābi says. A part of this will be given under the heading of Proverbs.

(Information.) The author of *al-Aṣḥarāt* states that the noun *al-gurāb* is one of the homonyms, being applied to *snow*, a *plait of hair*, a *pick-axe* or a *stone-cutter's pick*, the *top (head) of the hip*, and the *crow* itself. He adds, "Abū-'Abd-Allāh al-Muhallabī, that is to say, Nifṭawāih, thus surnamed on account of his living in al-Muhallab's

¹ شر (bad) has two letters in it and خير (good) has three letters in it.
As antiphrasis.

time, recited to me the following lines, on the authority of Tha'lab as coming from Ibn-al-A'râbi :—

' O wonder for a wonder of wonders!

Five meanings (*ḡirbân*) for one (word) *ḡurîb*.' "

Aristotle states that the body of the raven of separation is black and its beak and legs yellow, and that its food consists of both vegetable substances and flesh.

It is said in a tradition that the Prophet prohibited pecking like a crow (نقرة الغراب), meaning thereby lightness in prostration, that is to say, not being long enough over it, but doing it in much the same time that a crow takes to place its beak over a thing out of which it wants to eat.

Al-Bukhârî relates in *al-Adab*, al-Hâkim in *al-Mustadrak*, al-Baihaḡî in *ash-Shi'b*, and Ibn-'Abd-al-Barr and others also relate, on the authority of 'Abd-Allâh b. al-Hârith al-Umawî, who had it from his mother Ruḡah b. Muslim, who had it from her father, who said, " I was present with the Prophet at the battle of Hunain ; he asked me, 'What is your name?' and I replied, 'My name is Ḡurâb,' upon which he said, 'No, but your name is Muslim.' " The Prophet thus changed his name, because the crow (*al-ḡurâb*) is an animal foul in its actions and foul in its food; and on that account, the Prophet ordered it to be killed both in the state of *iḥrâm* and out of it. It is related in the *Sunan* of Abû-Dâwud that a man came to the Prophet, who asked him, " What is your name ? " and he replied, " Aṣram," upon which the Prophet said, " No, but you are Zar'ah." He thus changed his name on account of their being the sense of *cutting* (مرم) in his original name.

Abû-Dâwud states that the Prophet changed the names of al-'Âṣ, 'Azîz, 'Aḡlah, Shaiṭân, al-Ḥakam, Ḥabâb, and Shihâb, and the name of the land called 'Afrâh, which he changed to Khudrah. He disliked the name of al-'Âṣ on account of the sense of *disobedience* (العصيان) in it, whilst the descriptive quality of a Believer is obedience (to God) and resignation. He changed the name of 'Azîz, because *might* (العزة) is a quality of God, whilst the characteristic signs of a worshipper (servant of God) are humility and submission. God will say at the time of some of His enemies grinding teeth (from

remorse), “ ‘Taste ! verily, thou art the mighty, the honourable ! ’ ”¹ The meaning of ‘Aḳlah is *severity* and *grossness*, whilst the descriptive quality of a Believer is softness and simplicity. The Prophet has said, “ Believers are soft and gentle.” The word Shaiṭān is derived from (a root meaning) *going at a distance from good*. Al-Ḥakam is the same as a ruler (الْحَاكِم), one whose order cannot be disobeyed ; this description is not fitting for any one but God, the High,—celebrated be His praises ! Al-Ḥabāb is a name of Satan. Ash-Shihāb is a flame of fire, whilst Hell-fire is the punishment from God (for sinners): it is of a burning and destroying nature, and we ask of God safety from it ! As to ‘Afrāk, it is a descriptive quality of a land in which nothing grows : the Prophet changed that name to Khudrah in the sense of auguring greenness and vegetation.

It is related in the *Sunan* of Abū-Dāwūd, an-Nasā’ī, and Ibn-Mājah, out of a tradition of ‘Abd-ar-Raḥmān b. Shibl, on whose authority no other tradition is given in the six (principal) books (on traditions), namely, that the Prophet prohibited any person saying prayer from (doing like) the pecking of a crow. Al-Ḥākim has related it in these words :—“ He (the Prophet) prohibited (the doing like) the pecking of a crow and the stretching out of a lion, but a man must stay in the place as a camel does. He meant by the pecking of a crow, lightness in prostration and not remaining over it but just in the manner that a crow places its beak over a thing out of which it wants to eat.”

Abu-Ya‘lā al-Mawṣilī and at-Ṭabarānī in his *Maṣānī al-awṣāʾ* relate, on the authority of Salamah b. Kaiṣar, that the Prophet said, “ God will cause him who fasts a day out of a desire to please God, to be distant from Hell-fire, like the being at a distance of a crow, which flies away when it is yet only a young bird until it dies of old age.” Among the authorities for this tradition is Ibn-Lubāirah, regarding whom there is a difference of opinion. Abū-Hurairah has related a similar tradition as coming from the Prophet. The Imām Aḥmad has related it in *az-Zuhd*, and also al-Bazzār, but there is an authority in it whose name is not given.

Under the letter ح in the art. الحجة is already given what has been related by ad-Dâraḡuṇī, on the authority of Abû-Umâmah, who said, "The Prophet called for his two shoes in order to wear them ; he wore one of them, upon which a crow came there and carrying the other one away, threw it down, when a serpent came forth out of it. The Prophet thereupon said, 'Whoever believes in God and the Last Day ought not to wear his shoes before first shaking them.'"

One of the authorities in it is Hishâm b. Amr. Ibn-Hibbân has mentioned it in *ath-Thikât*, and it is an authentic tradition. A tradition similar to this has been already given in the art. الامرد السالغ.

The Imâm Aḡmad relates in *az-Zuhd*, regarding Ibn-Abbâs, that whenever a crow croaked, he used to say, "O God, there is no omen but Thine, no good but Thine, and no God but Thou !"

It has been related to us, on the authority of Ibn-Fabarzadh with the authorities given by him as far as al-Ḥakam b. Abd-Allāh b. Ḥittân, on the authority of az-Zuhri, who had it from Abû-Wāḡid, who had it from Rawḡ b. Ḥabīb, who said, "While I was (one day) with Abû-Bakr, a crow was brought there ; when he saw it with its two wings (entire), he praised God and said, 'The Prophet has said, "There is no game seized but through a shortcoming (on its part) in its celebration of the praises of God ; there is no plant that grows but has an angel appointed for it by God, who counts the number of its acts of celebration of the praises of God, so that he may produce it on the Day of Judgment ; there is no tree bitten or cut but through a shortcoming (on its part) in its celebration of the praises of God ; and no disagreeable thing overtakes a man but through a sin of his ; how many of his sins are, however, forgiven by God !" O crow, worship God.' He then set it free." A similar thing out of the sayings of Umar will be given in the art. القسورة.

(Further information.) Abû'l-Haitham states that it is said that the crow sees under the earth to the extent of the length of its beak. The reason (philosophy) of God sending a crow to Cain when he killed his brother Abel, and not any other bird or any wild animal, was that murder was a very extraordinary thing, because it was never observed before that time ; the sending of a crow was there-

fore an appropriate thing. God has said, "Recite to them the story of the two sons of Adam; truly when they offered an offering and it was accepted from one of them, and was not accepted from the other, that one said, 'I will surely kill thee;' he said, 'God only accepts from those who fear. If thou dost stretch forth to me thine hand to kill me, I will not stretch forth mine hand to kill thee; verily, I fear God the Lord of the worlds; verily, I wish that thou mayest draw upon thee my sin and thy sin, and be of the fellows of the Fire, for that is the reward of the unjust.' But his soul allowed him to slay his brother, and he slew him, and in the morning he was of those who lose. And God sent a crow to scratch in the earth and show him how he might hide his brother's shame, he said, 'Alas, for me! Am I too helpless to become like this crow and hide my brother's shame?' and in the morning he was of those who did repent."¹ The commentators of the *Qur'ān* state that Cain, who was an agriculturist, offered the worst and least valuable of what he had, and that Abel, who was a shepherd, took the best of his sheep and offered it. Now, the sign of acceptance of the offering was that fire should come and consume the offering. The fire took the sheep which Abel had offered as a sacrifice. That sheep used to graze in Paradise until it was sent down to Abraham as a ransom for his son Ishmael. Cain was the eldest of Adam's children. It is related that Adam had gone on the pilgrimage to Makkah and appointed Cain as the guardian of his children, but Cain slew Abel. When Adam returned, he asked, "Where is Abel?" upon which Cain replied, "I do not know." Adam then said, "O God, curse the land that has drunk his blood!" Since that time land has not been in the habit of drinking blood. Then after that, Adam remained for a hundred years without smiling, until the angel of death came to him and said, "O Adam, May God prolong your life and make you laugh!"² Adam asked him, "What is بَيَّاسٌ?" and the angel replied, "May He cause you to laugh!" It is related that Cain carried the body of his brother Abel and went away until it stank, but he did not know what to do with it. God then sent two crows there, one of which killed the other

¹ *Al-Qur'ān* V-30—34. حَيَّاسٌ إِلَهُ وَيَّاسٌ. For the several meanings of the latter part of this phrase see Lane's *Lex. art.* بَيَّاسٌ.

one, and then digging in the earth with its beak, it buried it. Cain then followed its example. The sending of the crow was therefore an act of great wisdom, namely, to show the son of Adam how to bury. That is the meaning of God's words, "Then He killed him, and laid him in the tomb."¹

Anas relates that the Prophet said, "God has favoured man with the property of stinking after (the departure of) the soul, and if it were not for that, an intimate friend (lover) would not have buried an intimate friend." Cain will be the first one out of the children of Adam to be led to Hell-fire. God has said, "Our Lord, show us those who have led us astray amongst the genii and mankind."² They were Cain and Iblîs. Anas relates that the Prophet having been asked regarding Tuesday said, "It is the day of blood. On that day Eve menstruated (for the first time), and on that day a son of Adam killed his brother." Mukâtil states that before that, the beasts of prey and birds used to associate with Adam and be happy in his company, but when Cain killed Abel, birds and wild animals fled from him, trees became prickly (possessed of thorns), fruits became sour (acid), waters became saltish, and land became dusty. Abû-Dâwud relates regarding Sa'd b. Abi-Wakkâs as having asked (the Prophet), "O Apostle of God, if a man comes to me with a mischievous object (in a rebellious spirit) and extends his hand to me, (what am I to do)?" upon which the Prophet replied, "Be like the better one of the two sons of Adam." and recited this verse.

(A wonderful thing.) Al-Kazwini has copied from Abû-Hâmid al-Andalusî that on the Mediterranean (Black) sea in the direction of Spain, there is a stone-built church excavated out of a mountain, having over it a large dome, over which there is always a crow, and that opposite the dome there is a mosque which is visited by people; it is said that a prayer offered in the mosque is granted. A condition is made with the Christian priests to entertain hospitably all Muslims who visit that mosque. When a visitor comes (to the mosque), the crow introduces its head inside a window on that dome

and croaks once, but if two visitors come it croaks twice, and thus every time that visitors come, it croaks according to their number. The monks thereupon bring food enough for the visitors. That church is known by the name of the Church of the Crow. The priests assert that they always see a crow on that dome, and that they do not know whence it gets its food and drink.

(Another wonderful thing.) Abū'l-Faraj al-Mu'āfa b. Zakariyā states in *Kitāb al-Jalis wa'l-Ans* composed by him, "We used to sit with the Kādi Abū'l-Ḥasan. We came (one day) as usual and sat at his door, where we found a Badawī having some want also seated. A crow then happened to alight on a date-palm in the house; it croaked and flew away. The Badawī thereupon said, 'This crow says that the master of the house will die after seven days.' We then drove him away; so he got up and went away. Permission was then received for us from the kādi; so we went in and found him changed in colour and in deep anxiety. We asked him, 'What is the matter (news)?' and he replied, 'I saw last night in a dream a person saying :—

"O mansions of āl-'Abbād b. Zaid,
Farewell to your people and your happiness!"

On that account, I am very sorrowful.' We then prayed for him and went away. When the seventh day from that day came, he was buried." The Kādi Abū't-Tayyib at-Ṭabari states, "I have heard this narrative from the lips of our shaikh, the aforementioned Abū'l-Faraj."

(Another wonderful thing.) Ya'kūb b. as-Sikkīt states that Umayyah b. Abī's-Salt used to drink (wine) on some days. A crow happened to come (one day) and croaked once, upon which Umayyah said, "May there be dust in thy mouth!" It then croaked again, upon which also Umayyah said to it, "May there be dust in thy mouth!" He then turned to his companions and said, "Do you know what this crow says? It asserts that I shall drink this cup and die. The signal for it is that it will go to this heap of dust, where it will swallow a bone and die." The crow then went to the heap of dust and swallowed a bone, upon which it died. Then Umayyah drank the cup and died immediately.

I (the author) say that Umayyah b. Abī's-Ṣalt, the unbeliever, is mentioned in *al-Mukhtaṣar* of al-Muzanī, *al-Muḥadḍḥab*, and other books in (the chapter) *Kitāb ash-Shahīdāt*, and that the Prophet had heard his poems, which contain wisdom, his declaration of the unity (of God), and mention of the (prophetic) mission (of Muḥammad). The name of Abū's-Ṣalt was 'Abd-Allāh b. Rabī'ah b. 'Awf. Umayyah used to devote himself to acts of devotion (to God) in the Time of Ignorance, to believe in the (advent of the prophetic) mission (of Muḥammad), and to recite some elegant verses in regard to it. He was alive when al-Islām was founded, but did not become a Muslim. At-Tirmidhī, an-Nasā'ī, and Ibn-Mājah relate, on the authority of ash-Sharīd b. Suwaid, who said, "I rode one day behind the Apostle of God (on the same camel), and he said to me, 'Do you know any verses of Umayyah b. Abī's-Ṣalt?' I replied, 'Yes,' upon which he said, 'Recite them.' I then recited to him a distich, and he said, 'Recite more,' until I recited to him a hundred distiches. The Prophet then said, 'He was very near becoming a Muslim.'" It is said in another version that the Prophet said, "He was near becoming a Muslim by his verses." The Prophet said that, when he heard the following lines :—

"To Thee is due the praise and to Thee belong happiness and favours, O
our Lord;
There is nothing higher than Thee in praise, nor anything more glorious!"

It is related in the *Musnad* of ad-Dārimī, out of a tradition of 'Ikrimah, on the authority of Ibn-'Abbās, who said, "The Prophet considered Umayyah b. Abī's-Ṣalt to have said the truth in the following lines out of his verses :—

"Saturn and Taurus are under His right foot,
Whilst an-Nasr and Leo are waiting for the other one."

The Prophet thereupon said, "He has said the truth." He has said :—

"The sun rises at the end of every night
Of a red colour, but in the morning is of a pink colour."

The Prophet thereupon said, "He has said the truth." * He has said :—

"It (the sun) refuses, and does not rise for us at its ease,
But in a state of torment and under difficulties."

The Prophet thereupon said, "He has said the truth."

As-Suhaili states in *at-Ta'rif wa'l-i'ḍām* with regard to the words of God, "Read to them the declaration of him to whom we brought our signs, and who stepped away therefrom, and Satan followed him, and he was of those who were beguiled."¹ that Ibn-'Abbās said that this verse was revealed in reference to Bahām b. Bā'ūrā, and that 'Abd-Allāh b. al-Ās said that it was revealed in reference to Umayyah b. Abī's-Salt ath-Thakafi, who had read the Pentateuch and the New Testament in the Time of Ignorance, and who used to know that a prophet from among the Arabs was likely to be sent. He therefore desired to pass for that prophet. When the Prophet was sent, and the prophetic office passed away from Umayyah, he envied the Prophet and became an unbeliever. He was the first one to write, "In thy name, O God!" (at the beginning of every thing), and Kuraish having learnt it from him used to write it in the Time of Ignorance. Umayyah himself learnt it in a wonderful way, which is mentioned by al-Mas'ūdi. Umayyah who was under the protection (of God), and to whom genii used to present themselves, went forth (once) with a caravan belonging to Kuraish, and a serpent happening to pass by them, they killed it. Another serpent thereupon came to them demanding vengeance on account of the first one and said, "You have killed such a one." It then struck the ground with a reed, upon which the camels were scattered, and they were unable to bring them together until after a great deal of trouble. When they collected them together, it came again and struck (the ground) a second time, upon which the camels were again scattered, and they were not able to collect them until after midnight. It then came again and struck (the ground) a third time, upon which the camels were scattered again, and they were not able to collect them, until they were nigh perishing from thirst and fatigue, being (at the time) in a waterless desert. They therefore asked Umayyah, "Have you any dodge?" and he replied, "Perhaps." He then went away until he passed a sand-hill, when he saw the light of a fire at a distance.

¹ Al-Ḥur'ān VII-174.

He followed it until he came upon an old person in a tent. He complained to him of what had befallen himself and his companions. That old person was a *jinnî*; he replied, "Go, and if the serpent comes to you again, say, 'In Thy name, O God!' seven times." Umayyah then returned to them, who were on the point of perishing, and informed them of it. When the serpent came there again, they said that, and it said, "May you perish on account of your knowing this!" and went away. They then took their camels. Among them was Harb b. Umayyah b. 'Abd-Shams, the grandfather of Mu'âwiyah b. Abî-Sufyân. The *jinnî* killed him afterwards, out of revenge on account of the above-mentioned serpent. The following lines were said about him :—

"The grave of Harb is in a desert place,
And there is not a grave near the grave of Harb."

Ātikah, the sister of this Umayyah b. Abîs-Ṣalt, became a Muslim and gave an account of him, which is related by 'Abd-ar-Razzāk in his commentary of the *Kur'ân*; an account agreeing with it will be hereafter given in this book under the letter *ق* in the art. *الفرس*.

(Lawfulness or unlawfulness.) It is unlawful to eat the parti-coloured noxious (transgressing) crow. As to the large black kind, which is the mountain-crow, it is also truly unlawful, which has been so decided by a party of religious doctors. As to the field-crow, it is truly lawful. The lawfulness or unlawfulness of the magpie and *al-gudâf* has been already given. Abû-Hanîfah states that all kinds of crows are lawful.

Al-Bukhârî relates in his *Ṣaḥîh*, on the authority of 'Abd-Allâh b. 'Umar, that the Prophet said, "There is no sin in killing five of the animals, namely, the crow, the kite, the rat, the serpent, and any wounding or biting animal of prey."¹ It is related in the *Sunan* of Ibn-Mâjah and al-Baihaqî, on the authority of 'Ā'ishah, who said that the Apostle of God said, "The serpent is a transgressor (noxious animal), the rat is a transgressor, and the crow is a transgressor." It is also related in the *Sunan* of Ibn-Mâjah that Ibn-'Umar having been asked, "Can the crow be eaten?" replied, "Who

¹ الكلب العقور.—Any animal of prey as a lion, lynx, leopard, wolf, and the like.—See Lane's *Lex.* art. *عقر*.

eats it, after the Apostle of God having said that it is a transgressor !” No one possesses a right of possession or ownership over these five noxious animals ;—so it is copied by ar-Rāfi‘i in *Kitāb Dimān al-bahā’im*, on the authority of the Imām, and he has confirmed it. According to this, it is not compulsory on a stealer or usurper of them to return them. •

(Proverbs.) A poet says:—

“He who has for a guide a crow,
Is sure to be taken by it to the carcasses of dogs.”

“I shall not do it until the crow becomes gray,” that is to say, “I shall never do it,” because the crow never becomes gray.

The Ḥāfiḍ ‘Abū-Nuraim relates in his *Hilyah* in the biography of Sufyān b. ‘Uyaynah, on the authority of Mīstar b. Kidām, that a certain man having gone on a voyage on the sea, his ship was wrecked and he himself cast on an island, where he remained for three days without seeing any one and without eating and drinking. He recited the following lines of a poet:—

“When the crow becomes gray,
And tar becomes like fresh milk, I shall go to my people.”

Thereupon the voice of an unperceived person replied:—

“May be, that behind the distress in which you are,
There is gladness near at hand.”

He then looked about and saw a vessel approaching ; so, he made a sign to them (with his garment), and they picked him up. He amassed a large fortune. •

“More sharp-sighted than a crow.” Ibn-al-Arabī asserts that the Arabs call the crow *al-a‘war* (one-eyed), because it always closes one of its eyes and restricts itself to seeing with only one of them, on account of the sharpness (strength) of its sight ; but another authority states that they have named it so, on account of the sharpness of its sight by way of auguring (as antiphrasis). Bashshār b. Burd, the blind, says:—

“They wronged him when they named him a lord,
As men wrong the crow by calling it one-eyed.” •

It has been already mentioned, on the authority of Abū’l-Haitham that the crow sees under the earth to the extent of the length of its beak.

"More self-conceited than a crow," "Prouder than a crow," "Earlier than a crow," because it is given to flying about very early in the morning. "Tardier (in coming) than Noah's crow," the origin of which is as follows:—Noah sent it to see if the country was drowned and to bring the news of it, but having found a carcase floating on the surface of the water, it remained engaged in eating it and did not take the news. Noah therefore prayed against it, upon which its legs became bound down, and it became frightened of men.

"They were, as if a crow that has alighted," applied to a thing that is quickly done, for the crow when it alights is not long in flying away again. "Like the crow and the wolf," applied to two men between whom there is perfect agreement without any difference, for when the wolf commits a raid on goats and sheep, the crow follows it to eat what remains behind unconsumed. "The crow is the best judge of dates," which is thus said, because it does not take any but the best dates. On that account it is said, "He has found the date of the crow," when anything precious is found by a person. "More inauspicious than a raven of separation, which name is applied to it, because when the people of a district separate for the purpose of seeking fodder, it alights in the place of their tents, seeking for food and picking it up in the heaps of earth. The Arabs look upon it as an inauspicious omen, because it never stays in their halting places, excepting when they separate, and on that account they have named it the raven (crow) of separation. A poet of theirs says:—

"A crow cried out on the branches of a ben-tree,
Giving news of my friends, and anxiety made me mad;
I said (to myself), 'A crow indicates absence, and a ben-tree (*âṭ*)
Separation (*فراق*),—that is the divination;
Whilst a southerly breeze blew with my separation from them,
And the zephyr blew and I said, 'Ardent desire and desertion!'"

"More cautious than a crow." Al-Mas'ûdî states regarding one of the Persian physicians as having said, "I have taken from everything the best that is in it, so much so that it led me to do the same in the case of the dog, the cat, the pig, and the crow." On being asked, "What have you taken from the dog?" he replied, "Its (quality of) sociability with its people and its quickly defending

its master." On being asked, "What have you taken from the cat?" he replied, "Its patient waiting (in expectation) and its quality of fawning (blandishing) at the time of asking for a thing." On being asked, "What have you taken from the pig?" he replied, "Its going out early in the morning for the accomplishment of its wants." And on being asked, "What have you taken from the crow?" he replied, "Its excessive cautiousness."

"Blacker than a crow." "More resembling a crow than the crow itself."

(A strange thing.) I have seen in *Kitâb al-Da'awât* by the Imâm Abû'l-Kâsim at-Tabarânî, and in the History of Ibn-an-Najjâr, in the biography of Abû-Ya'kûb Yûsuf b. al-Faḍl as-Saidalânî, and in *al-Ihyâ'* in *Kitâb Adâb as-sajar*, on the authority of Zaid b. Aslam, who had it from his father, who said, "While 'Umar was (one day) seated receiving the visits of people, he saw a man with whom was his son, upon which he said to him, 'Woe betide you! I have never seen a crow resembling another crow more than this one resembles you.' The man replied, 'O Commander of the faithful, this one was given birth to by his mother after her death.' 'Umar thereupon sat up straight and said to him, 'Relate to me the narrative about him.' The man said, 'O Commander of the faithful, I went forth on a journey while his mother was pregnant with him. She said to me, 'You are going away and are leaving me in this state,—pregnant and heavy!' I said, 'I leave what there is in your womb in the charge of God.' I then went away and kept away for years. After that I returned, when I found my door closed. I asked, 'What has such a one done?' and the people replied, 'She is dead.' I then said, "'Verily, we are God's and, verily, to Him do we return.'"¹ I then went to her grave and cried near her; I then returned and sat with my cousins. While I was thus engaged, (a flame of) fire among the graves presented itself to my sight: so, I asked my cousins, "What is this fire?" and they replied, "We see it every night over the grave of such a one." I then said, "'Verily we are God's and, verily, to Him do we return.' By God, she was given to fasting, she was upright (in religion), chaste, and a good Muslim. Let us go there." We then went there,

but I kept the people behind and went to the grave (alone); I found the grave opened, and she was sitting up in it, and this boy was going round and round her. A voice then cried out, "O thou the depositor of a trust with his Lord, take thy trust. By God, hadst thou left his mother in the charge (of God), thou wouldst have found her (alive too)." I then took him, and the grave returned to its original state. By God, O Commander of the faithful!" Abū-Ya'qūb states, "I related this narrative at al-Kūfah, and the people said, "Yes, this man was called *Khaṣṣ al-kubūr* (preserved in the graves)."

Resembling this narrative in the strangeness of its occurrence and the elegance of its force is what is related by the Ḥafīd al-Muzanī in his *Taḥdhīb*, in the biography of 'Ubaid b. Wākīd al-Laithī al-Basrī, who said, "I went for the pilgrimage (to Makkah), when I found a man with a boy out of the handsomest and most active boys, before him. I therefore asked him, 'Who is this, and what relationship does he hold to you?' He replied, 'He is my son, and I shall tell you his case. I went forth (once) on the pilgrimage and I had with me this boy's mother, who was pregnant with him. While we were yet in a part of the way, she was taken with labour-pains, and she gave birth to this boy and died. The camels then being ready (to start), I took the child, wrapped it up in a rag, and placed it in a cavern, over which I built up stones. I then travelled on, believing that the child would die immediately. We then observed the ceremonies of the pilgrimage and returned. When we halted in that alighting station, one of my companions hurried to that cavern, removed the stones, and found the child sucking his two thumbs. We looked at the thumbs and found milk oozing out of them. I then carried him away with me, and he is the one you now see.'"

(Properties.) If the beak of a crow be hung on the person of a human being, he will be protected from the effects of an evil eye. Its liver used as a collyrium causes dimness of vision to disappear. If its spleen be hung on the person of a human being, it will excite lust. If its blood be given to drink to a person, mixed with date-wine, he will hate date-wine so much that he will not return to drink it. If

its egg be thrown into lime, the user of that egg will be benefited by it. If its blood be dried, and piles are then stuffed with it, it will cure them. If its heart and its head be thrown into date-wine, and a man gives some of it to drink to a person whose love he wants, the drinker of it will love the giver of it to drink excessively. If the flesh of the collared-crow be eaten roasted, it will be beneficial in colic. If an enchanted person be anointed with its bile, the spell of magic over him will be broken. If a black crow be steeped with its feathers in vinegar, and that vinegar be then applied to hair, it will blacken it. The dung of a pied crow, the one that is called *al-yahūdī*, is beneficial in scrofulous enlargement of the glands in the neck and in enlarged tonsils; if it be tied in a rag and hung on the person of a boy who has not reached the age of understanding, it will be beneficial to him in chronic cough and will (also) cure it entirely. If a crow eats a lump of flesh (الكلأ),¹ it will fall (to the ground) and be not able to fly, especially at the time of summer.

(Interpretation of it in dreams.) A crow in a dream indicates a man who is deceitful, perfidious, and standing by his own luck. It sometimes indicates cupidity in the matter of livelihood, and sometimes a grave-digger and one of those who hold murders to be lawful. Sometimes it indicates digging the earth and burying the dead, on account of the words of God, "And God sent a crow to scratch in the earth and show him how he might hide his brother's shame, he said, 'Alas, for me! Am I too helpless to become like this crow and hide my brother's shame?' and in the morning he was of those who did repent."² A crow sometimes indicates the state of being away at a distant place from one's country and people, and a bad omen of news, and sorrows, miseries, and length of a journey and whatever would cause him to be liable to the prayers of the traveller's people and relations, or of his sultān, against him, on account of his bad arrangement.

A pied crow indicates a bastard and a man having good and bad qualities mixed in him. A pied crow (also) indicates a man admiring himself, and given to much variableness, it being one of the metamor-

¹ I am not sure as to what the author means here by the word *al-kuḷāḥ*; it bears several meanings, such as a mass of clay, a quantity of dates in a lump, a little bull of gum, and a piece of meat. ² Al-Ḥurʾān V-84.

phosed animals. He who seizes a crow (in a dream) will obtain illegal wealth in straitened circumstances by great toil. The flesh, feathers, and bones of all birds indicate wealth for one who collects them in a dream. If one sees a crow over a field or a tree (in a dream), it is a bad omen; and if one sees a crow in his house, an adulterer will act perfidiously towards him in regard to his wife. He who dreams of a crow talking to him, will be given a wicked son; and Ibn-Sîrîn states that he will be afflicted with great sorrow, which, however, will afterwards pass away from him. He who dreams of eating the flesh of a crow will obtain wealth from thieves. He who sees (in a dream) a crow on the gate of the king, will commit a crime of which he will repent, or will kill his brother and afterwards repent for it, on account of the words of God, "And in the morning he was of those who did repent." If he sees a crow scratching (digging) the earth, it is a strong indication of his killing his brother. If one sees (in a dream) a crow scratching him, he will die, or an illness and pain will befall him; and he who sees (in a dream) that a crow has been given him, will become happy. Artâmidûrus says that a pied crow indicates a long life and the remaining of property. Sometimes it indicates old women, on account of the long life of the crow; they are the messengers of women.

The following is out of interpreted dreams:—A man saw (in a dream) that a crow alighted on the Ka'bah, and he related the dream to Ibn-Sîrîn, who said that a transgressor would marry a noble lady. Al-Hajjâj then married a daughter of 'Abd-Allâh b. Ja'far b. Abi-Talib.

القُرَّ (al-*Gurr*).—[The coot.]² A certain species of aquatic birds, of a black colour. Sing, *gurrah*, both of the masculine and feminine genders;—so Ibn-Sîdah says.

الغُرْنَيْقُ (al-*Gurnaiq*).³—[The white stork.]⁴ Al-Jawhari and az-Zamakhsharî state that it is a certain white bird having a long

¹ Al-Kur'ân V-34. ² In 'Omân, Palestine, and Egypt *Fulica atra*. ³ The name *gurnaiq* is applied in Palestine to the common heron—*Ardea cinerea*, which species is also found on the coast of 'Omân. ⁴ *Ciconia alba* (*Ardea ciconia*—Lane's Lex.). According to some *al-gurnaiq* is the black stork—*Ciconia nigra* (*Ardea nigra*—Lane's Lex.), which is called in Palestine (*bâlazân*).

neck, and that it is one of the aquatic birds. It is said in *Nihdyat al-garīb* that it is the male out of aquatic birds, and that it is called both *gurnaiḵ* and *gurnūḵ*. Some say that it is the same as the Numidean crane (*al-kurḵī*). It is stated on the authority of Abū-Ṣabrah al-A'rābī that it is thus named on account of its whiteness. Al-Hudhālī says describing a diver :—

“He passes to it from one sea to another

Continually, like a flying stork of shallow water.”

When this word is used as descriptive of men, the sing. is *gurnaiḵ* and *gurnawḵ* and also *gurnūḵ*. Some say that *al-garānīḵ* and *al-garānīḵah* (pls.) are certain black birds of the size of the duck.

Aṭ-Ṭabarānī relates giving authentic authorities regarding Sa'īd b. Jubair as having said, “When Ibn-'Abbās died at aṭ-Ṭā'if, we were present at his funeral; a bird having the appearance of the white stork, the like of which was never seen before, came there and entered his bier, and it was not seen out of it after that. When he was buried, the following verse (of the *Qur'ān*) was recited at the margin of his grave, but we did not know who recited it :—“O thou comforted soul! return unto thy Lord, well pleased and well pleased with! And enter amongst my servants, and enter my Paradise.”” Muslim has also related somewhat like it, on the authority of 'Abd-Allāh b. Yāsīn, with this difference however, that he said, “A white bird called the white stork came there.” In another version of it, it is said, “as though it were *kubṭīyah*,” *al-kubṭīyah* being a certain kind of white cloth of linen manufactured in Egypt; it is thus called on account of its pertaining to al-Kibṭ, with a dammah on the ك as a distinctive mark between the name of the days (?) (so called) and the cloth; the plural of it is *al-kaḥālī*.

Al-Ḳazwīnī states that the (white) stork is one of the birds of passage. When storks feel a change in the season, they resolve upon returning to their own country, and at that time they appoint a leader and watcher (out of them). They then all rise up (in the air) so high that no animals of prey can oppose them. If they see the

• Al-*Qur'ān* LXXXIX-27—30. • See Lane's *Lex.* art. كِبْ, where the distinction is clearly shown.

sky to be cloudy or are overtaken by the night, or when they alight to obtain food, they restrain themselves from uttering their cry, so that no enemy of theirs may be aware of their being near. When they desire to sleep, every one of them introduces its head under its wing, knowing that the wing is better able to stand a shock than the head, on account of the latter holding (in it) the eye, which is the noblest of all the members of the body, and the brain, which is the keeper of the body in existence. Every one of them sleeps standing on one of its legs, so that its sleep may not be of a heavy kind. As to their leader and watcher, it does not sleep, nor does it introduce its head under its wing, but it keeps continually looking out in all directions, and when it perceives the presence of any one, it cries out in the loudest manner possible.

Al-Ḳazwîni then relates regarding Ya'ḳûb b. Ishâḳ as-Sarrâj as having said, "I met a man out of the people of Rûmfiyah, who told (me), 'I once started on a voyage in the sea of Zanj, and was thrown on one of the islands by a (heavy) wind. I went then to a city, the people of which were men of the height of about a cubit, and most of them were one-eyed. A party of them collected round me, and seizing me carried me to their king, who ordered me to be imprisoned. I was then imprisoned in a thing like a cage. Then, one of those days, I saw them preparing for a fight; so I asked them (about it), and they replied, "We have an enemy who usually comes to us at a time like this." We had not waited long when a flock of storks came over them. The one-eyed men among them were rendered so by these birds pecking at their eyes. I then took a stick and attacked them vigorously, upon which they flew away and disappeared. They (the men) gave me great honour for that.'"

(Information.) The Ḳaḍî 'Iyâd and others state that when the Prophet recited the chapter "By the star" and recited therein, "Have ye considered al-Lât and al-'Uzzâ, and Manâh the other third?"¹ he said, "Those are the most high storks (*garânik*),² whose intercession

¹ Al-Ḳur'ân LIII. ² Idem LIII-19-20. ³ Lane gives the meaning of this word here as *cranes* and his reasons for doing so.—See Lane's Lex. art. *فرنق*.

may, verily, be hoped for." When he finished reciting the chapter, he prostrated himself, and such of the Muslims as were with him prostrated themselves, and also the unbelievers when they heard that he praised their idols (deities). God thereupon revealed to the Prophet, "We have not sent before thee any apostle or prophet, but that when he wished (نَفَى), Satan threw not something into his wish; but God annuls what Satan throws; then does God confirm His signs, and God is knowing, wise." But there is a general agreement in respect of the tradition being based on slender authority, and not having been extracted (elicited) by any of the authorities given in *as-Sahîh*, nor having been related by any trustworthy person with authentic, sound, and continuous authorities. It and the like of it are greedily taken up by the commentators of the *Kur'ân* and historians,—those greedy accepters of all strange things and greedy devourers of all things, both sound and unsound.

The portion out of it that is given in *as-Sahîh* is that the Prophet recited the chapter "By the star" when he was at Makkah; he then prostrated himself, and so did the Muslims, the believers in the plurality of gods, the genii, and men,—all of them prostrated themselves with him. This is, as regards what has been copied, the Prophet's being led into error, but as regards the meaning, truly the argument that he is preserved from sin, which doctrine is accepted by the whole sect, holds good, and so also the fact that he is kept aloof from things like this, and that God would not allow Satan any means of overcoming him or any of His (other) prophets. Again, even supposing what they have stated to be true,—but we take refuge with God from the truth of it,—according to the verifiers of the truth (الْحَقَّائِن), the preponderant opinion with regard to its explanation is that the Prophet according to the order of God was chanting the *Kur'ân* in a leisurely and distinct manner, and dividing the verses separately and distinctly in his recitation: Satan was then watching for the intervals of silence (between the verses), in which he

¹ Palmer gives in a foot-note another meaning also of this word, in which case the meaning of the verse is as given by him in the foot-note. * *Al-Kur'ân* XXII-51.

introduced his own words among the words of the *Qur'ân*, imitating the melodious intonation of the Apostle of God in such a way that such of the unbelievers as were near him might hear him ; they therefore thought that they too were the words of the Prophet. Satan's words, however, made no impression on the Muslims ; nay, Muḥammad b. 'Uḡbah relates that the Muslims did not (even) hear them, and that Satan (only) cast them into the ears and reasoning of the unbelievers.

Besides, Muḡāhid and al-Kalbî explain the expression, "most high storks (cranes)," as meaning the angels, because the unbelievers used to believe that the angels were the daughters of God, as has been said about them by God and denied by Him in the (same) chapter by His words, "Shall there be male offspring for you and female for Him?"¹ God has truly denied all that, and also the hoping (for things) through the intercession of the angels. But when the unbelievers explained that the object of God was to praise and glorify their idols (deities), and Satan rendered the case dubious for them, concealing the true state, and commended it to them in their minds and threw that idea to them, God annulled what Satan had thrown out, and corrected (adjusted) His verses, revoking the recitation of what Satan had (ingeniously) introduced, in the same way that many things in the *Qur'ân* have been annulled and their recitation has been revoked. There was wisdom in God's revealing it, and there are several sources of wisdom in God's annulling it, in order to lead astray whom He may wish and to lead aright whom He may wish, whilst none are led astray by it but the unrighteous,—“to make what Satan throws a trial unto those in whose hearts is sickness, and those whose hearts are hard ; and, verily, the wrong-doers are in a wide schism—and that those who have been given the knowledge may know that it is the truth from thy Lord, and may believe therein, and that their hearts may be lowly ; for, verily, God surely will guide those who believe into a right way.”²

(Further information¹)
 al-Jizî relates in *Musnad man dakhal Miṣr min aṣ-Ṣiḡābah*, on the

¹ Al-*Kur'ân* LIII-21.

² Idem XXII-52—53.

authority of 'Uḡbah b. 'Amir, who said, "I was with the Apostle of God serving him, when there came some men out of the people possessing a book of revelation, having with them the scriptures or books. They said to me, 'Ask for us permission to see the Apostle of God.' I therefore went in and informed him as to their whereabouts, upon which he said, 'Why should they ask of me that which I do not know. I am only a servant of God, and have no knowledge but what my Lord, the Mighty and Glorious, has imparted to me.' He then said, 'I want to perform the obligatory ablution for prayer.' He then performed the ablution and went to the mosque in his house, where he performed (a prayer with) two bowings of the body. He had not got up from his seat to go, before I saw gladness and good news beaming in his face. He then said to me, 'Go and fetch them in, and also with them any of my Companions that may be at the door.' I then brought them, and when they announced themselves to the Apostle of God, he said, 'If you wish, I shall inform you of what you desire to ask me before you speak, or if you wish, speak about it, and I shall inform you.' They replied, 'Nay, inform us before we speak.' The Prophet thereupon said, 'You have come to ask me about Dhû'l-Ḳarnain (Alexander), and I shall inform you of what you find written in your scriptures,—namely, that his original state was that of a slave-boy out of the Greeks, and that he was given a kingdom. He went (travelling) until he reached the shores of the land of Egypt, where he built a city called Alexandria. When he had finished the building of the city, an angel came to him and ascended with him on high, until he raised him very high; then raising him up, he said, "Look (carefully) at what you see under you." He replied, "I see my city and other cities with it." The angel then ascended with him still higher and said, "Look at what there is underneath you." He replied, "My city is now mixed up with the other cities, and I cannot distinguish it." The angel then went still higher and said, "Look," upon which he replied, "I see now my city only and do not see any other cities with it." The angel therefore said to him, "That is the whole of the earth, and what you see surrounding it is the sea; your Lord desires to show you the earth and has assigned to you government (over it), and hereafter, the ignorant will

know (of it), and the knowers (of it) will be confirmed (in their belief).” Dhû'l-Karnain then went on (conquering), until he reached the extreme west (the place of the setting of the sun), and then went on again until he reached the extreme east (the place of the rising of the sun). • He then came to the two barriers (سَدَّيْنِ), which were two mountains from which everything slid down. He then built the (great) wall and came to Gog and Magog, whom he passed by. He next found a people whose faces were the faces of dogs, and who were at war with Gog and Magog. He then passed by them and found a tribe of pigmies, who were at war with the people whose faces were those of dogs. He then went on and found a tribe of storks (*al-garânik*), who were at war with the pigmies. He then went on and found a tribe of serpents, any one of which was able to swallow a large stone. He then reached the sea surrounding the earth. They said, ‘We bear testimony that his history was as you have mentioned, and that we find it thus (written) in our books.’ ”

It is related that when Dhû'l-Karnain built the (great) wall and fortified it, he went away and proceeded, until he came upon a people who were pious and guided entirely by the truth, administering justice according to it equitably and temperately, and dividing (things) equally (among them); they used to deal justly and had compassion on one another; their state was uniform; their policy was one; their qualities were upright; their road was straight; their graves were at the doors of their houses; there were no commanders over them; and among them there were no *kādīs*, no rich men, no poor men, no noblemen, and no kings. They did not disagree (among themselves), nor was there any difference of superiority of some over others; they did not quarrel with one another, nor did they vilify one another; they did not fight with one another, nor did they grieve, nor were they afflicted with misfortunes such as befall other men; they were the longest-lived race among men; and there was no beggar or poor man, nor a rude and coarse one among them. When Dhû'l-Karnain saw that state of theirs, he was astonished with it and said, “O people, inform me regarding your state. I have acquired a knowledge of the whole world, both of the land

in it and of the sea in it, of its east and its west, but I have not seen anybody like you ; inform me therefore regarding your state." They replied, " Yes, ask regarding what you wish (to know)." He asked, " Why are your graves at the doors of your houses ? " They replied, " We have purposely done that, so that we may not forget death, and a recollection of it may not pass away from our hearts." He then asked, " Why have your houses no locks to them ? " They replied, " There is no suspected (accused) person among us, and none of us is any but a trusty person." He then asked, " Why are there no commanders over you ? " They replied, " We have no necessity for them." He then asked, " Why are there no persons in authority over you ? " They replied, " Because we never quarrel." He then asked, " Why have you no rich persons among you ? " They replied, " Because we do not contend with one another for superiority in riches." He then asked, " Why are there no kings among you ? " They replied, " Because we do not desire the kingdom of the world." He then asked, " Why are there no noblemen among you ? " They replied, " Because we do not vie with one another in glorying." He then asked, " Why do you never quarrel or disagree among yourselves ? " They replied, " On account of the state of rectitude existing among us." He then asked, " Why do you never fight (among yourselves) ? " They replied, " On account of our managing our hearts so as to forbear." He then asked, " Why is your speech uniform and your way upright ? " They replied, " Because we do not vie with one another in telling lies, nor in deceiving, nor do we back-bite one another." He then said, " Inform me as to how your hearts have come to be uniform and your minds to be in a state of well-being." They replied, " Our motives being sincere, malice has been driven away from our breasts and envy from our hearts." He then asked, " Why is there no beggar or poor person among you ? " They replied, " Because we divide (our wealth) equally (among us)." He then asked, " Why is there no rude and coarse person among you ? " They replied, " On account of our humility and submission to our Lord." He then asked, " How is it that you have the longest lives among men ? " They replied, " Because we take and give what is just and deal with justice." He

then asked, "Why is it that you do not laugh?" They replied, "Because we may not be negligent of asking pardon (of God)." He then asked, "Why do you not grieve?" They replied, "Because we have accustomed ourselves to trials since the time we were infants, and we have always liked that state and eagerly desired it." He then asked, "How is it that you are not afflicted with misfortunes such as befall other men?" They replied, "Because we do not rely on any one but God, and do not make use of astrology (to avoid evils)." He then asked, "Did you find your fathers (also) in this condition?" They replied, "Yes, we found our fathers having compassion on the beggars among them, assisting the poor, pardoning those that did them wrong, doing favours to those who treated them badly, forbearing towards those that acted foolishly towards them, visiting their relations, accomplishing their trusts, careful of the time of their prayers, fulfilling their pledges, and faithful to their promises. God therefore rendered their state to be good and protected them while they were alive. It was binding on Him to make such successors for them." Dhû'l-Karnain thereupon said, "If I were to stay with any people, it would have been with you, but I am not ordered to stay (anywhere)." We have already given the difference of opinion that exists among the learned as regards his genealogy, his name, and his prophetic mission under the letter س, in the art. السعالة.

(Lawfulness or unlawfulness.) It is lawful to eat storks, because they are out of the things which are considered to be good.

(Properties.) If the mute (dung) of a stork be rubbed fine with water and a tent wetted with it is introduced into the nose, it will prove beneficial in all kinds of ulcers there may be in it.

الغُرْغُر (al-*Girgir*).—[The Guinea-fowl.]¹ The wild fowl. N. of un. *girgirah*. Abû-'Amr quotes the following lines of Ibn-Aḥmar:—

"He collected them with the sword from every side,
As eagles collect partridges and guinea-fowls."

It is related in *Kitāb al-Ḥarīb* that al-Azhari says, "The Banû-Isrâ'îl of Tihâmah² used to be the most favoured of men in the sight

¹ The Abyssinian Pintado—*Yumida ptilorhyncha*. ² Makkah and the adjoining province.

of God, but they said something which nobody would say, and God therefore inflicted on them the punishment which you now see with your eyes. He transformed their men into male apes, their wheat into the millet *dhurah*,¹ their dogs into lions, their pomegranate into colocynth, their grapes into the fruit of *arâk* trees,² their walnut (tree) into the common cypress,³ and their domestic fowl into the guinea-fowl, which is the same as the Abyssinian fowl and the flesh of which is useless on account of its smell."

(Lawfulness or unlawfulness.) It is lawful to eat it, because the Arabs do not consider it nasty.

الغُرْنَق (al-*Girnâk*).—A certain bird ;—so Ibn-Sidah says.

الغَزَال (al-*Gazâl*).⁴—A young gazelle until it becomes strong and has its two horns. Pls. *gizlah* and *gizlân*, like *gilmah* and *gilmân*. Fem. *gazalah* :—so Ibn-Sidah and others say. Al-Ḥarîrî has used it as such at the end of his Fifth Assembly in his words. "But when the limb of the sun (الغَزَالَة) peeped forth, he leaped up as leaps the gazelle (الغَزَالَة)."⁵ meaning by the first *gazalah* the sun and by the second one a young female gazelle. But some of the authorities hold him to be mistaken in it ; the correct thing, however, is that he has made no mistake in it, because it is a form heard and used both in poetry and prose.

Aṣ-Ṣalâh aṣ-Ṣafadî says in the commentary on (the poem) *Lâmîyat al-ʿAjam*, "How beautiful are the words of a poet !

'I became thoughtful over the secret of the horizon,
For the beginning of all knowledge is ignorance ;
But the ways of the shining stars did not lead to it,
Until I succeeded in finding it in the sun.'

He says, "The very learned Abû'th-Thanâ' Maḥmûd recited to me the following lines descriptive of the eagle, composed by himself :—

¹ *Holcus sorghum*.—Linn. ² Certain trees of the kind termed *hamz*, well-known, bearing what resemble bunches of grapes.—Lane's Lex. art. اَرَك.
³ *Cupressus sempervirens*.—Linn. ⁴ In Egypt and Palestine *Gazella dorcas*. In 'Omân *G. muscatensis*. ⁵ Chenery's T. of the *Maṭâmât* of al-Ḥarîrî.

'You see birds and wild animals in its claw,
 And in its beak, which are too big for them to escape from.
 Were it possible for the sun, ¹ on account of its fear of the eagle,
 When it rises, it would not have been named *gazilah*.' "

He also says, "Al-Ḥarîrî has been held to have committed a mistake in his words, 'But when the limb of the sun peeped forth, he leaped up as leaps the gazelle,' on the ground that the Arabs do not apply the word *al-gazâlah* to anything but the sun, and that when the female of a gazelle is intended, they use the word *ad-dabyah*, after which stage that name is retained for it, and the male is called *ad-daby*; —so it is said in *at-Taḥrîr*. I depend upon it, but the thing is mixed up in the books of juriconsults." I (the author) say that this confusion is to be found in them in the subject of unlawful (prohibited) things in the state of *ihrâm*, and ar-Râfi'î has also expressed a difference of opinion in this matter, a part of which has been already given in the discourse on the lawfulness or unlawfulness of *الطبی*. Jamâl-ad-dîn Yahyâ b. Maṭrûḥ and Abû'l-Faḍl Ja'far b. Shams-al-Khilâfah quarrelled over a distich which each one of them claimed to have been composed by himself. The following is that distich:—

"I say, 'O sister of the gazelle in beauty,
 But she says, 'May not the gazelle live, nor remain!'"

A woman was called after this animal by the name of *Gazâlah*. She was the wife of Shabîb b. Yazîd ash-Shaibânî al-Khârîjî, who rebelled in the reign of 'Abd al-Malik b. Marwân, when al-Ḥajjâj was the governor of al-'Irâq. He revolted in al-Mawṣil, defeated the troops of al-Ḥajjâj, and besieged him in the palace at al-Kûfah, at the gate of which he struck with his mace, making a hole in it; this mark of the stroke remained in it, till the palace of government fell into ruins. His wife *Gazâlah* had taken a vow that she would pray in the mosque of al-Kûfah with two bowings of the body, during which she would recite the chapters (of the *Kur'ân*), "The heifer" ² and "Imrân's family" ³; and she did that. She was a brave woman. The following lines were said about her:—

"*Gazâlah* has fulfilled her vow;
 O Lord, do not pardon her!"

¹ Not to be named *gazâlah*. ² Al-Kur'ân II. ³ Idem III.

Al-Ḥajjāj having fled in one of his battles with Shabīb from Gazālāh, ‘Imrān b. Kaḥṭān as-Sadūsī reproached him in his lines :—

“A lion against me, but in battles a supple-winged ostrich,
That takes to flight on hearing the whistle of a *sāṭir* !
Why did you not return to the charge against Gazālāh in the battle?
But, nay, your heart fled with the wings of a bird.”

It is related that when Shabīb al-Khārījī in one of his battles challenged al-Ḥajjāj to single combat, the latter sent forth a slave belonging to him, dressed in his own well-known costume and mounted on the horse, beside which he himself never mounted any in fighting with any one. When Shabīb saw him, he plunged himself into the fight, until he reached him and then struck him with a mace which was in his hand, thinking him to be al-Ḥajjāj. When the slave felt the stroke, he said, “*Alhkh* (Alas) !” from which word Shabīb knew that he was a slave. Then turning away from him, he said, “May God remove the son of the mother of al-Ḥajjāj from all that is good ! Does he protect himself from death by means of slaves ?” Al-Jawharī states that the Arabs pronounce this word with a *ḥ* (ح). When al-Ḥajjāj found himself unable to cope with Shabīb, ‘Abd-al Malik sent him large reinforcements of troops from Syria, and they being in large numbers overcame him, upon which he fled : when he reached the bridge on the Tigris at al-Ahwāz, his horse took fright, and ran with him ; and having on him at the time heavy iron in the shape of a coat of mail and other things like it, it threw him into water. One of his followers said to him, “O Commander of the faithful, is it to be by drowning ?” and he replied, “That is the decree of the mighty, the wise !” When he was drowned, the Tigris threw up his body on the bank, upon which it was carried to al-Ḥajjāj, who cut open his chest (belly) and took his heart out ; it was like a stone, and whenever it was cast on the ground, it rebounded from it. It was cut open, and there was found inside it a small heart like a ball, which was also cut open and found to contain a congealed clot of blood. When Shabīb used to cry out to his army, they did not turn round to one another. When he was drowned, ‘Abd-al-Malik sent for ‘Itbān al-Ḥarūrī, who used to follow the doctrines of the Khawārij,

1 A certain cowardly passerine bird. 2 Al-Kur’ān VI-96.

and said to him, "O enemy of God, are you not the sayer of these lines?

'If out of you have come the like of Ibn-Marwān and his son,
And 'Amr, and Hāshim, and Ḥabīb,
Surely out of us have been Ḥuṣayn and al-Baṭīn and Ka'nab,
And out of us came (also) the Commander of the faithful, Shabīb'!"¹

He replied, "I did not say that, O Commander of the faithful, but I said, '(O) Commander of the faithful, Shabīb.'" 'Abd-al-Malik accepted his explanation and pardoned him. This reply of his is a very elegant one, for if the word Commander (Amīr) in the line be in the nominative case with a *dammah* as the final vowel, it would be a predicate, and the meaning would be "Out of us came the Commander of the faithful, Shabīb;" but if it be in the accusative case with a *fathah* as the final vowel, it would mean "And out of us, O Commander of the faithful, came Shabīb." Nobody revolted against them in the manner that Shabīb did, for his revolt extended over a long period; he defeated several of their forces and collected land-tax (revenue).

Abū-Yūsuf al-Jawhārī says:—

"When the sun (*al-gazālah*) rises high in the sky,
And the day begins to move over its time,
She shows to the disc (horn) of the sun a face like its own,
And faces the sky with what she faces."

He means by *al-gazālah* the sun at the time of its rising; hence one says "طاعت الغزالة (*the sun rose*)," but one does not say "ربت الغزالة (*the sun set*)," with the verb *غرب*.

Aṣ-Ṣafī al-Ḥillī has said beautifully the following lines regarding a boy who had a tooth of his extracted:—

"May God curse the physician who has transgressed
And he came to extract your tooth by a contrivance;
He impeded both the hands of the gazelle
And gave power to the forceps over the gazelle."

¹ Ibn-Kh. gives the first line slightly differently; it is thus translated b De Slane, "If your family produced Marwān and his son ('Abd al-Malik)." In the third line De Slane has omitted the name of Ka'nab, though it is given in the original. ² For further particulars of the life of Shabīb ash-Shaibānī, see De Slane T. of Ibn-Kh.'s B. D. Vol. I, p. 616.

It is related in the *Sunan* of Abū-Dāwud, out of a tradition of Ibn-‘Abbās which is related by Muslim, that when the Prophet went to Makkah, the believers in the plurality of gods said, “There will advance against you to-morrow a people debilitated by fever.” When the next day came, they sat next to al-Ḥajar (the Stone), upon which the Prophet ordered his followers to trot three runs, and to walk in between the two corners (of the Ka‘bah), in order to show the infidels their courage. The infidels, thereupon said, “These are the men of whom you asserted that fever has debilitated them; they are as though they were gazelles.” If it be said that this tradition is contradicted by what is given in the *Ṣaḥīḥ* of Muslim, on the authority of Ibn-‘Umar and Jābir, who said that the Prophet went at a trotting pace from the Black Stone and returned to it in three circuits, the reply is that the tradition of Ibn-‘Abbās refers to the ‘*Umrat-al-kaḍi*’ (lesser pilgrimage) in the year 7 A. H., before the conquest of Makkah, when the people of it were infidels, whilst the tradition of Ibn-‘Umar and Jābir refers to the *Ḥajjat-al-wid‘a* (the last or farewell greater pilgrimage), which was subsequent in time. This tradition ought therefore to be depended upon, and it is authentic according to our religious doctrines.

(Lawfulness or unlawfulness of the young gazelle.) It is lawful, as has been already mentioned under the letter ط, in the art. الطبی. If it be killed by a person in the state of *iḥrām* or within the sacred precincts, the penalty for it is a she-goat a year old (*‘anz*);— so it is stated in *al-Muḥarrar*, *al-Minhāj*, *at-Tanbīḥ*, *al-Manāsik*, and other books, which quote in support of it, the fact of the Companions of the Prophet having decreed thus with regard to it. But what is given in *Zawā'id ar-Rawḍah*, which is confirmed in *Sharḥ al-Muḥadḍiḥ* in accordance to the doctrine of the Imām, is that the name *al-gazāl* is given to a young one of gazelles, whether it be male or female, until it has its two horns, after which the male one is called a *ḍaby* and the female one a *ḍabyah*; the penalty for a *gazāl* is therefore the penalty due for young ones; if it be a male one, the penalty is a male kid in its first (year), and if a female one, a female kid not quite a year old (*‘andāk*).

(Proverbs.) "More sleepy than a young one of a gazelle," so used, because when it sucks the milk of its dam, it is satiated and sleepy. "I have left a thing in the manner that a young gazelle leaves its place of shade," its place of shade being its covert in which it seeks shelter from the intense heat; if it once flees from it, it never returns to it. "More enticing (*aqzql*) than a young gazelle," *al-mugâzalah* being *talking with women in an amatory and enticing manner*. Other animals beside a young gazelle are described to be enticing (*gazil*), as is said in the following lines :—

- "She has clothed me in the matter of love,
With the garments of one affected with excessive love, the companion of
women ;—
A tempting human female,
By the sight of whom the full moon of a dark night becomes ashamed ;
When my eye is pleased with the sight of her,
• It is bathed with tears.

The proverb, "In the manner that a young gazelle leaves its place of shade," has been already given in the art. *الطبي*. The following are some of the excellent lines of *al-Mutanabbî* :

"She appeared like the moon, bent like a branch of a ben-tree,
And smelt like ambergris, and gazed like a young gazelle."

Ath-Tha'âlibî has quoted the following lines composed by a poet of his age :—

"He gazed like a young gazelle, sang like a nightingale,
He shone like anemones, and walked like a reed."

(Properties.) If the brain of a young gazelle be mixed with the oil of sweet bay (*al-qâr*)¹ and boiled, and then some of it be taken and mixed with the essence (water) of cummin seed, and about a gulf of it be drunk, it will be beneficial for cough. If its bile be mixed with liquid pitch and salt and then drunk in portions with hot water by a person suffering from cough accompanied with an expectoration of pus and blood, he will be cured by the order of God. If a man applies its fat locally, it will have a wonderful aphrodisiac effect. It has been already mentioned under the properties of the gazelle (*الطبي*) that the flesh of a young gazelle is hot, and dry,

¹ *Laurus nobilis*.

that it is beneficial in colic and hemiplegia, and that it is the best kind of flesh of all game.

الغَضَارَةُ (*al-Gaḍārah*).—The sand-grouse ;—so Ibn-Sidah says. It will be described hereafter under the letter ق (القَطَاة).

الغَضَب (*al-Gaḍb*).—The bull and (also) the lion, both of which have been already described under the letters ث and ل respectively.

الغَضَف (*al-Gaḍaf*).—The species of the sand-grouse termed *al-junû*, the form of which is well-known to the Arabs.

الغَضَرَف (*al-Gaḍûf*)?—The lion and (also) a malignant serpent, which have been already described under the letters ل and ح respectively.

الغَضِيض (*al-Gaḍiḍ*).—A young one of the wild cow, which has been already described under the letter ب .

الغِطْرَب (*al-Giṭrab*).—The viper, according to Kurâ'. Some say that this is a mistake, the points being misplaced ; it ought to be spelt with ع and ط (*al-idrib*).

الغِطْرِيف (*al-Giṭrif*).—A young hawk or falcon ; (also) the common fly, and (also) a noble and generous lord or chief. Pl. *gatârifâh*.

الغَطْلَس (*al-Gaṭallas*).—Like عَمَلَس. The wolf, which has been already described under the letter ذ .

الغَطَاط (*al-Gaṭât*).—A certain species of the sand-grouse, but they are dust-coloured in the backs and bellies and bodies, black in the inner sides of the wings, long in the legs and necks, and slender, not collecting in flocks, two or three at most being found together. N. of un. *gatâlah* ;—so al-Jawhari says. Ibn-Sidah says that *al-gaṭât* is the same as the sand-grouse. Some say that the sand-grouse (القَطَا) are of two species : (those that are) short in the legs, yellow in the necks, black in the primary feathers of the wings, and of a white hue tinged with red in the tertials are (the

species termed) *al-kudrīyah* and *al-jūnīyah*, and (those that are) long in the legs, white in the bellies, dust-coloured in the backs, and wide in the eyes are (the species termed) *al-gatāt*. Some say that it is a certain species of a bird, not out of the sand-grouse (kind).

الغُفْر (al-*Gufṛ*).—The young of the mountain-goat. Pl. *aqḡār*.

الغُفْر (al-*Gifr*).—The young of the wild cow.

الغَمَاسَة (al-*Gammāsah*).—A certain bird that dives much in the water, on which account its enemy is (also) out of the aquatic birds. Pl. *gammās*.

الغَنَافِر (al-*Gunāfir*).—A shaggy male hyena. The word الضبع (the hyena) has been already given under the letter غ.

الغَنَم (al-*Ganam*).—Goats and sheep. It has no n. of un. derived from the same root. Pls. *agnīm*, *gunīm*, and *agānim*. غَنَمٌ مَعْنَمَةٌ = numerous sheep or goats. This is an expression used in *al-Muḥkam*. Al-Jawhārī states that *al-ganam* is a feminine noun used as a collective noun, and applied to both the males and females and to both together.

If one wants to make a dim. of it, he adds at the end *ī* and says *guṇāimah*, because (quasi-) plural nouns which have no singular derived from the same root, if not applied to human beings, are constantly feminine; thus, one says “لَهُ خَمْسٌ مِنَ الْغَنَمِ ذُكُورٌ” (he has five male goats or sheep),” making the (noun of) number feminine, even though rams (or he-goats) are meant when it is followed by *مِنَ الْغَنَمِ ذُكُورٌ*, for the (noun of) number takes its gender from the word (itself) and not its meaning. The word *الْأَبِل* is also like *الغَنَم* in every respect we have mentioned. The Imām ash-Shāfi‘ī has said beautifully in his following lines :—

- “I shall conceal my knowledge from the ignorant as far as I can,
Nor shall I scatter the precious pearls before goats and sheep;
If God helps me with His grace,
And I meet with any persons worthy of the sciences and wisdom,
I shall reveal it with advantage and shall derive advantage in the shape of
their love,
Otherwise it will remain stored and hidden with me,

For he who imparts knowledge to the ignorant wastes it,
And he who refuses (it) to those worthy of it, acts wrongly."

'Abd b. Humaid relates, tracing his authorities to 'Aṭṭyah, who had it on the authority of Abū-Sa'īd al-Khudrī, who said, "The possessors (people) of camels and the possessors (people) of sheep and goats having boasted before the Apostle of God, he said, 'Calmness and modesty are the qualities of the possessors of sheep and goats, and boast and pride those of the possessors of camels.'" This tradition is given in the two *Ṣaḥīḥs*, but in different words, namely, "Calmness and modesty are the qualities of the possessors of sheep and goats, and boast and hypocrisy those of loud-voiced fellows, namely, the possessors of horses and camels (الوهر)." In another version it is said, "Boast and pride are in the possessors of camels, and calmness and modesty in the possessors of sheep and goats." He meant by *السكينة* calmness (السكون), by *الوقار* modesty, humility (التواضع), by *الفخر* boasting on account of the possession of wealth, reputation, and other things out of the possessions belonging to the people of this world, and by *الخيل* pride (الغضب والفتك). In this sense are the words of God, "Verily, God loves not him who is proud and boastful (مختلاً فخوراً)." He meant by *الوهر* the possessors of camels, for *al-icabar* (fine hair) is to camels what wool is to sheep and hair to goats. On that account God has said, "And from their wool, and from their fur (الوبر) and from their hair come furniture and chattels for a season." The Prophet gave this as information regarding the most common state of the possessors of sheep and goats, and of the possessors of camels. Some say that he meant by the possessors of sheep and goats, the people of al-Yaman, because most of them are possessors of sheep and goats, being different in that respect from the clans of Rabī'ah and Muḍar, who are possessors of camels.

Muslim relates on the authority of Anas that a man having asked the Prophet for alms, the latter gave him all the sheep and goats between two mountains, upon which the man came to his tribe and said, "O people, become Muslims; by God, Muḥammad, verily, gives the gifts of a man that is not afraid of becoming poor."

1 Al-Ḥur'ān IV-40. 2 Idem XVI-82.

Under the letter د, in the art. الدجاج, there has already been given the tradition which is related by Ibn-Mājah, namely, that the Prophet ordered the rich to use sheep and goats, and the poor to use fowls, and said, "At the time that the rich make use of fowls, God orders the destruction of cities." We have explained its meaning in the commentary on the *Sunan* of Ibn-Mājah, and also stated that among the authorities for it is 'Alī b. 'Urwah ad-Dimashkī, and that Ibn-Hibbān says that he used to fabricate traditions.

Ganam (sheep and goats) consist of two kinds, the sheep and the goat. Al-Jāhid states that all are agreed as to sheep being better than goats. I (the author) say that the religious doctors have distinctly stated that, in the matter of sacrifice and other things, and have proved their excellence on several grounds. One of them is that God has mentioned sheep before goats in the *Qur'ān*. He has said, "Eight pairs,—of sheep two, and of goats two."¹ Another ground is the verse of the *Qur'ān* in the story of the two disputants, "Verily, this is my brother : he had ninety-nine ewes and I had one ewe ;"² in which God did not say, "ninety-nine she-goats and I had one she-goat." Another ground is another verse of the *Qur'ān*, "And we ransomed him with a mighty victim ;"³ with regard to which all are agreed, as has been said by al-Hāfid, that it was a ram ; a further dissertation about it will be given hereafter under the letter ر. Another ground is that sheep give birth (to young ones), only once a year and mostly to only one, whilst goats give birth (to young ones) twice a year, giving two or three young ones at a time ; and there is more benefit derived from sheep. Another ground is that, when sheep graze on any herbage, it grows again, but when goats graze on any herbage, it does not grow again, which has been already mentioned before ; it is so, because goats pull out the herbage by its roots, but sheep only graze on what there is above the surface of the ground. Another ground is that the wool of sheep is better and dearer in price than the hair of goats, and there are no animals but sheep that have wool. Another ground is that, when the Arabs praise any one, they say that he is a ram, but if they revile any one, they say that he is a he-goat, and that if

¹ Al-*Qur'ān* VI-144.

² Idem XXXVIII-22.

³ Idem XXXVII-107.

they desire to give stress in reviling any one, they say that he is a he-goat in a ship. Among the signs of contempt in which God holds the he-goat, is the fact that He has made it with its private parts exposed, both its anterior and posterior pudenda being naked, and therefore different in that respect from the ram. On this account the Prophet likened a man, undertaking to marry a divorced woman in order to divorce her and make her eligible to be married lawfully again to her former husband (*al-muḥallil*), to a borrowed (lent) he-goat. Another ground is that the heads of sheep are better and more excellent than those of goats, and also their flesh, for if the flesh of a goat be eaten, it gives rise to a bad quality of bile, produces phlegm, and causes forgetfulness and corruption of the blood, whilst the flesh of sheep has the opposite effect.

(Information.) Abū-Zaid states that when *ḡannam*, both sheep and goats, give birth (to young ones), the young one at the time of its birth is called a *sakhlah*, whether it be male or female: pls. *sakhl* and *sikhūl*. It retains this name while it sucks milk, after which both the male and the female are called *bahnath*, pl. *bahn*. The young one of a goat, when it is born, is (also) called *salīl* and *salīt*. When it is four months old, is weaned from its mother, and eats green herbs and plants, if it is out of the young ones of goats, it is called a *jaʿr*, fem. *jaʿrah*, pl. *jjaʿr*. It is said in *Kiṣṣat al-mutaḥajjid* that the terms *jaʿr* and *jaʿrah* are applied respectively to a male and a female human infant when they begin to eat food. When it (the young one of a goat) becomes strong and is a year old, it is called an *ʿarīḍ*, pl. *ʿirdān*; *al-ʿarīḍ* is a variety of it, pl. *ʿarīḍah* and *ʿirdān*. Yūnus states that its plurals are *ʿarīḍah* and *ʿirdān*. In all these states, if it is one of the young ones of goats, it is a *jady*, and the female *ʿanāk*. When it follows its dam, it is called a *tilw*, because it follows its dam. *Al-jady* is also called *ummar*,¹ and *hullw* and *hullaʿah*, and also *al-bakrat al-ʿanāk* and *al-ʿutūt al-jady*. When it is a year old, the male is called *tais* and the female *ʿanz*. Then it becomes a *jadhāʿ* in the third year, fem. *jadhāʿah*. When it enters upon the third year, it is a *thanī*, fem. *thanīyah*; when it enters upon the fourth year, it becomes *rabāʿī*, fem. *rabāʿīyah*; then it becomes a *khamāsi*, fem. *khamāsiyah*;

¹ Lane gives the forms *immar* and *ammar*.

then *sadāsī*, fem. *sadāsīyah*; then it becomes a *ḡālī'*, fem. the same, from ضلع, يضلّع, ضلوعاً (it inclined or became crooked or became strong), pl. *ad-ḡālī'*. Al-Aṣma'ī states that *al-hullān* and *al-hullām* are terms specially applied to the young ones of goats. It is stated in a tradition that the penalty for a hare hit by a person in the state of *iḥrām*, is a young kid (*hullān*). Al-Jāḥiḍ states that the young ones of sheep are called in the same way as those of goats, excepting in some cases (places). Al-Kisā'ī states that the young one of a sheep is *kharūf*, fem. *kharūfah* in the stage of *al-arīḍ* out of the young ones of goats; it is also called *ḥamal*, fem. *rakhil*, pl. *rukhāl*, being a plural not according to the rules of analogy, in the same way that in the case of a woman that suckles (*al-murḍū'*) the word *ḍī'r*, pl. *ḍu'ār*, is used; the young one of a wild cow is called *far'ir*, pl. *fur'ār*; to a ewe or a she-goat near the time of giving birth to young ones (the name) *rubā'*, pl. *rubāb*, is applied; to a bone having some flesh remaining on it is applied (the name) *ʿark*, pl. *urāk* (and *irāk*); and to a young one born with another one at the same time is applied the name *taw'am* (a twin), pl. *tu'ām*. The name *al-bahmah* is applied to both the male and the female out of the young ones of both sheep and goats, and it retains that name until it begins to eat and ruminate, after which it becomes *kirkir*, pls. *karkār* and *kurkūr*, this name being applied to it when it eats and ruminates. The name *al-jilām* is also applied to kids (*al-jilā'*); *al-badhaj*, pl. *bidhājn*, is specially applied to a lamb.

Ibn-Mājah and his shaikh Ibn-Abī-Shaibah relate, giving authentic authorities, regarding Umm-Hānī', that the Prophet said to her, "Adopt sheep and goats, for there is a blessing in them." A woman having complained to him that her sheep and goats did not thrive (augment), he asked her, "What are their colours?" upon which she replied, "Black." The Prophet said, "Change (عقرى) them for white ones, for plenitude (a blessing) is in them."

It is said in a tradition, "Pray in the lodging places of sheep and goats and wipe off the secretion from their noses (رغامها)." What Abū-Dāwud has related in the chapters on *at-Taḥārah* (purification), on the authority of Iḥkīm b. Šabrah has been already given in the art. البهية, namely, that the Prophet had a hundred sheep or goats, that he did not desire their number to increase, and that, therefore, whenever a lamb or a kid was born, he slaughtered in its place a sheep or a goat. Mālik,

al-Bukhārī, Abū-Dāwūd, an-Nasā'ī, and Ibn-Mājah relate, on the authority of Abu-Sa'īd al-Khudrī, who said that the Apostle of God said, "It will very nearly happen that the best property of a Muslim would be (his) sheep and goats, with which he would climb to the tops (شعف) of mountains and places of rain, and flee with his faith from seditions." The *sha'af* of mountains are their *tops* and the *sha'af* of anything is its *uppermost part*. Abū-Battāl states that Abū'z-Zinād states that the Prophet specially mentioned sheep and goats out of all the things, to urge (men) to be humble, and to direct them to prefer obscurity and to shun superiority and conspicuousness; prophets and pious men used to tend sheep and goats. The Prophet said, "There is not a prophet whom God has sent, who did not tend sheep and goats." The Prophet (also) informed that calmness is a quality of the possessors of sheep and goats.

Aṭ-Ṭabarānī and al-Baihaqī in *ash-Shu'b* relate, on the authority of Nāfi', regarding Ibn-'Umar, that he (once) went out to one of the suburbs of al-Madinah with his companions, and the meal-tray having been placed before them, there happened to pass by them a shepherd who saluted them. Ibn-'Umar said to him, "O shepherd, come on and eat with us;" but he replied, "I am fasting," upon which Ibn-'Umar said to him, "Are you fasting on this excessively hot day, whilst you are among these mountains tending these sheep and goats?" He replied, "By God, I strive (to serve God) during these unemployed days." Ibn-'Umar said to him with the desire of finding out the extent of his piety, "Will you sell us a sheep (or goat) out of these sheep (or goats) of yours? We shall give you its price and its flesh to feed on, so that you may break your fast with it." He replied, "They do not belong to me, but to my master," upon which Ibn-'Umar said to him, "May be, your master will not do anything, if he misses it and you say to him, 'A wolf ate it!'" The shepherd thereupon turned away saying, "Where is God?" raising his voice loudly and pointing with his finger to the sky. Ibn-'Umar kept on repeating the words of the shepherd; and when he went (back) to al-Madinah, he bought the slave-shepherd and the sheep (or goats), liberated the slave, and gave him the sheep (or goats) as a present.

Aḥmad relates, giving authentic authorities, on the original authority of Abū'l-Yasar 'Amr b. Ka'b, who said, "By God, I was with the

Prophet at Khaybar one evening, when a flock of sheep belonging to a man out of the Jews came there, with the object of going into their fort, whilst we had besieged them. The Apostle of God thereupon said, 'Who will feed us with some of these sheep?' I replied, 'O Apostle of God, I shall do it.' He then said, 'Do it.' I then went forth rapidly like a male ostrich. When the Apostle of God saw me turning away, he said, 'O God, make him useful to us!' I reached the flock in time, but the first part of it had already reached the fort; so, I took two of the sheep out of the rear part of the flock, then placing them under my arms, and walking rapidly, as if I were not carrying anything, I threw them before the Apostle of God. They were then slaughtered and eaten." Abû'l-Yasar was one of the last out of the Companions of the Apostle of God to die, and whenever he used to relate this tradition, he used to cry and say, "They (the Companions) have bestowed upon me my long life, so that I should be the last one of them to die." Abû'l-Yasar was the last of the heroes of Badr to die.

In *al-Istî'âb* and other books there is given the narrative of the conversion to al-Islâm of al-Aswad the Abyssinian, who used to tend the sheep (or goats) of 'Âmir the Jew, namely, that he came with the sheep (or goats) to the Prophet, while the latter had besieged one of the forts at Khaybar, and said, "O Apostle of God, show me al-Islâm," upon which the Prophet showed him al-Islâm, and he became a Muslim. He then said, "O Apostle of God, I was engaged by the owner of these sheep (or goats), and they are a trust entrusted to my care; how shall I act with regard to them?" The Prophet replied, "Strike in their faces, and they will return to their owner." Al-Aswad then got up and taking a handful of pebbles threw them into their faces and said, "Return to your owner; I shall never again accompany you." The sheep thereupon returned collectively, as though a driver drove them (before him), until they reached the fort. He then advanced and fought in the ranks of the Muslims; a stone struck him and killed him. He had never said a prayer to God. He was brought to the Prophet covered over with the garment (شملة) he had on him. The Apostle of God looked at him and then turned away, upon which they asked him, "O Apostle of God, why did you turn away from him?" He replied, "Because there are at present with him his two wives out of the black-eyed damsels (of Paradise), who are dusting off the dust from

his face and saying, 'May God cast dust on the face of him who threw dust on your face and may He slay him who slew you!' " Abû-'Amr states that the Apostle of God caused the sheep to return to the fort, because it was the right course for him, or because it occurred before plunder was declared to be a lawful thing.¹

It is related in a tradition that the Prophet said, "There has not been a prophet, who did not tend sheep and goats." He was asked, "O Apostle of God, and you?" and he replied, "And I (too)." It is confirmed in the *Ṣaḥīḥ* of al-Bukhārī and the *Sunan* of Ibn-Mājah, the words being those used by Abû-Hurairah, who said that the Prophet said, "God has not sent a prophet, who did not tend sheep and goats," upon which his Companions having asked him, "And you, O Apostle of God?" he replied, "I used to tend them for the people of Makkah for carats (قَرَاطِط)." Suwaid says that it was for a flock, that is to say, at the rate of a carat for each sheep (or goat). In *Ḡarīb al-Ḥadīth* by al-Ka'nabī it is related that the Prophet said, "Moses was sent as a prophet, and he was a pastor of sheep and goats; David was sent as a prophet, and he was a pastor of sheep and goats; and I am sent as a prophet, and I tend the sheep and goats of my people at Ajyād." It is related in a tradition that Moses let himself on hire for a wife (continence of his sexual desire) and food (the satisfaction of his stomach), and his farther-in-law Shu'aib (Jethro) said to him, "You will have out of my sheep all such as will be born of a different colour from that of their mothers (*kālīb*)." The meaning of *kālīb* in the tradition is *such as are born of a different colour from that of their mothers*, as if their colour were altered. The wisdom in God assigning the tending (of sheep and goats) as an occupation *par excellence* for the prophets, lies in the fact of their being the pastors of men, and their sects being their subjects.

Al-Ḥākim relates in his *Mustadrak*, on the authority of Ibn-'Umar, who said that the Apostle of God said, "I dreamt of black sheep (or goats), among which a large number of white ones entered." On being asked, "O Apostle of God, how do you explain it?" he said, "The Persians (foreigners) will share with you in your religion and your genealogy." They said, "O Apostle of God, the Persians

¹ See Muir's *Life of Mahomet*, Chap. XXI—The conquest of Kheibar.

(foreigners)?" and he replied, "Even if Faith is suspended to the Pleiades, men out of the Persians (foreigners) will acquire it." In another version it is said that the Apostle of God said, "I saw in a dream that black sheep were followed by sheep of a white colour having in it a tinge of redness. O Abû-Bakr, interpret it." Abû-Bakr said, "It indicates that the Arabs will follow you, and then the Persians (foreigners) will follow them." The Prophet thereupon said, "This is how the angel interpreted it this morning." The Prophet (once) dreamt that he drew water from an old well, and there were round about him black sheep and sheep of a white colour with a tinge of redness in it; then Abû-Bakr came and drew water in a feeble manner; may God pardon him! Then came 'Umar, after which the bucket became altered; (the Prophet said), "I have not seen a chief of a people do his deeds." The people explained the dream as meaning that the khilâfah (regency) belonged to Abû-Bakr and then to 'Umar. Were not black sheep and sheep of a white colour with a tinge of redness mentioned, the interpretation would have been far from that about the khilâfah. If the tended animals were (in this case) black sheep and sheep of a white colour with a tinge of redness in it, they indicated the Arabs and Persians. But most of the traditionists have not mentioned sheep in this tradition. The Imâm Aḥmad and al-Bazzâr mention it (the tradition) in their *Musnads*, and the right meaning is confirmed by it.

Abû-Muslim al-Khawlânî paid a visit to Mu'âwiyah and said, "Salutation to you, O hireling!" upon which the people about said (to him), "Say, 'Salutation to you, O Commander!'" but he again said, "Salutation to you, O hireling!" They said (to him) again, "Say, 'Salutation to you, O Commander!'" but he again said, "Salutation to you, O hireling!" Mu'âwiyah thereupon said to them, "Leave Abû-Muslim alone; he knows best what he is saying." Abû-Muslim then said, "You are, verily, a hireling, whom the Owner (Lord) of these sheep (and goats) has engaged for the purpose of tending them; if you anoint the mangy ones out of them with pitch and treat the sickly ones out of them and restrain the better ones out of them from (mixing with) the others, their Owner will protect you, but if you do not anoint the mangy ones out of them with pitch and do not treat the sickly ones out of them and do not restrain the better ones

out of them from (mixing with) the others, their Owner will punish you."

It is related in the *Risâlah* of al-Ḳushairî, in the chapter *ad-Du'â* (supplicatory prayer), that Moses happened to pass by a man who was praying and supplicating earnestly, upon which Moses said, "O God, had his want been in my hands, I should have satisfied it." God then inspired him thus, "O Moses, I have more compassion for him than you, but while he is praying to me, his mind is with the sheep (and goats) he possesses, whilst I do not answer the prayer of a servant who prays to me, but whose heart is with somebody beside myself." Moses then mentioned the thing to the man, upon which he addressed himself with his heart entirely devoted to God, and his want was therefore accomplished.

In *al-Mujâlasah* by ad-Dinawarî it is related, out of a tradition of Ḥammâd b. Zaid, on the authority of Mûsâ b. A'yan the pastor, who said, "Sheep (and goats), lions, and wild animals used to graze together in the reign of 'Umar b. 'Abd-al-'Azîz in one place. One day it happened that a wolf faced (in opposition) a sheep out of them, and I said, "Verily, we are God's and, verily, to Him do we return." I am of opinion that none but a pious man has died.' We (afterwards) calculated the time and found that 'Umar had died just at that moment."

It is related, on the authority of 'Abd-al-Wâhid b. Zaid, who said, "I asked God for three nights to show me my (future) companion in Paradise. It was then said to me (by an unknown voice), 'O 'Abd-al-Wâhid, your (future) companion in Paradise is the black Maimûnah. I then asked, 'Where is she?' and I was told, 'She is in such a tribe in al-Kûfah.' I then went to al-Kûfah inquiring about her, and found her tending sheep (or goats). I went near her and saw that her sheep (or goats) were grazing with wolves, whilst she herself was in a standing posture praying. When she finished her prayer, she said (to me), 'O Ibn-Zaid, this is not the promised place (of meeting), but the promised place is to be Paradise.' I asked her, 'Who informed you that I am Ibn-Zaid?' She replied, 'Do not you know that souls are collected armies, out of whom those that know each

other become joined together in friendship, and those that hate each other disagree?" I then said to her, 'Advise me,' upon which she said, 'What a wonder for a preacher to be preached to!' I then asked her, 'How is it that I see your flocks grazing with wolves?' and she replied, 'I have properly adjusted the relations existing between myself and God, and He has (therefore) properly adjusted the relations existing between myself and my sheep and the wolves.'

(Information.) It is related in *al-Muwatta'*, on the authority of Abû-Hurairah and Zaid b. Khâlid al-Juhanî, who (two) said, "Two disputants came to the Apostle of God; one of them said, 'O Apostle of God, judge between us according to the Book of God,' and the other one, who was more learned in (religious) jurisprudence, said, 'Yes, O Apostle of God, judge between us according to the Book of God, and permit me to speak (first).'

The Prophet said to him, 'Speak.' He said, 'My son worked for this man as a hired servant and committed adultery with his wife. I was informed that the punishment for my son was stoning; so, I ransomed him (from it) with a hundred of my sheep (or goats) and a slave-girl belonging to me. I then asked the learned about it, and they informed me that the punishment for my son is a hundred stripes and exile for a year, and that stoning is the punishment for the woman.' The Prophet, thereupon, said, 'By Him in whose hand my soul is, I shall, verily, judge between you two according to the Book of God. As to your sheep and your slave-girl, they are to be returned, and your son should receive a hundred stripes and be sent in exile for a year.' The Prophet then ordered Unais al-Aslamî to bring the wife of the other one, and if she acknowledged it, to stone her. She acknowledged (the crime), and he therefore stoned her." This tradition is mentioned in the two *Sahîhs*.

Al-Bukhârî relates, on the authority of Ibn-'Abbâs, who said that 'Umar said, "God sent Muḥammad with the Truth and revealed to him the Book, and among the things which God revealed to him was the verse about *stoning*, which we recited, reasoned over, and remembered; the Apostle of God stoned, and we stoned after him, but I am afraid that, if a long time passes over men, there will be some who will say, 'By God, we do not find the verse about *stoning* in the Book of God,' and go astray by leaving out an obligatory ordinance

revealed by God." Stoning is, according to the Book of God, the punishment for any one out of men and women who commits adultery, if he or she is a person in whom the four necessary qualities, namely, sound intellect, puberty, the state of being free, and the state of having consummated a valid marriage (اَصَابَةُ) are combined (اِذَا احْتَصَنَ), and if there is a proof, or pregnancy (as the result of unlawful intercourse), or a confession (on the part of the person). The recitation of the verse of stoning is abrogated, but the order for it remains in force. Abû-Hanîfah states that exiling (الْغُرْبُ) is abrogated in the case of an unmarried person, but all the learned are of opinion that it is still in force, on account of what Ibn-'Umar has related, namely, that the Prophet used (both) to strike and send in exile (ضَرَبَ وَغَرَبَ), that Abû-Bakr used to strike and send in exile, and that 'Umar used to strike and send in exile. *Al-muḥṣan* is one in whom these four qualities are combined, namely, soundness of intellect, age of puberty, the state of being free, and the state of having consummated a valid marriage; if such a person commits adultery, his punishment is stoning, whether he be a Muslim or a *dhimmî*.¹ But Abû-Hanîfah and his disciples hold the doctrine that the state of being a Muslim is one of the conditions of the state termed *al-iḥṣân*, and therefore, according to them there is no stoning for a *dhimmî*. Our proof in the matter is, however, the fact of its being true that the Apostle of God stoned two Jews who had in them the (four) above-mentioned qualities. But if the adulterer is not a *muḥṣan*, that is to say, has not in him combined the above-mentioned four qualities, it is a matter for consideration. If the person is not of the age of puberty or is mad, there is no punishment for him, but if he is free, of the age of puberty, of sound intellect, and has not, however, consummated a (valid) marriage, it is true that the punishment for him is a hundred stripes and exile for a year. If he is a slave, he is liable to fifty stripes (only), and as regards his exile there are two opinions; if we say that he must be sent in exile, the correct of the two opinions is that the exile ought to be only for half a year, just in the same way as he receives only fifty stripes. This question has several supplements, which are mentioned in books on jurisprudence.

¹ A Jew or a Christian or a Sabian, or in other words a free non-Muslim subject tolerated by a Muslim power on the payment of a poll-tax.

The commentators of the *Kur'ân* relate with regard to the words of God, "And David and Solomon, when they gave judgment concerning the field, when some people's sheep had strayed and pastured (نَفَسَتْ) therein at night; and we testified to their judgment;"¹ on the authority of Ibn-'Abbâs, Katâdah, and az-Zuhri, that two men, one of them a husbandman and the other a shepherd, came to David; the former one said to him, "This man's sheep became loose one night, strayed into my field, and destroyed it, not leaving anything behind." David thereupon awarded the sheep to him for the field. They two then went away from him to Solomon, who asked (them), "How did he decide the case between you two?" They then informed him of it, upon which Solomon said, "Had I been entrusted with your case, I should have decided it differently." David thereupon called him and said to him, "O my son, by my right as a prophet and father, I ask you to inform me of what would be more suitable for the parties." Solomon then said, "The sheep should be delivered to the owner of the field, so that he may benefit by their milk, lambs, and wool, and enjoy their produce, whilst the shepherd should cultivate the field for the owner of it, exactly as his field was, and when it is exactly in the state in which it was when it was eaten, it should be restored to its people, and the shepherd should take back his sheep." David said, "The (right) judgment is as you have decided." When Solomon gave this decision, his age was of eleven years. النَفَسُ is *grazing at night* and الْجَلْجُلُ is *grazing in the day*, both the grazings being without a pastor.

We shall close the discourse on the subject of sheep and goats, by relating what is given in the first part of *'Ajâ'ib al-makhlûkât*, namely, that Moses having passed a spring of water at the foot of a mountain, performed the obligatory ablution (for prayer) with the water out of it, and ascended the mountain for the purpose of praying, when he saw a horseman coming there. The horseman drank water out of the spring and left (through forgetfulness) a bag containing money near it. Then after him a shepherd came there, and seeing the bag took it and went away. Then after him there came an old man having the marks of poverty on him, and with a bundle of wood on his head, which he placed there, and then lay down for the purpose

of resting. Before long, the horseman came back searching for his bag, and not finding it, came up to the old man and asked him for it, but he denied knowledge of it, and they continued in that state until the horseman struck the old man, and kept on striking him until he killed him. Moses, thereupon, said, "O Lord, how is justice to be seen in these cases!" and God inspired him to this effect, "The old man's father had killed the father of the horseman, and the horseman had owed the shepherd's father a debt to the extent of what was in the bag; therefore, retaliation was effected (between the two), and the debt was paid off. I am a just Judge."¹

It is said in *Kitāb al-Muḥkam wa'l-gāyāt* that men of experience say that among the things giving rise to grief, are walking among flocks of sheep and goats, folding the turban (on the head) in a sitting posture, wearing breeches standing up, cutting the beard with the teeth, sitting on the threshold of a door, eating with the left hand, wiping the face with the skirts of a garment, walking on egg-shells, cleaning oneself after answering a call of nature with the right hand, and laughing in grave-yards.

(Lawfulness or unlawfulness.) It is lawful to eat sheep and goats and to sell them, both according to the text (of the *Kur'ān*) and all the religious doctrines. There is a poor-rate tax due on such of them as subsist upon pasture:—for every forty sheep or goats, a year old female lamb (*jadha'ah*) or a female kid in its third year (*thanī-yah*);² for a hundred and twenty-one sheep or goats, two sheep or goats; for two hundred and one, three sheep or goats; and then for every hundred (above that number), a sheep or goat.

It is an ordinance of the Prophet to hang on the neck of an animal something³ as a mark, when it is set apart for sacrifice at the old House (the Ka'bah), on account of what al-Bukhārī relates regarding 'Ā'ishah as having said, "I used to remove the marks from (the necks

¹ The people of 'Omān have a proverb based on this narrative, with this exception that Jesus is substituted for Moses.— مَا يَغِيْبُ دَيْنٌ غَيْرُ بَلَدٍ طَلَبَ =

No debt (claim) is lost; it is sure to have its demanders, (sooner or later). It is generally applied in the case of a blood revenge. ² According to the doctrine of Aḥmad b. Ḥanbal, a female kid in its second year. ³ Such as an old worn-out sandal or a piece of a skin or of a sandal.—See Lane's *Lex. art.* قَلَد.

of) the animals for sacrifice for the Prophet; goats and sheep used to have things as a mark placed round their necks." This tradition is an argument for ash-Shâfi'i, Aḥmad, Ishâk, and Abû-Thawr, for holding it as a lawful religious practice. Mâlik and Abû-Ḥanîfah state that nothing is to be hung on the necks of sheep and goats as a mark, but it is evident that they had not heard this tradition.

(Side-information.) If a man opens a nightly resting-place of sheep and goats, and (in consequence of it) they go out at night and eat a field (cultivation), if the person who opens it is the owner (of the sheep and goats), he is responsible, but if he is not the owner he is not so, the distinction being that, if he is the owner, he is bound to look after them at night, and therefore if he opens the resting-place, he becomes responsible, but as to one who is not their owner, he is not bound to look after them, and therefore if he opens the resting-place, he does not become responsible;—so it is said in *al-Baḥr*. Under the letter م an allusion will be made to the subject of destruction by quadrupeds (cattle, etc.).

(As to the Proverbs,) some of them have been already given under the letter ج and some under the letter ش, and so also their Properties. A part of them will be given hereafter in the art. المعز under the letter م.

(Interpretation of them in dreams.) Sheep and goats in dreams indicate pious, obedient subjects. They also indicate abundance and wealth (الغنيمة), spouses, children, possessions, fields (cultivation), and trees fully laden with fruit. Sheep indicate noble and beautiful women possessing wealth and well-preserved reputation, whilst goats indicate pious and poor women possessing a character of being devoted to exposing their private parts, being different in that respect from sheep whose private parts are concealed by their tails;—so al-Mukṛī says. Al-Makḍisī says that he who dreams of driving goats and sheep, will become a governor over the Arabs and Persians (foreigners); if he takes their milk or their wool, he will collect wealth from them. If one dreams of sheep and goats standing in a place, they indicate men that will collect in that place for some (important) affair. If one sees (in a dream) goats and sheep coming before him, they indicate enemies whom he will vanquish. If one sees (in a

dream) that a sheep or a goat is walking before him and that he is walking behind it, but is not able to overtake it, he will have a difficulty in obtaining means of sustenance, or perhaps he will follow a woman whom he will not be able to get. The fat tail of a sheep indicates the wealth of a wife (woman). If one dreams of his shearing the hair of goats, let him beware of his being out of his house for three days. Jâmâsb states that he who sees (in a dream) a flock of sheep and goats will always be happy, and that he who sees a sheep or a goat will be happy for a year (only). A ewe indicates a woman, and he who slaughters a ewe (in a dream), will devirginate a fortunate woman, on account of the words of God, “‘Verily, this is my brother: he had ninety-nine ewes and I had one ewe.’”¹ He who sees in a dream that his appearance is converted into that of a sheep, will obtain wealth (or plunder).

الغَوَاصِ (*al-Gawwâs*).—A certain bird which the people of Egypt call *al-gattâs*, and which is the same as *al-kirollâ*, which will be described hereafter under the letter ق. Al-Kazwîni states in *al-Ashkâl* that it is a certain bird found on the banks of rivers, that dives in water and catches fish, on which it lives. The manner of its catching (fish) is this: it dives into water in a standing manner with great force and remains under water until it sees some fish, upon which it seizes it and rises with it; the wonderful thing in connection with it is its (power of) remaining under water. It is found largely in the land of al-Baṣrah. One of the authorities on the subject states, “I saw (once) a *gawwâs* diving and coming out with a fish; a crow then overcame it and took it from it; the *gawwâs* then dived again and took out another fish, but the crow took that also; then the same thing occurred a third time; so when the crow was busy eating the fish, the *gawwâs* jumped at the crow and seizing it by its foot dived with it under the water, upon which the crow died, and the *gawwâs* then came out of the water.”

(Lawfulness or unlawfulness.) Al-Kazwîni states that it is lawful to eat it, which is understood to be so from the statements of ar-Râfi‘i and others.

¹ Al-Kur’ân XXXVIII-22.

(Properties.) : If its blood be dried and reduced (to a) fine (powder) with some human hair, it will prove beneficial in enlarged spleen, and in the same manner if its bone be treated similarly.

الغَوَّاءَ (*al-Gawgā'*).—Locusts, when they have become of a red colour and their wings have grown. The word may be used both as a masc. and a fem. noun, and may be both perfectly and imperfectly declined. The n. of un. is *gawgā'h* and *gawgāwah*. Hence the name is applied to vile men, such as are in the habit of doing evil and hastening to do it.

Abū'l-'Abbās ar-Rûyânî states that *al-gawgā'* are those who associate with wicked men and criminals, and quarrel with men without any necessity. On that account there is a proverb, "More than a mixed multitude of men."

It is related in the History of Ibn-an-Najjār, on the authority of Ibn-al-Mubârak, who said, "I went to Sufyân ath-Thawrî and found him ill and drinking medicine. I said to him, 'I want to ask you about some things,' and he replied, 'Say.' I then said, 'Inform me, who are men (الناس) ?' and he replied, 'Jurisconsults (الفقهاء).' I then asked him, 'Who are kings (الملوك) ?' and he replied, 'The renouncers of the world (الزهاد).' I then asked him, 'Who are the noble (الاشراى) ?' and he replied, 'God-fearing (devout) men (الأتقياء).' I then asked him, 'Who are the vile (الغوغاء) ?' and he replied, 'Those who write traditions with the desire of appropriating to themselves the property of men.' I then asked him, 'Who are the base (السفلة) ?' and he replied, 'The oppressors (الظلمة).'"

الغول (*al-Gûl*).¹ —The sing. of *al-gûlân*; a kind of genii, they being the enchanters out of them. Al-Jawhârî states that it is one of the goblins (*as-sa'ûl*). Pl. *agwâl* and *gûlân*. Anything that takes a man unexpectedly and destroys him is a *gûl*. *At-tagawwul* is becoming altered in colour. Ka'b b. Zuhair b. Abî-Salmâ says:—

"She does not remain permanently in the state in which she is,
But changes in the manner that *al-gûl* changes in her appearances."

¹ In 'Omân it is the generic name for all kinds of serpents excepting vipers. The name is also applied to intestinal worms.

تَغَوَّلَتِ الْمَرْأَةُ = *the woman varied in state or appearance* (تَلَوَّنَتْ).
 غَالَتْهُ غَوْلٌ = *a cause of destruction destroyed him.* الغضب غَوْلُ العلم
 = *anger is a destroyer of forbearance.*

(Information.) A man (once) asked Abû-'Ubaidah regarding the words of God, "Its spathe is as it were heads of devils;"¹ saying, "A promise or a threat is (usually) made in the similitude of a thing that is well-known, whilst this is a thing that is not known." He replied, "God spoke to the Arabs in accordance with the figures of speech of their language. Have you not heard what Imru'u'l-Ḳais says?—

'Will he kill me, whilst my bed-fellows are a sword

And arrows pointed with pure steel like the fangs of goblins (*agwâl*)?'²

They had never seen a *gûl*, but because it used to be an object of terror with them, they used to threaten with it." Abû-'Ubaidah states, "From that day, I commenced to work at my book, which I have named *al-Majâz*." The name Abû-'Ubaidah was (only) his sobriquet, and his proper name was Ma'mar b. al-Muthannâ al-Baṣrî the grammarian, the very learned. He used to know several kinds of sciences, and the Arabic language and the history of the Arabs and their battles were his predominant study, but notwithstanding his (extensive) knowledge, he used to mangle a verse when he recited it and to make mistakes (in the vowels) when he read the Ḳur'ân. He used to hold the doctrines of the Khawârij, and none of the magistrates would accept his evidence, because he was suspected to have an inclination for boys. Al-Aṣma'î states, "Abû-'Ubaidah and I entered one day the mosque, when we found written on the pillar near which he used to sit:—

"May God bless Lot and his followers (party)!"

O Abû-'Ubaidah, say, 'By God, Amen!'"

He then said to me, 'O Aṣma'î, rub that out.' I therefore got up on his back and wiped it off and said to him, 'There now only remains the ط (*t*) to be rubbed,' upon which he said, 'It is the worst of the adverse letters; the calamity is in the ط, rub it off.' It is said that

¹ Al-Ḳur'ân XXXVII-63. ² Lane gives the first line differently. He translates *agwâl* here as serpents, but as Abû-'Ubaidah has quoted the lines to show something that is not seen, the appropriate sense here would be goblins. —See Lane's Lex. art. غَوْل.

a scrap of paper was found in the sitting-room of Abū-'Ubaidah with the above distich and after it the following one written on it:—

"In my opinion, undoubtedly you are one of the remaining ones out of them,

And have been so since you attained the age of puberty, whilst you have now passed the age of ninety."

It is related that Abū-'Ubaidah (once) went forth to Fārs, intending to visit Mūsā b. 'Abd-ar-Raḥmān al-Hilālī. When he came to Mūsā, the latter said to his slave-boys, "Beware of Abū-'Ubaidah, for every word of his is cutting." Then, when the meal was served, one of the slave-boys happened to spill some gravy on the skirt of his cloak, upon which Mūsā said, "Some gravy has been spilled on your cloak, but I shall give you ten cloaks instead of it." Abū-'Ubaidah replied, "Do not mind it, your gravy will not do any harm," meaning thereby that there was no strength (grease) in it. Mūsā understood it, but remained silent. Abū-'Ubaidah died in 209 A. H. . The name of this Abū-'Ubaidah has the letter *z* in it, whilst that of al-Ḳāsim b. Salām Abū-'Ubaid has not that letter (in it). Both of them were philologists. The father of Abū-'Ubaidah belonged to a village in one of the districts of ar-Raḡḡah, called Bâjarwân ; it was the village from the people of which Moses and al-Ḳhidr asked for food. It has been already mentioned under the letter ح in the art. *الْحُرُوفُ*, on the authority of as-Suhailī, that the village mentioned in the Ḳur'ân was Barḡah.¹

Aṭ-Ṭabarānī relates in *ad-Da'awât* and also al-Bazzâr, giving trustworthy authorities, out of a tradition of Suhail b. Abī-Ṣālih, who had it on the authority of his father, who had it on the authority of Abū-Hurairah, that the Prophet said, "If devils cause you to deviate from the right way, say out loudly the call to prayer, for when a devil hears that call, he turns his back and goes breaking wind with a sound." An-Nawawī states in *al-Adhkâr* that it is an authentic tradition, namely, the Prophet directing as a right course the taking of God's name for the purpose of warding off the harm likely to arise from them. An-Nasâ'ī has (also) related it towards the end of his

¹ These particulars are given by Ibn-Kh. —See De Slane's T. of Ibn-Kh.'s B. D. Vol. III, p. 388 *et seq.* .

Sunan al-kubrā out of a tradition of al-Ḥasan, on the authority of Jābir b. ‘Abd-Allāh, in these words, namely, that the Prophet said, “Journey in the night, for the earth is to be traversed by night, and if devils (goblins) make you deviate from the right course, hasten to say the call to prayer.” An-Nawawī states that for that reason it is necessary to say the call to prayer when a devil presents himself to a person, on account of what Muslim has related, on the authority of Suhail b. Abī-Ṣāliḥ, who said, “My father sent me to the Beni-Ḥārithah, and I had a slave-boy belonging to us or a friend of ours. An unknown voice called him out in his name from a garden; the person who was with me looked over the wall, but could not see anybody. I mentioned that to my father, who said, ‘Had I known that you would meet with such a thing, I would not have sent you; but if (at any time) you hear an unknown voice, say the call to prayer, for I have heard Abū-Hurairah relate regarding the Prophet as having said, “If a devil is called to prayer, he turns his back and goes away.”’”

Muslim relates regarding Jābir b. ‘Abd-Allāh as having said that the Prophet said, “There is no transition of the mange or any other contagious disease from one that is affected with it to another (عدوى), and there is no auguring good or evil from an omen (طيرة), and there is no goblin (غول).” The general body of the learned state that the Arabs used to assert that *al-ghilān* lived in deserts, and that they were a kind of devils; they presented themselves to men, changed their appearances, led men to deviate from the right course, and destroyed them. The Prophet cancelled (a belief in) that. But others say that the object of the tradition is not to deny the existence of *al-ghil*, but the meaning of it is the cancellation of what the Arabs used to assert in regard to *al-ghil*’s changing her appearances and assuming various appearances, and her destroying (men) covertly. They say that the meaning of لا غول (*there is no ghil*) is that she has no power to mislead any one, and quote in favour of it another tradition, namely, “There is no *ghil*, but (there are) *sa‘ālī* (goblins).” The learned say that *as-sa‘ālī* are the enchanters out of the genii, as has been already mentioned before.

Out of the same subject is what has been related by at-Tirmidhi and al-Ḥākim, on the authority of Abū-Ayyūb al-Anṣārī, who said,

"I had a store-room in which there were dates ; a *gûl* used to come into it in the shape of a cat and to take out of it (some of the dates). I then complained about it to the Apostle of God, who said, 'Go and if you see her, say, "In the name of God, answer the summons of the Apostle of God."'" He then seized her, but she swore that she would not return and he therefore let her loose ; he then went to the Prophet, who asked him, "What has your prisoner done?" He replied, "She has sworn not to return," upon which the Prophet said, "She has told a lie, and she is accustomed to telling lies." He then seized her a second time, and she swore that she would not return ; he therefore let her go ; he then went to the Apostle of God, who asked him, "What has your prisoner done?" He replied, "She has sworn not to return," upon which the Prophet said, "She has lied, and she is accustomed to telling lies." He then seized her again and said, "I shall not leave you alone (now), but will take you to the Apostle of God," but she said, "I shall mention to you the verse of the Throne ;¹ recite it in your house, and no devil or anything else will come near you." He then went to the Prophet, who asked him, "What has your prisoner done?" and he informed him of what she had said, upon which the Prophet said "She has said the truth, when she is a liar." Abû-Îsâ at-Tirmidhî states that it is delivered on respectable authority, though resting on the evidence of a single narrator.

A tradition similar to this one is related by al-Bukhârî, who states that 'Uthmân b. al-Haitham said, "'Awf has related to us on the authority of Muḥammad b. Sîrîn, who has related on the authority of Abû-Hurairah, who said, 'The Apostle of God appointed me to look after the poor-rate on account of the month of Ramaḍân.'" He then related the (whole) narrative, in which this is mentioned. "I said, 'O Apostle of God, he (the devil) asserted that he would teach me certain words with the help of which God would benefit me.' I then let him go his way. The Prophet thereupon asked, 'What are the words?' and I said, 'He said, "When you resort to your bed, recite the whole of the verse of the Throne, in which case there will always be God's protection for you, and no devil will approach you till the morning."'" The Companions of the Prophet used to be covetous in obtaining the good things (of the next world). "The Prophet

thereupon said, 'He has indeed told you the truth, but he is a liar. Do you know, O Abû-Hurairah, whom you have been talking with for the last three nights?' I (he) replied, 'No,' upon which the Prophet said, 'He was Satan.' " An-Nawawî states that this tradition is a connected one (as regards its authorities), for 'Uthmân b. al-Haiṭham was one of the shaikhs (teachers) of al-Bukhârî, on whose authority he has related traditions in his *Ṣaḥîḥ*. As to the statement of Abû-'Abd-Allâh al-Ḥumaidî in *al-Jam' bain as-Ṣaḥîḥain*, namely, that al-Bukhârî has extracted it without the medium of his shaikh, it cannot be accepted, for the true opinion, which is (also) the most approved one according to the learned, and about which the verifiers of traditions are agreed, is that the words of al-Bukhârî and others, "such a one said," are indicative of his (or their) having heard it from him and of its having been delivered with a connected chain of authorities, if it is not a *mudallas*¹ one; he had, (however), met the narrator. This is one of these traditions, whilst *al-mu'allaf* is a tradition in which al-Bukhârî has omitted the name of his shaikh, or more than that, for instance, as his saying in this tradition, "'Awf said," or "Muḥammad b. Sîrîn said," or "Abû-Hurairah said."

Al-Ḥâkim in *al-Mustadrak* and Ibn-Ḥibbân relate regarding Ubayy b. Ka'b that he had two jars of dates, which he found getting less and less (in quantity); he watched one night, when he saw something like a boy who had attained the age of puberty. Ubayy said, "I saluted him, and he returned the salutation to me. I then asked him, 'Who are you? Give me your hand,' upon which he gave me his hand, which I found to be a dog's paw having on it dog's hair. I then asked him, 'Are you a *jinnî* or a human being?' and he replied, 'Yes, a *jinnî*.' I then said to him, 'I see you are thin and slender in form (make). Is this the form of the genii?' He replied, 'The genii know that there is none among them stronger than I am.' I then asked him, 'What led you to do what you have done?' and he replied, 'I have heard that you are a man who loves giving alms, and I desired to obtain some of your food?' I next asked him, 'What will protect us from you?' and he replied, 'Recite the verse of the Throne. If you recite it in the morning, you will be protect-

¹ For an explanation of *مُدَلَّس* see Lane's Lex. art. *دَلَس*.

ed from us till the evening, and if you recite it in the evening, you will be protected from us till the morning.' I went the next morning to the Apostle of God and informed him of it, upon which he said, 'The scoundrel has told you the truth.' Al-Hākīm adds that it is authentic in its authorities.

Al-Hākīm also relates, on the authority of Abū'l-Aswad ad-Du'ālī, who said, "I said to Mu'ādh b. Jabal, 'Relate to me the narrative regarding the devil when you seized it.' He said, 'The Apostle of God having appointed me to look after the alms of the Muslims, I placed dates in a room, but on finding a diminution in their quantity, I informed the Prophet (of it), who said, "This is Satan that takes (dates) out of them." I then entered the room and closed the door upon myself, upon which great darkness came over the place, and I covered the door; but he (Satan) then assumed another appearance and entered through a fissure in the door. I then tied my waist-wrapper tightly, and he commenced to eat out of the dates, upon which I jumped at him and seized him. I wound my two hands round him and said, "O enemy of God, what has brought thee here?" He said, "Let me alone; I am an old shaikh, and possess a family; I am poor and am one of the genii of Naṣībīn; this village belonged to us before your Prophet was sent, but when he was sent, he drove us out of it. Let me loose and I shall not return to you." I therefore let him loose. In the meantime Gabriel came and informed the Prophet of what Satan had said (to me). The Apostle of God then said the morning prayer, and his caller called out, "Where is Mu'ādh?" upon which I got up and went up to the Prophet, who asked me, "O Mu'ādh, what did your captive do?" I then informed him of it, but he said, "He will indeed return." I then returned, entered the room, and closed the door, upon which Satan came and entering through the chink in the door commenced to eat out of the dates. I then did to him what I had done on the first occasion, upon which he said, "Let me loose; I shall not return to you." I said, "O enemy of God, did not you say on the first occasion, 'I shall not return'? but you have now returned." He said, "I shall not now return, and the sign of it is that, if one out of you does not recite the end of the chapter "the Heifer" (of the *Kur'ān*), one of us will enter his house that night."'" Al-Hākīm adds that it is authentic in its authorities.

It is related in the *Musnad* of ad-Dārimī, on the authority of Ibn-Mas'ūd, who said, "A male individual out of men having gone out was met by a male individual out of genii, who asked him, 'Will you wrestle with me? If you throw me down, I shall teach you a verse which, if you recite when you enter your house, Satan will not enter it.' He then wrestled with the *jinn*, and threw him down. The man said, 'I see thou art thin (ضليل) and emaciated (شخيت), your arms being as though they were the forelegs of a dog. Are all you genii of this kind, or art thou alone (like this) among them?' He replied, 'I am, verily, bulky and strong (ضليع); wrestle with me again, and if you throw me down again, I shall teach you the verse.' The man threw him down again, upon which the *jinn* said, 'Recite the verse of the Throne, for it cannot be recited in a house without driving out of it Satan, (who will go out) emitting wind with a sound (حبج), in the manner that an ass does, and he will then not return until the morning.' " 'Abd-Allāh (Ibn-Mas'ūd) having been asked, "Was he 'Umar?" replied, "Who might it be but 'Umar?" The meaning of الضليل is *slender, lean*. الشخيت = *thin, contemptible, swollen in the two sides*. الضليع = *strong or firm in the ribs*. الحبج = *breaking wind with a sound*. Under the letter ج in the art. الجين, a tradition in this sense out of the *Musnad* of ad-Dārimī has been already given.

The opinion which the verifiers of truth (المحققون) hold is that *al-gūl* is something to frighten with, but has no existence, as has been said by a poet:—

"*Al-gūl*, a sincere friend (*al-khill*), and the third *al-'anḡā'*,
Are the names of things not to be found and not existing."

On that account *al-gūl* is called *khaita'ūr*, which is a name applied to anything that does not continue to exist in one state and that vanishes, like a mirage and like what alights from a window at the time of intense heat like the web of a spider (gossamer). A poet says:—

"The love of every woman, even if you see
Marks of love on her part, is but a mirage or gossamer (*khaita'ūr*)."

One party says that *al-gūl* is an enchantress (out) of the genii and assumes various appearances, which description they have taken from the lines of Ka'b b. Zuhair b. Abī-Salmā, mentioned above.

It is related in *Dalâ'il an-Nubûwah* by al-Baihaqî towards its end regarding 'Umar b. al-Khattâb as having said, "If *gûls* try to make any of you deviate from the right way, by changing appearances before him, let him say the call to prayer, upon which they will not hurt him." The Arabs assert that, if a man is left all alone in a desert, *al-gûl* presents herself before him in the guise of a human being, and he keeps on following her until he misses the (right) way, upon which she approaches him and assuming various appearances kills him through fear. They state that, when she wishes to mislead a man, she lights for him a fire, for which he makes, and she then 'behaves towards him in the above-mentioned manner. They also assert that her form is that of a human being, but her feet are those of an ass.

Al-Kazwîni states that many of the Companions of the Prophet saw *al-gûl*, out of whom 'Umar was one ; he saw her when he travelled to Syria before al-Islâm, on which occasion he struck her with his sword. It is mentioned regarding Thâbit b. Jâbir al-Fihri as having met *al-gûl*, and his lines ending in the letter و on the subject are (also) mentioned.

(Proverbs.) "Such a one is more abominable (hideous) than *al-gûl*, than the vanishing of happiness, and than words without action."

الغَيَّادِق (al-*Gaydâk*).—The young of the lizard *dabb*, older than the stage termed *al-hisl*. Khalaf al-Aḥmar states that *al-gayâdîk* are serpents.

الغَيْطَلَة (al-*Gayṭalah*).—The wild cow ;—so Ibn-Sîdah says. A herd of wild cows is called *ar-rabrab* ; it is also called *al-ijûl* ;—so it is said in *al-Kifâyah*.

الغَيْلَام (al-*Gaylam*).¹—Like *daylam*. The male of turtles, which have been already described.

الغَيْهَب (al-*Gayhab*).—A male ostrich. It also signifies one wanting in intelligence ;—so as-Suḥailî says in the commentary on the poem of Mukarriz b. Ḥaḥṣ on the subject of the battle of Badr.

¹ In 'Omân it is the generic name for the turtle.

الْفَاخِتَةُ (*al-Fākhītah*).¹—[A certain species of collared turtle-dove.] One of *al-fawākhīt*, out of the birds having neck-rings ;—so it is said in *al-Kifāyah*. It is also called *aṣ-ṣulṣul*.

It is asserted that serpents flee from the sound of its cry. It is related that serpents having greatly increased in a certain land, the people complained about it to one of the philosophers, who ordered them to convey *fawākhīt* to it ; they did that, upon which the serpents disappeared from the place.

It is an inhabitant of al-ʿIrāq and is not to be found in al-Ḥijāz. It is distinct and melodious in its voice, which resembles the note of the third string of a lute. It loves by nature the society of men and lives in their houses. The Arabs describe it to be a liar, for according to them it says in its cry, “This is the season of fresh ripe dates (هَذَا أَوَانُ الرُّطَبِ),” which it utters when the spadix of the date-palm has not yet come forth. A poet says :—

“More lying than a *fākhītah*,

Which says in the midst of date-palms,²

And while it has not yet seen the spadix of the date-palm,

‘This is the season of fresh ripe dates.’”

I (the author) say that it is possible that it is described to be a liar, on account of what al-Ḡazzālī says in *al-Iḥyāʾ* towards the end of the chapter on الصبر والشكر, namely, that the words of lovers whose love is excessive are delightful to listen to, but cannot be depended upon, as has been related regarding a *fākhītah* whom its mate (once) tried to beguile, but which refused to accept its overtures. The mate at last said to it, “What makes thee refuse me, when if thou wish me to turn upside down and inside out the kingdom of Solomon for thy sake, I would do it for thy sake?” Solomon happened to hear this ; he therefore called the mate and asked it, “What made thee say what

¹ Most probably *Turtur cambayensis*. ² الكرب = stumps of date-palm leaves.

thou saidst." It replied, "O prophet of God, I am a lover, and a lover ought not to be blamed; the words of lovers ought to be folded up and not repeated (imitated)," which is as a poet says:—

"I long for his visit, and he longs for my desertion,

So, I leave off doing what I desire for what he desires."

A story resembling this has been already mentioned under the art. *العصفور*.

(Information.) Know that men have given long disquisitions on the subject of the description of love, and the definition of amorous desire, each one taking a course to which his opinion and his efforts have led him. We shall here give a summary of their statements sufficient (for our purpose). 'Abd-ar-Rahmân b. Naṣr states that physicians hold *ardent and excessive love* (العشق) to be a disease arising from sight and hearing, and use medical treatment for it, in the same manner that they do for all bodily diseases. It is of several degrees and has several stages following one another; the first one out of them is called *approval* (الاستحسان), which arises from sight and hearing; this stage gains in strength by remembering for a long time the good points and beautiful qualities of the object of love, and then becomes *affection* (المودة), which is an inclination to the object of love and an association with the person of the loved one. Then affection becomes firm and strong, until it is converted into love (المحبة), which is a spiritual union. When this stage becomes strong, it is converted into *sincere love* (الخلاصة), which in men is the fixing of love of one of the two parties in the heart of his companion to such an extent that secrets cease to exist any longer between them. When this stage becomes strong, it becomes *passion* (الدهوى), in which state no alteration mixes with the love of the lover for the object of his love and into which no change enters. Then this state gains in strength and becomes *ardent and excessive love* (العشق), which is excessive love beyond bounds to such an extent that the imagination of the ardent lover is never free from the object of his ardent love, and consideration and remembrance of the object of love are never absent from his thoughts and mind; the mind is diverted from the promptings of sensual energies, and the lover is prevented from eating and drinking, on account of his mind being diverted from the promptings of sensual energies, and also from thinking, remembering, imagining,

and sleeping, owing to the brain being affected. When ardent love becomes strong, it becomes *love-madness* (الغيم), in which state there is no room left in the mind of the lover for anything but the picture of the object of his ardent love, and nothing but that picture can satisfy his mind. If this state increases, it becomes *love-stupefaction* (الوله), which is passing beyond all bounds and restraint, so that the very qualities of the lover change, and his state is beyond management; he mutters to himself and does not know what he says and where he goes. At this stage physicians are unable to treat him, and their judgment falls short of curing him, on account of his having passed the limit of management. A poet says beautifully in the following lines :—

“Men say (to me), ‘If you describe love to us,’
 But by God, I do not know how to describe it to them;
 There is no part of it that has a limit which I can define,
 Nor is there any part of it that has an appointed time;
 When the state in which I am takes a strong hold of me, my last remedy
 for it
 Is to place my hand on my cheek and to remain silent,
 And now to moisten the surface of the earth with my tears,
 And then to strike on it with my fingers and scratch it;
 The slanderers assert that I have forgotten her,
 Why then do I become happy when I see her from a distance?”

Galen states that excessive ardent love is an act of the mind, and that it remains latent in the brain, the heart, and the liver. In the brain there are three parts (places), imagination being in the foremost part of it, thought and consideration in the middle one, and memory in the hindmost one. Nobody can be excessively and ardently in love without being, in the event of the object of his love parting from him, in a state in which his imagination, thought, and memory are never free from that object of his love; he is then prevented from eating and drinking, on account of his head and liver being occupied, and from sleeping, on account of his brain being occupied by the imagination and thoughts of the object of his love, all the places of the mind being thus taken up by the loved one. When he is not in that state, he is not an ardent lover. If he is ever neglectful (of the object of his love), these places become empty (of it), and he returns to the state of soundness.

Abû-'Alî ad-Daḡḡāk states that ardent love (العشق) is passing beyond bounds in the matter of love, and that on this account God cannot be described to possess it, for He cannot be described as passing in the matter of love for a human being beyond bounds, but He is described to have simple love (المحبة), as He has said, "(God will bring a people) whom He loves and who love Him."¹ God's love for His servant is His desire to bestow a special favour on him, in the same way that His mercy is His desire to bestow a favour. One party (of authorities) says, that the love of God for His servant is His praising and eulogizing him. Some say that nay, the love of God for His servant is one of the qualities of His action, and is a special favour worthy of being bestowed on the servant. As to the love of His servant for God, it is the state which He finds in his heart, from which He derives magnification for Himself, and the result of which is the obtaining of His pleasure and the state of being impatient on account of His absence (from the mind), of being in want of Him, and of being happy with the remembrance of His name.

There is a difference of opinion with regard to the derivation of the words المحبة (al-maḥabbah) and العشق (al-'ishk). Some say that الحب (al-hubb) is a name for *sincerity (purity) of affection*, for the Arabs call the purity of the whiteness of the teeth and their beauty حباب (ḥabab), but some say that it is derived from حَبَاب (ḥabāl) of water, which is a large bulk or body of water, for love is the largest portion of the important things in the heart. Others say that it is derived from the sense of cleaving and becoming fixed; thus it is أَسَدُ الْبَعِيرِ (the camel kneeled and lay down on its breast and would not rise up), as if a lover cannot free his heart of the remembrance of the object of his love. As to العشق (al-'ishk), it is derived from العَشَقَّة (al-'ashakah),² which is a plant that twists itself round the roots of trees that grow near it and that are hardly able to free themselves of it excepting through death. Some say that al-'ashakah is a certain yellow plant changed in its leaves, and that an ardent lover is named عاشق ('āshiq) on account of his yellow colour and the change in his state. Some say that the most general and best known states of love and the greatest and

¹ Al-Kur'ān V-59. ² *Dolichos lablab* of Linn.

the most manifest qualities of passion (الهمى) are the three which cleave (to a lover), namely, emaciation, sickness, and wasting.

This bird lives to a great age; some of these birds are known to have lived for twenty-five years, and some for forty years, as has been related by Abû-Ḥayyân at-Tawḥîdî and by Aristotle before him.

(Lawfulness or unlawfulness.) It is lawful both to eat it and to sell it, in which opinion all are agreed.

(Proverbs.) "More lying than a *fâkhitah*." "In such a one's estimation *al-fâkhitah* is Abû-Dharr."¹

(Properties.) If its blood and the blood of a black pigeon be applied over a white leprous patch, it will alter its colour. If its mute (dung) be hung on the person of a boy who has epileptic fits, it will cure him. If its blood be dropped into an eye, it will remove (from it) old marks of contusion (striking) or an ulcer or other things.

(Interpretation of it in a dream.) Ibn-al-Mukrî states that the possession of collared turtle-doves (*al-fawâkhit*), turtle-doves with black neck-rings (*al-kamârî*), the dove (*al-duṣṣî*), and birds resembling them (in a dream) indicates honour, reputation, and a happy state, for they are mostly to be found only with persons in happy circumstances; sometimes they indicate people given to the worship of God, to keeping away (from the world), to the reciting of the Ḳur'ân, to the celebration of the praises of God, and to praising God by saying, "There is no deity but God." God has said, "Nor is there aught but what celebrates His praise."² Sometimes they indicate musicians, players, singers, and dancers, and sometimes they indicate wives and female slaves. Al-Maḳdisî states that a *fâkhitah* in a dream indicates a lying son. Some say that it indicates a lying unsociable woman, one wanting in her religious duties. Arṭânîdûrus states that a *fâkhitah* indicates a bold and graceful woman.

الْفَأْر (al-Fa'r)*.—[The rat, the mouse, and the like.] The pl. of *fa'râṣ*. فَيْر (fa'ir) = a place abounding with rats or mice. اَرْضُ فَيْرَة = a land abounding with rats or mice. Its sobriquets are *umm-kharâb* and

¹ For an explanation see Freytag's Arabum Prov. Tom. II, p. 239. ² Al-Ḳur'ân XVII-46. ³ Gen. Mus.

umm-râshid. There are several species of rats, out of which the large field-rat (*al-juradh*) and the common rat (*al-fa'r*) are well known, and stand to each other in the same position that buffaloes do to cows and Bactrian camels to Arabian camels. The other species are the jerboa, *az-zabâb*, and the mole; *az-zabâb* is deaf and the mole blind. Then there are the mouse that lives amongst the roots of aconite plant (*fa'rat al-bîsh*), the *fa'rat al-ibil*,¹ the musk follicle (*fârat al-misk*), the *dhât an-nitâk*, and the domestic rat or mouse, which is the same as *al-fuwaisikah* and which the Prophet has ordered to kill, both in and out of the state of *ihrâm*. The original meaning of *al-fisk* is *departure from the right way and transgression*, hence a disobedient or rebellious person is called a *fâsik*. These animals are called *fawâsik* metaphorically, because of their noxiousness, but some say, because of their being out of the pale of inviolableness in the state of freedom from *ihrâm* and in the state of *ihrâm*, that is to say, they are not inviolable in any state. Some say that they are so named, because they went to the ropes of Noah's ark and cut them.

Aṭ-Ṭahâwî relates in *Aḥkâm al-Kur'ân*, regarding Yazîd b. Abî Nu'aim as having asked Abû-Sa'îd al-Khudrî, "Why is the rat (and mouse) called *al-fuwaisikah*?" upon which the latter replied, "One night, the Prophet was awake, and a rat (or mouse) happened to take the wick of a lamp for the purpose of setting fire to the house in which the Prophet was; the Prophet then rose up and going to it killed it, and declared it lawful to kill it, both in the state of *ihrâm* and in the state of freedom from it."

It is related in the *Sunan* of Abû-Dâwud, on the authority of Ibn-'Abbâs, who said, "A rat having come, commenced to drag the wick, which at last it brought and threw before the Prophet on the *khumrah* (prayer-mat), on which he was sitting; it burnt a piece of the size of a dirham out of it." *Al-khumrah* is a prayer-mat on which a person saying a prayer prostrates himself, being thus called, because it veils or covers the face. Al-Ḥâkim has related this tradition, on the authority of 'Ikrimah, who had it on the authority of Ibn-'Abbâs, who said, "A rat having come, commenced to drag the wick; the slave-woman thereupon went to drive it away, but the Prophet said,

¹ A sweet odour of camels.—See Lane's Lex. art. رُبُّ.

‘Leave it alone.’ It then brought the wick and threw it before the Prophet on the *khumrah* (prayer-mat), on which he was sitting ; it burnt out of it a piece of the size of a dirham, upon which the Prophet said, ‘When you are about to sleep, extinguish your lamps, for Satan directs such an animal as this one to do a deed like this, and it may burn you.’” Al-Hâkim adds that it is authentic in its authorities.

It is related in the *Sahîh* of Muslim and other books that the Prophet ordered the extinguishing of fire at the time of sleeping, and that the reason of it is that a rat or mouse (*al-fuwaisikah*) may set fire to a house while the occupants of it are in it. It is also said in *as-Sahîh* that the Prophet said, “Do not leave fire in your houses when you go to sleep, but extinguish it.” An-Nawawî states that this (prohibition) is general, being applicable to the fire of a lamp and other things. As to lanterns hanging in mosques and other places, if there is any fear of a fire arising on their account, they are included in the order for extinguishing, but if one considers them safe and free from danger, as is mostly the case, apparently there is no harm in leaving them (burning), on account of the reason given by the Prophet not being applicable to them ; and if the reason is not applicable, the prohibition is also not applicable. The subject of the five noxious animals and what pertains to such out of them as it is lawful to a person in the state of *ihrâm* and in the sacred precincts to kill, has been already given under the letter م in the art. المصيد.

Rats are of two kinds, the large field-rats and the common rats ; both of them possess the senses of hearing and sight. Among animals there are none more destructive and more harmful than rats (and mice), because they do not leave (alone) the poor or the great, and do not come to a thing but to destroy and ruin it. What is related regarding it in the narrative of the dam of Ma’rib, which has been already given under the letter خ in the art. الخلد, is sufficient (as an instance).

One of the things it does is to go to a bottle with a narrow mouth (head), and to dodge about it, until it introduces its tail into it ; every time the tail gets covered (moist) with the oil (in the bottle), it takes it out and sucks it, until it leaves nothing in the bottle. The enmity

that exists between the rat and the cat is a well-known thing, and the reason of it has been already given in the first part of the Properties in the art. **الاصد**, out of a tradition of Zaid b. Aslam, namely, that when Noah carried into the ark "of every kind two," the people in the ark complained of the rat that it destroyed their food and goods, upon which God inspired the lion, which sneezed, and there came forth the cat (out of its nose), and the rat then concealed itself from it.

(Supplementary information.) Ibn-'Abbâs states that Noah built the ark in two years, and that its length was three hundred cubits, its breadth fifty cubits, and its height thirty cubits. It was built of teak-wood, and Noah made in it three holds; in the lowermost of them he placed the wild animals, beasts of prey, and vermin, in the middle one he placed brutes and cattle, and he himself and those who were with him, together with what they wanted in the shape of provisions, went into the uppermost hold. But it is (also) related that the lowest deck (floor) was for the brutes and wild animals, the middle one for men, and the highest one for birds. When the dung of the brutes became large in quantity, God directed Noah through an inspiration to squeeze the tail of the elephant, which he did, and thereupon there fell from it a boar and a sow, which went to the dung. When the rat alighted on the side of the ark, it commenced to gnaw it and its ropes, upon which God directed him through an inspiration to strike between the two eyes of the lion; he did so, and there came forth out of the nostril of the lion a male and a female cat, which went to (attack) the rat. It is related, on the authority of al-Hasan, who said that the length of the ark was a thousand and two hundred cubits and its breadth seven hundred cubits, but the well-known description is that related on the authority of Ibn-'Abbâs, namely, that its length was three hundred cubits. **Katâdah** states that its door was situated in its breadth, and Zaid b. Aslam states that Noah remained planting and cutting trees for a hundred years, and building the ark for a hundred years. **Ka'b al-Ahbâr** states that Noah remained building the ark for thirty years, but some say that he planted the trees for forty years, and then dried them for forty years. The people of the Pentateuch assert that God ordered him to build the ark of teak-wood, to make it inclined, to paint it both in-

side and outside with tar, to make its length sixty cubits, its breadth fifty cubits, and its height thirty cubits, each cubit being (the length of the whole arm) as far as the shoulder, to make it of three decks,—the lowest, the middle, and the highest,—and to make windows in them. Noah did as God had ordered him.

As to *az-zabâb* and the mole, they have been already described, and as to the jerboa, it will be given under its proper letter (ي).

It has been already related under the letter ع in the art. *العقعى* regarding Sufyân b. 'Uyainah as having said, "There are no animals that collect and store their food-provisions excepting man, the apt, the rat, and the magpie." The same thing is decided in *al-Ihyâ'* in the chapter *at-Tawakkul*. It is related regarding one of the authorities as having stated, "I have seen the *bulbul* collect and store up grain, and it is said that the magpie has places for storing grain, but it forgets them."

It is related in al-Bukhârî and Muslim, on the authority of Abû-Hurairah, that the Prophet said, "A tribe of the Beni-Isrâ'îl is missing, and it is not known what has become of it. I am of opinion that they are none but rats. Do not you see that, if the milk of camels is placed before rats, they do not drink it, but if the milk of she-goats or ewes is placed before them, they drink it?" An-Nawawî and others state that the meaning of this is that the flesh and milk of camels was declared unlawful for the Beni-Isrâ'îl, whilst the flesh and milk of goats and sheep was lawful; the fact therefore of rats' not drinking the milk of camels and their drinking the milk of she-goats and ewes, indicates that they are a transformed form of the Beni-Isrâ'îl.

As to the *fu'rat al-bîsh*, *al-bîsh* (aconite) is a poison, and the animal is a small one resembling a rat and is not a rat, but is only thus named. It is found in thickets and gardens, which it enters through holes and crevices in search of poisonous plants; it eats them, and they have no injurious effects on it. It mostly seeks the *bîsh* plant, which is a deadly poison, as has been already mentioned both here and under the letter س in the art. *السندل*;—so al-Kazwînî says in *al-Ashkâl*.

As to the species called *dhât an-nîṭāk*, it is a rat with white spots on it; its upper part is black, and it is likened to a girdled woman

(*dhāt an-nīḍak*) who wears two shirts of (different) colours and binds them in the middle and then throws the upper one over the lower one ;—so also al-Kazwīnī says.

As to the musk-bag (*fārat al-misk*), the word *fārah* in it is without a *hamzah*, because it is derived from فَار, aor. يَفُور; it is a follicle of musk (الناحية);—so al-Jawharī says. In *at-Taḥrīr* the word is spelt with a *hamzah* like فَار (the rat) the animal; but it is allowable to drop the *hamzah* as in the case of words similar to it. Al-Jawharī and Ibn-Makki state that it is not spelt with a *hamzah*, in which opinion they stand alone. A poet says :—

“As though between her one jaw and the other jaw,

Were a musk-bag split open (نُزِحت) in the perfume *sukk*.”

The poet means by نُزِحت *split open*, the original meaning of نَزَح being *splitting* and *cutting*. *Sukk* is a kind of perfume composed of musk and other ingredients.

Al-Jāhīd states that *fārat al-misk* is of two kinds, the first kind being a certain animal found in the country of Tibet; it is hunted for its musk-follicle and navel. When it is seized, the navel is bound tightly with bandages, and it is kept hanging, upon which the blood collects in it. When it is ready, it is slaughtered, and when the animal dies, the bound navel is cut out and buried in barley for a time, until the strangulated blood in it, which becomes congealed after its death, becomes converted into strong-scented musk, after its having been in an undesirably stinking state. “How many are those among us that eat it, that is to say, the musk-bag!” I (the author) say that the wonder of it is that there is a great number of persons who eat it, which indicates that it is considered a good thing, and the jurisconsults do not object to the use of this species. Al-Jāhīd states that the second species (of *fārat al-misk*) are certain black rats found in houses, which have nothing but that scent inherent in them. The smell of this species is like that of musk, but no musk is taken out of it. A description and lawfulness or unlawfulness of musk have been already given under the letter ط, in the art. الطَّبِى. I (the author) say that what is well known is that musk-bags are the umbilical follicles (navels) of (a certain species of) gazelles, as has been already mentioned before.

As to the *fa'rat al-ibil*, it is said in *as-Sihâh* that it is a certain sweet odour that diffuses itself from camels, which occurs when they have pastured on fresh and juicy herbs and their blossoms, and have then drunk water and returned from the water with their skins moist; at that time a sweet odour comes from them, and that is called *fa'rat al-ibil*, on the authority Ya'kûb. Ar-Râ'î says, describing (some) camels :—

“They have an odour like that of a strong-scented vesicle of musk, every evening; as when one has imparted additional fragrance to camphire by mixing with it musk.”¹

As to the rat that destroyed the dam of Mâ'rib, it was a mole; the narrative regarding it has been already given under the letter خ .

Al-Hâkim and al-Baihaqî relate on the authority of Mujâhid, with regard to the commentary on the words of God, “Until the war shall have laid down its burdens,”² that they mean, until Jesus the son of Mary comes down (again on earth), upon which every Jew and Christian and every one possessing a religion will become a Muslim, the rat will consider itself secure in the company of the cat and the goat and the sheep in that of the wolf; the rat will no longer gnaw the date-bag, and the spirit of enmity will vanish from all things;—that will be the triumph of al-Islâm over all other religions.

(Lawfulness or unlawfulness.) It is unlawful to eat³ all the species of rats and mice, with the exception of the jerboa, as will be mentioned hereafter under its proper letter. The eating of the leavings of rats and mice is disapproved. Ibn-Wahb states on the authority of al-Laith that Ibn-Shihâb, that is to say, az-Zuhrî, used to disapprove the eating of sour apples and the leavings of rats and mice, and to say that they produced forgetfulness; he used to drink honey and to say that it produced acuteness of intellect. The Shaikh 'Alam-ad-dîn as-Sakhâwî has shown together the things that give rise to forgetfulness in the following lines :—

“Fear the following habits out of fear of forgetting what has past :
The constant reading of tablets on graves,
Your eating sour apples,
And green coriander, in which there is its poison,

¹ Lane's Lex. art. ذفر . • Al-Kur'ân IX-33.

So also walking between the lines of camels and your cupping on the nape of the neck ;
 Out of these habits is also anxiety, which is the greatest of them,
 Out of them is also a man making water in stagnant water,
 And so also the throwing away of lice which you do not support ;
 Do not look at a person when he is being crucified ;
 Out of them is also your eating the leavings of rats and mice, which completes the list of these habits."

(Supplement.) Al-Bukhârî relates, on the authority of Ibn-'Abbâs, who had it from Maimûnah, the daughter of al-Ĥârith and a spouse of the Prophet, who said, "A rat having fallen into some clarified butter and died in it, the Prophet was asked regarding it, and he replied, 'Throw away the rat and all the clarified butter round about it, and eat the rest (of it).'

"Abû-Dâwud and an-Nasâ'î have related it, on the authority of Abû-Ĥurairah in the same sense. At-Tirmidhî also relates it on his authority and adds, "It is not remembered to have been thus related. I have heard al-Bukhârî say that he is mistaken, that is to say, in giving it as coming from Abû-Hurairah." I (the author) say that the correct thing is that it is an authentic tradition, and that at-Taĥâwî has related it in *Bayân al-Mushkil*, on his authority, in these words, "If it (the butter) is congealed, take it (the rat) and the butter round about it, and throw them away, but if it is in a melted state, use it (instead of oil) in lamps." Al-Bukhârî does not introduce into the tradition the saying of the Prophet, "If it is liquid (watery), pour it away," for it is given in the version given by Ma'mar on the authority of az-Zuhri ; but it is doubted on account of Ma'mar being the only one who has given it. The learned are agreed in the opinion that, if a dead thing falls into congealed clarified butter, the dead thing and the butter round about it are to be thrown away, and the rest of the butter may be eaten. As to any liquid substance, such as vinegar, olive oil, liquid clarified butter, milk, oil of sesame, and liquid honey, there is no difference of opinion regarding them ; they are not to be eaten. The well-known thing is that it is allowable to use them in lamps (for burning), but disapproved. Some, however, say that it is not allowable on account of the words of God, "And thy uncleanness (الرجز) purify!"¹ Abû'l-'Aliyah and

¹ Al-Kur'ân LXXIV-5. Palmer has translated the verse as "And thy garments purify!"

ar-Rabî' state that *الرجز* may be spelt both as *ar-rijz* and *ar-rizj*, and that it means *uncleanness* and *sin*. All these substances may be used in lamps in places other than mosques, but as to mosques, they cannot at all be burnt in lamps in them. It is also lawful to paint ships with them, and they may be used in manufacturing soap for washing, but they cannot be sold. Abû-Ḥanîfah and al-Laith, however, state that it is allowable to sell unclean oil, provided it is declared to be unclean (to the purchaser). The people who take the manifest view (*الظاهر*) say that it is not allowable to sell, or to derive advantage from, clarified butter, if a rat (or mouse) has fallen into it, and that it is allowable to sell olive oil, vinegar, honey, and all other liquid substances, if a rat or mouse has fallen into any of them, arguing that the prohibition has been received in regard to clarified butter only, and not in regard to other things.

(Proverbs.) "More thievish than a rat (or a mouse)." "More given to acquiring sustenance than a rat (or a mouse)." "More thievish than a *zabâbah*," which is the wild rat and which steals not only what it wants, but also what it does not want.

(Properties.) It is said in *Kitâb 'Ayn al-khawâss* that, if the head of a rat (or a mouse) be tied in a linen rag, and then tied to the head of a person suffering from a severe headache, his headache will pass away; it is also beneficial in epilepsy. If the eye of a rat be tied to the hat of a man, walking will be an easy thing with him. If a house be fumigated with the dung of a wolf or that of a dog, rats will flee away from it. If dough be mixed with the mute of pigeons, and if a rat or any other animal eat it, it will die. If a bulb of squill (*بصل الفار*)¹ be pounded and placed over their hole, whichever rat smells it will die. If the leaves of the *diflâ*² tree together with copperas be placed on the opening of a hole of rats, no rat will remain in it. If the shin-bone of a he-camel be taken, reduced to a fine powder, and then mixed with water and poured into a hole of rats, it will kill them. If a rat be seized and its tail cut, and it is then buried in the middle of a house, no rats will enter that house while it remains (buried) there. If cummin-seed, almonds, and nitre are burnt near their hole, they will die immediately. If a house be fumigated

¹ *Scilla maritima*. ² This name is applied to oleander, rhododendron, and also to the common laurel.

with a hoof of a black mule, rats will flee away from it. If an eye of a rat be hung on the person of one suffering from quartan ague, it will cure him of it. If the tail of a rat be placed in a piece of the skin of an ass, and they are together then tied in a silk rag, and then hung on the left hand, whoever has a want of a thing from kings or others, will have it accomplished. The urine of a rat takes away writing from paper. The mode of getting its urine is this:—To seize it in a trap with an iron (instrument) and to place a vessel, so that the part of the trap where the iron instrument is, is right over the mouth of the vessel, and then to show the rat a cat, upon which it will instantaneously urinate on account of excessive fear. As a remedy for rats the following may be written on four tin plates, which are then to be placed in the rat holes (nests): — ياريدق ياسلويرا .

I (the author) say that this reminds me of a means of removing the stains of olive oil and other oils from paper, parchment, feathers, and other things. It is, to take the grey burnt earth which women use in cleaning their heads in the hot (Turkish) bath, to pound it fine like the (black) collyrium, and then to place it on the paper which is stained with olive oil or any other substance, then to place a very heavy weight over it for a day and a night and then to remove it, upon which the paper will have become perfectly clean without any trace (of the stain). This is a wonderful and tried secret.

As to the ratsbane (سم الفار), it is according to the people of al-Irāk a certain deadly kind of earth, and is the same as arsenic (الشب).¹ It is brought from Khurāsān from mines of silver, and is of two kinds, white and yellow. If it be put into dough which is then thrown about in a house, and if rats eat any of it they will die; and in the same manner any rat that gets the smell of a rat (that has eaten it) will die, until all of them will die (in this manner).

(Interpretation of it in dreams.) The interpreters of dreams state that a rat (or a mouse) in a dream indicates an adulteress (امراة فاسقة), because the Prophet said, "Kill *al-fuwaisikah* (the rat or mouse)." Some say that it indicates a mourning accursed Jewess, or an unrighteous Jew, or a house-breaking thief. Sometimes rats indicate means of sustenance; he who sees (in a dream) in his house many rats (or

¹ This word is given as الشب in all the copies.

mice), will have ample means of sustenance, because rats are not found in large numbers but in a place where there are means of sustenance; and he who drives (in a dream) rats from his house, will have his blessings and happiness diminished. He who possesses a rat (in a dream), will possess a slave, for a rat eats out of what a human being eats, and in the same manner a slave eats out of what his master eats. He who sees (in a dream) rats playing in his house, will acquire plenty (abundance of harvest) that year, for playing is not the result of anything but satiation. As to a white rat and a black rat, they indicate night and day. If one sees them (in a dream) going forth in the morning and in the evening, it indicates a long life for him. If one sees (in a dream) a rat as though it were gnawing his clothes, it indicates as to how much of the natural period of his life is still to pass. If one sees (in a dream) a rat boring (a hole), it indicates a house-breaking thief; let him be cautious of him.

الفادر (*al-Fâdir*).—A mountain-goat advanced in age or full-grown.

الفأزر (*al-Fâzir*).—A certain species of black ants in which there is a tinge of redness.

الفاشية (*al-Fâshiyah*).—Cattle. Pl. *fawâsh*. They are such as spread themselves out of (one's) property, like camels, cows, and sheep and goats, pasturing at large, because they spread themselves (تفشروا) in the land. افشى الرجل = *the man had numerous cattle*.

Muslim relates in (the chapter) *al-Ashribah*, and Abû-Dâwud in (the chapter) *al-Jihâd*, out of a tradition of Khaithamah, on the authority of Abû'z-Zubair, who had it from Jâbir, who said that the Apostle of God said, "Do not let loose your cattle and send your boys at large when the sun sets, until the intense blackness of nightfall (فحمة العشاء) pass away." Abû-Dâwud gives this in addition, "for devils sport (with men) when the sun sets." فحمة العشاء is the intense darkness of nightfall, its blackness being likened to charcoal. Some have explained the expression to mean the approach of its first darkness. It is said in a tradition, "Draw ye together your cattle when the night comes on." This subject will be mentioned again under the letter م.

الفأوس (*al-Fā'ūs*).—Like *jāmūs*. The serpent, the wild goat, and the viper ;—so Ibn-al-A'rābī says. He says about it :—

"Perhaps *al-arḥam* and *al-fā'ūs* die,
And (also) the hairy and tearing lion."

He says that among (Arabic) words there are none of the measure *fā'ūl* in which the last letter (ل) is س, excepting *al-fā'ūs* which means the *serpent* and the *wild goat*, *al-bābūs* which means a *suckling* (child), *ar-rāmūs* which means a *grave*, *āl-kāmūs* which means the *middle of the sea*, *al-kābūs* which means *one beautiful in countenance*, *al-āfūs* which is a *certain beast from which an evil om'en is augured*, *al-fānūs* which means a *slanderer*, *al-jāmūs* which is a *certain species of the bovine kind*, and *al-jārūs* which means a *glutton*. Ibn-Duraid says that there are (among words like these) *al-kābūs* which means a *night-mare*, *an-nāmūs* which means *one who is acquainted with secrets of a good nature*, and *al-jāsūs* which means *one who is acquainted with secrets of a bad nature*. It is related in the two *Ṣaḥīḥs* that Waraḥah b. Nawfal said, "This is the possessor of secrets of a good nature, that was sent down to Mūsā b. 'Imrān (with the revelation)." An-Nawawī and others state that all are agreed in the opinion that by *an-Nāmūs* is here meant Gabriel, who is named on account of God having selected him for conveying the revelation and a knowledge of the mysterious. This will be given also under the letter ن, in the art. الناموس.

الفأطوس (*al-Fāṭūs*).—A certain large fish that breaks ships ; sailors know it and adopt for it (as a remedy) a menstrual rag, which they hang on the ship, on (the sight of) which it flees away from them. Al-Kazwīnī says that perhaps it is the same as *ḥūt al-ḥaid* (the fish of menstrual blood), which has been already described under the letter ح.

الفألج (*al-Fālij*).—A large or bulky he-camel with two humps, that is brought from India ; it is the same as *ad-duḥānij*, as has been already mentioned under the letter د.

It is related in a tradition, "A *fālij* fell into a well."

فَالَيْةُ الْآفَاقِي (Fâliyat al-afâ'î).—(The lousers of vipers). They are the same as the insects known by the name of *banât wardân*, which will be described hereafter at the end of the letter و. Some say that they are a certain species of the black beetles called *khanâjis*; they are speckled and found in the company of scorpions in the hole of the lizard *ḍabb*.

(Proverbs.) "The beginning of evil to be looked for (*fâliyat al-afâ'î*) has come to you."¹ Pl. *al-fawâli*. This proverb is so used, because when they come out, it is known that the lizard *ḍabb* is undoubtedly coming forth, and when they are seen in the hole, it is known that scorpions, serpents, and vipers are behind; it is applied to the first part of an evil the latter part of which is yet to be expected.

فَتَّاح (Fattâḥ).—Like *sayyâḥ*. A certain bird known by the sobriquet of *umm-ʿajlân*, which has been already described under the letter م.

الْفَتَّاع (al-Fatʿ).—A certain red worm that eats wood. A poet says :—

"I left them in the morning slain, as if
They were timbers, in the interior of which the *fatʿ* worms played."

N. of un. *fatʿah*;—so Ibn-Sîdah says.

الْفَحْل (al-Fahl).—[A stallion.] A male of any animal possessing solid hoofs, cloven hoofs, or feet like camels, and of anything possessing life. Pls. *afḥul*, *fuhûl*, *fuhûlah*, *jihâl*, and *jihâlah*.

Al-Bukhârî states in (the chapter) *al-Jihâd* (religious war) that Râshid b. Saʿd said, "The ancients used to like male horses (الفحول من الخيل), because they are quicker (in speed) and bolder."

The Ḥâfid Abû-Nuʿaim relates, on the authority of Gailân b. Salamah ath-Thaḳafi, who said, "We went forth with the Apostle of God in one of his journeys, in which we saw a wonder. A man came and said, 'O Apostle of God, I have a garden in which are my means of sustenance and the means of sustenance of my family, and I have in it two male camels for drawing and carrying water, but they now

¹ Lit. "The lousers of vipers have come to you."

prevent my getting at them, at my garden, and at what it contains; nobody is able to approach them.' The Prophet of God thereupon got up and went to the garden and then said to the owner of it, 'Open;' but he said, 'Their case is a serious one,' upon which the Prophet said to him (again), 'Open.' When the door moved, the two beasts came to the front with froth (at their mouths) and making a loud noise, but when the door was opened wide and they looked at the Apostle of God, they knelt and then fell prostrate before him. The Prophet then took hold of them by their heads and pushed them towards their master, to whom he said, 'Make use of them and feed them well.' The people then said, 'Beasts prostrate themselves before you, and will you not permit us to prostrate ourselves before you?' The Apostle of God thereupon said, 'Prostration is a thing not necessary before any one but the Living, the Eternal One, one who dies not, and should I order any one to fall prostrate before another, I would order a wife to do so before her husband.'" At-Ṭabarānī has related this out of a tradition of Ibn-'Abbās, adding that the authorities for it are trustworthy.

The Ḥāfiḍ ad-Dimyāṭī relates in *Kitāb al-Khayl* regarding 'Urwah al-Bārīkī as having said, "I had (several) horses, among which was a stallion; it was purchased for twenty thousand dirhams. The headman of a village (دَهقان) having pulled out one of its eyes, I went to 'Umar and informed him of it, upon which he wrote to Sa'd b. Abī-Waqqāṣ to ask the headman of the village to elect between these two courses, namely, either to pay me (him) twenty thousand (dirhams) and to take the stallion, or to pay an indemnity of a fourth of the price. The headman of the village said, 'What am I to do with the stallion?' So he paid the indemnity of a fourth of the price." This has been already alluded to under the letter ج, in the art. الحيدوان.

It is related in the two *Saḥīḥs* and other books, "One of you will bite his brother in the same manner that a stallion (camel) bites; but it is given in *as-Sunan* as, "One of you will compress his wife as a stallion (camel) leaps over a female (camel)."

Ash-Shāfi'ī relates in his *Musnad* with authorities according to the condition of Muslim, regarding 'Abd-Allāh b. az-Zubair :

having said, "The milk of which a certain male is the cause does not render it unlawful to acquire relationship with him," the meaning of which is that the state of unlawfulness on account of sucking the milk of a woman (not a mother) does not exist between the suckled one and the husband of the woman that suckled him, who was the original cause of the milk with which she suckled him, but it extends only to the relatives of the suckling woman, not to others. This is related, on the authority of 'Ibn-'Umar and Ibn-az-Zubair. Dâwud the deaf (الاعمى) says the same thing, and it is the doctrine elected by 'Abd-ar-Raḥmân, the son of the daughter of ash-Shâfi'i. But the doctrine which the seven juriconsults, the four imâms, and others out of the learned men belonging to the religious sect hold is that the state of unlawfulness (for one to acquire relationship with the husband of one's foster-mother) exists between the suckled one, and the woman that suckled and her husband, who is the (original) cause of the milk; the suckling woman is a mother and her husband a father to him, in the same way, as though she had given birth to him as a product of her husband's semen, and they both were his parents, on account of a tradition of 'Â'ishah related in the narrative about Aflaḥ b. Abi'l-Ku'ais, regarding the authenticity of which there is a general agreement, and also her tradition, regarding which (also) there is a general agreement, namely, that the Prophet said, "The act of suckling renders unlawful whatever (whomever) blood relationship does so." There are, however, two conditions necessary to establish the state of unlawfulness from suckling, one being that it (the suckling) should be before the child completes the period of two years (of age), on account of the words of God, "Mothers must suckle their children two whole years,"¹ and on account of the Prophet's saying, "No part of the act of suckling brings on the state of unlawfulness, excepting such (milk) as separates the walls of the intestines or distends them in its passage (through them)." In another version it is said, "There is no suckling but such as causes bones and muscles to grow." Now, this thing takes place in infancy. According to Abû-Ḥanîfah, the period of suckling is thirty months, on account of the words of God, "And the bearing of him and the

¹ Al-Kur'ân II-233.

weaning of him is thirty months.”¹ The second condition is that there ought to be at least five different acts of suckling, each act leading to a state of satiation (on the part of the child). This is related, on the authority of ‘Â’ishah and ‘Abd-Allâh b. az-Zubair ; it is what Mâlik and ash-Shâfi‘i say, whilst a party of learned men hold the opinion that both a little and much suckling lead to the state of unlawfulness, which is the statement of Ibn-‘Abbâs and Ibn-‘Umar.

It is related, on the authority of Sa‘id b. al-Musayyab, whose doctrine is the one held by ath-Thawrî and Mâlik according to one of the’ versions, and by al-Awzâ’i, ‘Abd-Allâh b. al-Mubâarak, and Abû-Ĥanifah, that if a man has five daughters, wives,² or mothers² of children, and if each one of them happens to suckle an infant once, there are three views regarding it ;—one of them is that the infant does not enter upon the state of unlawfulness, another that it becomes his child but not of the women that suckle it, and the third that it becomes both his child and of the women that suckle it. But if the milk reaches the interior of the infant by means of an enema, there are two statements regarding it, namely, that if the milk is mixed with some other liquid and thus reaches the interior of the infant, it enters upon the state of unlawfulness, even if it be forced upon it, according to the (more) correct of the two statements. This question has several extensive side-views in books on jurisprudence.

I (the author) say that the subject of milk reminds me of a tradition related by the Imâm Aĥmad, on the authority of Ibn-‘Umar, namely, that the Prophet said, “I am not afraid of anything for my nation but of milk, for Satan is between the froth of milk and the udder.” He relates also, out of a tradition of ‘Uġbah b. ‘Âmir that the Apostle of God said, “Out of my nation the people loving milk will perish,” and on being asked, “O Apostle of God, who are they ?” he replied, they are men who love milk and go away from congregations and leave congregational prayers.” Al-Ĥarbi states, “I think that he intended those who go away far from their towns and congregational (Friday) prayer, and seek the places in meadows, open country, and deserts, where milk can be had.”

¹ Al-Kur‘ân XLVI-14. ² One or more of whom is or are divorced.

Another authority states that he intended men that neglect prayer and go after their own sensual desires. It is related in the *Ṣaḥīḥ* of al-Bukhārī, out of a tradition of Ibn-ʿUmar, that the Prophet prohibited (the taking of hire for) a stallion's covering (عَسْبُ الْفَحْل), as has been said by a poet :—

“If it were not for its covering, you would have returned it;
The worst of favours is a lent stallion.”

Some say that by it is intended the price of its sperm. It is said in the version given by ash-Shāfiʿi, Aḥmad, and Abū-Dāwūd in some of the copies of his work, that the Prophet prohibited the hire (price) for a stallion's covering. Some say that *al-ʿasb* is the hire for its covering, and that the price of its sperm is unlawful, and so also truly speaking is its hire.

(Proverbs.) Al-ʿAskari states that among the approved proverbs is, “That stallion has not its nose struck upon with a spear or a staff,” which was quoted by Waraḥah b. Nawfal in regard to the Prophet when he asked Khadijah bint Khuwailad in marriage. It is also said that it was not he, but Abū-Sufyān b. Ḥarb that used it when the Prophet asked for his daughter Umm-Ḥabibah in marriage. He adds that the relaters of tradition give the proverb thus: “The stallion has not its nose struck upon with a stick.” Ash-Shammākī says :—

“When he smells them, they kickhim,
In the place of striking with a spear over thenose of one that is struck.”

The poet says استأنهن, that is to say, *the he-ass smelled the she-asses*, the latter kicking him when he smells them. السوف = *smelling*. The poet means by القُدُوع in the line “*In the place of striking, etc.*” المقْدُوع (one that is struck), it being one of the words with two contrary meanings; thus one says طريق ركوب (*a road ridden upon*) when the road is one that is ridden upon and رجل ركوب للدواب (*a man riding beasts*) if he rides them; ناقة رغوثة (*a she-camel that suckles*) if she suckles, and حوار رغوثة (*a young camel that sucks milk*) if it sucks (milk); شاة جلوب (*a ewe or she-goat that is milked*) if she is milked, and رجل جلوب (*a milker*) if he milks. القُدُوع here means *a he-camel that has his nose struck upon*; he desires for a noble she-camel without himself being of a noble origin, on which account his nose is struck upon with a spear, so that he

May turn away. One says *قدع أنفه عن كذا* (*his nose was struck upon to turn him away from such a thing*), when he is prevented from having access to it. The Shaikh Sharaf-ad-dîn ad-Dimyâtî recited the following lines in regard to Umm-al-Faḍl, the wife of al-'Abbâs b. 'Abd-al-Muṭṭalib, composed by 'Abd-Allâh b. Yazîd al-Hilâlî :—

"No noble female has ever given birth, by any stallion,
In any mountain we know of or in any plain,
To the like of the six out of the womb of Umm-al-Faḍl,
The wife of the uncle of the selected one, the excellent,
The last of the prophets and the best of the apostles.
How noble was the wife and how noble the husband!"

"A stallion-camel guards his she-camels whose milk has become dried up (*شوله*), bound up (*معقول*)" The word *ash-shawl* has been already explained under the letter *ش* as meaning she-camels whose milk has become dried up (withdrawn), whose udders are raised up, and since the time of whose bringing forth seven or eight months have passed; n. of un. *shâ'ilah*, the pl. *ash-shawl* not being in accordance with the rules of analogy. *معقول* (bound up) relates to the state of the stallion-camel (at the time). The proverb means that a free man bears up a great affair in protecting his people and women, even if he has a reason for excusing himself (from doing it). Hâshim b. 'Utbah b. Abî-Waḳḳâs, the brother of Sa'd b. Abî-Waḳḳâs, quoted it, when his eye was pulled out at al-Yarmûk. It was he who conquered Jalawlâ' in the province of Fârs and defeated the Persians. The conquest of Jalawlâ' used to be called the conquest of conquests, and the plunder taken there amounted to eighteen millions. He was present at the battle of Şiffin on the side of 'Alî, in charge of the standard, and was at the head of the infantry. He was slain in that battle while he was saying :—

"The one-eyed seeks a position he is worthy of;
He has tried to be patient with life until he is tired of it;
He must either cut or get cut."

His foot having been cut off, he continued to fight with those near him while lying on his chest and saying, "A stallion-camel guards his she-camels whose milk has become dried up, bound up." Abû't-Tufail 'Âmir b. Wâ'ilah says about him :—

“O good Hâshim, you deserve the recompense of Paradise ;
You have fought in the cause of God with the enemy of *as-Sunnah*.”¹

It may be mentioned out of the subject of lawfulness or unlawfulness of a stallion that, if a person forces a ram or a he-goat and makes it cover a ewe or a she-goat, the young one would belong to the forcer, who has nothing to pay for causing to cover the female animal, but if the stallion falls short, he has to pay compensation for its shortcoming. If one forces a ewe or a she-goat and causes a ram or a he-goat to cover it, the young one would belong to the owner of the ewe or she-goat.

(Appendix.) Yûnus states that all the kinds of milk are moderate in their qualities. Ar-Râzî states that sweet milk is hot (in its nature). The best kind of milk is that of a young sheep ; it is beneficial to the chest and the lungs, but it is injurious to persons suffering from fevers ; it is highly nourishing and is suitable for persons with moderate temperaments and young boys. The best time for using it is spring. As to sour milk, it is cold and damp, and the best kind of it is that which contains much butter ; it is useful in abating thirst, but is injurious to the teeth and gums ; its injurious effects may, however, be warded off by gargling the mouth with the water of honey. It produces a good kind of humour and is suitable for persons with moderate temperaments and boys, and the best time for using it is the early part of summer. Milk taken forty days after the birth of a young one is to be preferred, but the period varies according to its state. As to milk cooked with wheat or rice, it suits persons possessing hot temperaments, and milk out of which butter and its essence are removed and which is then called *al-waul* (?) is beneficial to hot temperaments. If a heated stone be thrown into milk so that the essence of it passes away, it will be useful in diarrhoea (*adh-dharab*). If milk, the coarseness of which is removed by means of rennet, be mixed with oxymel made with sugar, it will be beneficial in itching and in the itch. The milk of she-asses is beneficial in consumption and hectic fever. The milk of milch camels is beneficial in dropsy, if it be mixed with their urine. Milk which has

¹ The ordinances of God and the Prophet.

become thick is of a cold temperament ; it restrains the flow of the humours and produces a coarse kind of humour, coryza, and stone in the kidneys.

(Supplement.) Milk in a dream is the religion of al-Islâm ; it indicates lawfully-gotten wealth obtained without any fatigue, on account of the words of God, "Verily, ye have in cattle a lesson ; we give you to drink from that which is in their bellies, betwixt chyme and blood,—pure milk,—easy to swallow for those who drink."¹ As to curdled milk, it indicates unlawfully-gotten wealth, on account of its sourness and the removal from it of its butter (oiliness). The milk of goats and sheep indicates noble property ; the milk of cows, wealth ; the milk of mares, good praises ; the milk of a vixen, recovery from an illness ; the milk of the mule, difficulty and terror ; the milk of the leopard, an enemy that openly shows (his enmity) ; the milk of the lion, wealth (obtained) from a sultân ; the milk of the wild ass, scepticism in religion ; the milk of the pig, affliction as regards one's reason and wealth for one who drinks it in a dream ; some, however, state that it indicates much wealth for the drinker of it, but fear is to be entertained for his reason ; and the milk of man indicates increase of wealth, because in the case of a woman the breasts become large (owing to it) ; and if the drinker of that milk does not thank the person suckling him or her, it indicates a detestable disease. Muḥammad b. Sîrîn says, "I do not like both the sucker and the suckler ; if a sick person drinks that milk (in a dream), he will recover from his illness, for his growth and nourishment depend on it." Whoever scatters milk about will lose his religion. If one sees (in a dream) milk coming forth from the earth, it indicates sedition in which there will be the shedding of blood to the extent of that milk. The milk of dogs, wolves, and cats indicates fear or illness (disease), but some say that the milk of the wolf indicates wealth (obtained) from a sultân and authority over a people. He who drinks (in a dream) the milk of creeping animals, reptiles, etc. (الزواحف), will conclude peace with his enemies.

الفُدس (*al-Fuds*).—The scorpion. Pl. *fidasah*, like *kiradah*.

¹ Al-Ḥur'ân XVI.68.

الْفَرَّاءُ (*al-Farā'*).—The wild ass. Pl. *al-ḥērā'*, like *jabal*, pl. *jibāl*.

It is said in a proverb, "Every kind of game is in the belly of the wild ass," which the Prophet said to Abū-Sufyān b. al-Ḥārith; but it is said that he said that to Abū-Sufyān b. Ḥarb;—so Abū-'Umar b. 'Abd-al-Barr says. As-Suhailī states that the truth is that the Prophet said that to Ibn-Ḥarb to coax him with it (into accepting al-Islām). This occurred when he (once) asked for the Prophet's permission (to enter where he was), but the latter detained him for a short time and then gave permission. When he entered, he said, "You were nearly not giving me permission, until permission was given to the stones of the two sides (الجلهتين) of the valley," upon which the Prophet said, "You are as is said (in the proverb) 'Every game is in the belly of the wild ass.'" The Prophet said that to him to coax him into accepting al-Islām, that is as much as to say, "If I prevented you from entering, everybody else is prevented from entering." He (as-Suhailī) states in his discourse on the subject of the conquest of Makkah that the truth is that the Prophet said that to Abū-Sufyān b. al-Ḥārith, who was the Prophet's foster-brother, Ḥalimah having suckled them both, and who was a most constant companion of his among men before his prophetic mission, so much so that he did not part from him. But when he assumed the prophetic office, he became the most distant of men and the most satirical of them to him, until he accepted al-Islām, upon which he became the most truthful of men in his faith and the most steadfast of them in his relations with the Apostle of God.

The origin of this proverb is that a party (of men) having gone out to hunt, one of them hunted a gazelle, another a hare, and the third one a wild ass. The man that had hunted the gazelle and the man that had hunted the hare were rejoiced (over their hunt), and boasted against the third one, who then said, "Every game is in the belly of the wild ass," meaning thereby, "What I am blest with and what I have succeeded in hunting, contains what you two have." The meaning of it is that among all the kinds of game which men hunt, there is none greater than the wild ass. That proverb then became famous; it is employed to express any person collecting and hoarding for others. A poet says:—

"They say that the *kāfs* of winter are many,
 But (really) it is only one without doubt ;
 If the *kāf* of a purse (الكيس) exists, all the rest can be easily found by
 you,
 For ' Every game is in the belly of the wild ass.' "

الفَرَاش (al-Farāsh).—[Moths, and butterflies also.] Insects (animals) like gnats (mosquitoes). N. of un. *farāshah*. They are things that fly about and fall one after another into a lamp, on account of the weakness of their sight, owing to which they seek the light of day. When they see the (lighted) wick of a lamp at night, they think themselves to be in a dark house, and take the lamp to be a window in that house leading to a place of light. They are always seeking light and throw themselves into fire, but when they pass from that and see the darkness, they think that they have not found the window and hit upon it rightly ; so, they return to it time after time until they are burnt.

The Imām Ḥujjat al-Islām al-Qazzālī says, " Perhaps you may think this to be due to a defect in their understanding and to ignorance on their part." He then says, " Know then that the ignorance of man is greater than theirs ; aye, the appearance of man in the matter of persevering in going after his sensual desires and in the manner of one following another in that course, is an indication of his ignorance being greater than theirs, because man continually throws himself into them, until he is plunged in them and perishes eternally. Would to God, the ignorance of man was like the ignorance of moths ! for, if on account of its being deceived by the external appearance of light a moth is burnt, it is relieved immediately (from pain and misery), whilst man remains in the (Hell-) fire to all eternity and for a long period. On that account, the Apostle of Góð used to say, ' You fall into fire one after another in the manner that moths do, and I prohibit you from doing that.' "

[The author here gives some beautiful lines of Muhalhil b. Yamût, which are also given by Ibn-Kh. in his B. D.]¹ [The author

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. IV, p. 391.

then gives some lines of 'Awn-ad-dīn al-'Ajāmī, also quoted by Ibn-Kh. in his B. D.]¹

(Information.) God has said, "The day when men shall be like scattered moths." ² He has likened them to moths in the matters of the largeness of their number, their becoming scattered, their weakness, their humiliation, and their coming hurriedly to the caller from every side, in the manner that moths fly about scattered.

Muslim relates, on the authority of Jābir, who said, "I heard the Apostle of God say, 'The like of me and the like of you are like a man who has kindled a fire into which locusts and moths keep falling, whilst he tries to drive them away from it. I am trying to prevent (prohibit) you from falling into the fire, but you escape from my hand (and fall into it).'"

Muslim also relates, on the authority of Ibn-Mas'ūd, who said, "When the Prophet was transported by night (to Heaven), he was taken to the lote-tree of Heaven, which is in the sixth heaven; whatever ascends from the earth proceeds to it (first) and seizes it, and whatever is sent down from above it proceeds to it (first) and seizes it. God has said, "When there covered the lote-tree what did cover it!" ³ He adds that they were moths of gold.

Al-Baihaqī relates in *ash-Shi'b*, on the authority of an-Nuwās b. Sam'ān that the Prophet said, "Why do I see you falling one after another in succession into falsehood, in the manner that moths fall into fire? Every kind of lie is written, excepting a lie in war, a lie (uttered) in effecting peace between parties between whom there is a separation, and a lie told by a man to his wife to please her."

(Lawfulness or unlawfulness). It is unlawful to eat them.

(Proverbs.) "More fickle than a moth." "Weaker than a moth." "Humbler than a moth." "More ignorant than a moth." "Lighter than a moth." "More erring than a moth," because it throws itself into fire, as is said, "More erring and more ignorant than a fly," because it throws itself into hot food and what would kill it. A poet says :—

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. IV, p. 136. ² Al-Kur'ān CI-3.

³ Idem LIII-16.

"The levity of a cat, and the calmness of a moth,
Whilst you are more foolish than the dog of one who incites it to fight."

(Interpretation of them in a dream.) Moths and butterflies in a dream indicate a weak and contemptible enemy, one who is great in his talk. Arṭamîdûrus states that moths and butterflies (in a dream) indicate for farmers, want of employment.

الْفَرَّافِصَة (*al-Furâfîṣah*).—A name for the lion. Farâfîṣah is the name of a man; some say that all the men among the Arabs with that name had their names spelt as Furâfîṣah, excepting Farâfîṣah, the father of Nâ'ilah and the father-in-law of 'Uthî nân, whose name was spelt with a *fathah*. It is he of whom Mâlik has mentioned in *al-Muwatta'* in the chapters on Prayer, on the authority of Yaḥyâ b. Sa'id, who had it from Rabî'ah b. 'Abd-ar-Raḥmân, who had it from al-Kâsim b. Muḥammad, that al-Farâfîṣah b. 'Umair al-Ḥanafî said, "I did not learn the chapter of Yûsuf¹ from any one but from 'Uthmân b. 'Affân's reciting it every morning and his repeating the recital of it over and over again."

الْفَرْخ (*al-Farkh*).²—The young one of a bird, which is its primary signification, but it is also sometimes used for all (kinds of) young animals and young plants. Fem. *farkhah*. Pls. of paucity *afrukḥ* and *afràkh*, and pl. of mult. *firàkh*.

Abû-Dâwud relates on authentic authorities, according to the mode (condition) of the two Shaikhs, ³ on the authority of 'Abd-Al-lâh b. Ja'far, who said, "The Prophet gave the people of Ja'far three days' respite (to mourn), after which time he came to them and said, 'After to-day do not cry for my cousin (brother).' The Prophet then said, 'Bring to me my cousin's (brother's) sons,' upon which we were brought in (looking) as if we were young ones (of birds). The Prophet said, 'Bring a barber to me,' and he ordered him to shave our heads, which he did accordingly."

¹ Al-Kur'ân XII. ² As a generic name it is applied in Maskaṭ and the coast of 'Omân to the tern—*Sterna bergi*, *S. macrura*, and *S. minuta*. ³ Al-Bukhârî and Muslim.

Al-Bazzâr relates, on the authority of 'Umar b. al-Khaṭṭâb, who said, "While the Prophet was on one of his military expeditions and while the people were marching, they took a young one of a bird, upon which one of its parents came and alighted on the hands of those that had taken the young bird. The Apostle of God thereupon said, 'Are you not astonished at this bird whose young one having been taken, it has come and alighted into their hands?' They replied 'Yes, O Apostle of God,' The Prophet then said, 'By God, God is more merciful to His servants than this bird to its young one.'"

It is related in the *Sunan* of Abû-Dâwud in the first part of *Kitâb al-Janâ'iz*, out of a tradition of 'Âmir ar-Râm, the brother of al-Khudr, which is a unique word among names, who said, "While we were (once) with the Apostle of God, there came to him a man with a robe on him and with something in his hand over which he had folded an end of his robe. He said, 'O Apostle of God, when I saw you, I came (to meet you), and passing by a thicket of trees and hearing in it the voices of young birds, I took them and placed them under my robe, upon which their mother came and hovered round my head; I then exposed them to her (sight), upon which she alighted on them, and I therefore folded her up too with them, and here they are now with me in the robe.' The Prophet thereupon said, 'Place them down;' so he (I) placed them down, but the mother refused to leave them. The Prophet thereupon said to his companions, 'Do you wonder at the mercy of the mother of these young birds for her young ones?' and they replied, 'Yes, O Apostle of God.' The Prophet then said, 'By Him who has sent me with the Truth as a prophet, God is more merciful to His servants than the mother of these young birds to her young ones. Take them back until you put them in the place whence you took them.' He then went back with them and the mother kept fluttering over them."

Muslim relates, on the authority of Abû-Hurairah that the Prophet said, "God possesses a hundred mercies, one of which He has distributed in this world; with it a man inclines affectionately towards his children and a bird towards its young ones. When the Day of Judgment comes, He will cause them to become a hundred mer-

cies and give them (additional) to his creatures." Abû-Ayyûb as-Sijistânî says, "A mercy of God, He has distributed in this world, and I have found out of it al-Islâm ; I (now) hope, out of the ninety-nine (remaining ones), for a mercy which will be greater than that."

Muslim, an-Nasâ'î, and at-Tirmidhî relate, on the authority of Thâbit, who had it from Anas, that the Prophet (once) paid a visit to a sick Muslim, who had become weak (خفت),—in at-Tirmidhî's version, "who had become lean from disease (جهد)," like a young one of a bird. The Prophet asked him, "Did you use to pray to God for something or ask Him for it?" He replied, "Yes, I used to say, 'O God, hasten with what I am destined to suffer in the next world as a punishment, in this world!'" The Apostle of God then said, "Celebrated be the praises of God! you will not be able to bear it or have the strength for it. Why did not you say, 'O God, give us in this world good and in the future good; and keep us from the torment of the fire!'" He then prayed to God with this prayer, and He cured him. The meaning of the words, "like a young one of a bird (مثل الغرغ)," is that his body had become weak and lean and his voice low. The fact of his being likened to a young bird indicates that most of his hair had fallen off; it is also possible that he was likened to it on account of his great weakness, but the former is more applicable, for it is well-known that in a disease like this no hair or strength is left. In this tradition there is a prohibition for praying for the hastening of punishment, and also the excellence of the prayer, "O God, give us in this world good and in the future good; and keep us from the torment of Hell-fire!" It also contains the allowableness of expressing wonder at the words of God, whose praises be exalted! The Prophet's saying, "You will not be able to bear it," means that nobody is able to bear the punishment of the next world, in this world, for the structure (of the body) for this world is too weak to bear any severe punishment and any severe illness, in fact when it becomes very severe for a man (to bear), he perishes and dies, whilst the structure (of the body) for the next world would be intended for remaining permanently either in happiness or in tor-

ment, because there would be no death, as God has said with regard to unbelievers, "Whenever their skins are well-done, then we will change them for other skins, that they may taste the torment."¹ We ask God for soundness of health in this world and in the world to come! The Prophet, besides, directed him rightly to what can be best said, for that prayer is one of the most comprehensive ones which include the good of this world and that of the future one. The disapproval in the matter of urging a solicitation is applicable to all cases, as though he would say, "Give me all good conditions in this world and in the future one!"

The statements of the commentators (of the *Kur'ân*) differ as regards the sense of the verse, which indicates a want of agreement and a want of consideration over the use of the word *الحسنة* (good). Some say that the good in this world is learning (knowledge) and worship (of God), and in the future one Paradise and pardon. Some say that it means soundness of health. Some say that it means wealth and a good end. Some say that it means a pious wife and a black-eyed maiden of Paradise; but the truth is that it bears all these senses. An-Nawawî states that the most apparent of all the statements in regard to the sense of the word *الحسنة* (good) is that it means in this world worship (of God) and in the future one Paradise and pardon. Some say that it means the happiness of this world and the happiness of the future one.

It is related in the History of Ibn-an-Najjâr and in the *Awâlî* of Abû-'Abd-Allâh Muḥammad b. 'Abd-Allâh b. al-Muthannâ b. Anas b. Mâlik al-Anṣarî, the *Kāḍî* of al-Baṣrah, and its learned man and authority (for traditions), who was one of the great shaikhs of al-Bukhârî, out of a tradition of al-Ḥasan b. Abi-al-Ḥasan, on the authority of Abû-Hurairah, that the Prophet said, "Among those that flourished before you, there was a man that used to go to the nest of a (certain) bird, whenever it had any young ones born, and take them away. The bird complained to God of his conduct, upon which God told it by inspiration, 'If he returns, I shall kill him.' When the bird had young ones again born to it, that man went forth as he used

to do, and while he was going along a part of the road, a beggar asked him (for alms), upon which he gave him a cake of bread he had with him, on which he was making his morning meal. He then went on until he came to the nest, where he placed a ladder and climbing it took the two young ones, while their two parents were looking at him. They said, 'O our Lord, thou dost not break Thy promises; Thou hast promised us that Thou wouldst kill this man, if he returned, but he has now returned and taken two of our young ones, and Thou hast not killed him!' God said to them by inspiration, 'Do not you know that I do not kill any one that has given alms on the same day with an evil death? and he has given alms.' "

(Information.) It was the sight of a young one of a bird that was the cause of Hannah, the wife of Imrân, desiring to have a child. It occurred this way:—She was sterile and had not given birth to a child, until she became old. While she was (one day) under the shade of a tree, she saw a bird feeding a young one with its bill, which caused her to desire for a child, and she desired it. She said, " ' Lord ! I have vowed to Thee what is within my womb, to be dedicated unto Thee, receive it then from me. Verily, Thou dost hear and know.' " Thou hearest my prayer and knowest what is in my heart." She vowed that she would give the child away to the Temple in Jerusalem (Sacred House), so that it might be one of its keepers and servants. That thing was allowable according to their religious law. She then conceived Mary, and Imrân died while she was pregnant. " And when she brought it forth she said, ' Verily, I have brought it forth a female '—but God knew best what she brought forth; and a male is not like a female—I have called her Mary, and I seek refuge in Thee for her and for her seed from Satan the pelted.' And her Lord received her with a good reception, and made her grow up with a good growth," ² and described her as having " guarded her private parts." ³ Az-Zamakhsharî states that she guarded them altogether, both from what was lawful and what was unlawful. God has said, " Said she, ' How can I have a boy, 'when no man has touched me, and when I am not a

¹ Al-Kur'ân III-31. ² Idem III-31—32. ³ Idem XXI-91 and LXVI-12.

harlot?"¹ As-Suhaili states that in "She guarded her **فروج** (*farj*)" God intended by *farj* the opening of her shirt, that is to say, there was no suspicion attached to her dress, she being clean in her clothes. The openings (*furāj*) of a shirt are four, namely, the two sleeves and the upper and under parts. Do not let your thoughts take you to any other than this meaning, this being an excellent metaphor, for the *Kur'ân* is too pure in meaning, too laconic in words, too delicate in suggestions, and too beautiful in expressions, to intend that to which the imagination of the ignorant may lead, especially as the breathing (into her) of the spirit of sanctity was by the order of the Holy one, so that sanctity joined with the Holy one, and the sanctified one (Mary) thus became free from any false thought and suspicion (about her).

(Side-information.) This is out of the orders regarding the lawfulness or unlawfulness of a young one of a bird:—If a man takes by force some eggs, and then has them hatched by a domestic hen, the young birds (hatched out of them) belong to the owner of the eggs, because they are a profit on the property of the person from whom the eggs were taken by force. Abû-Ḥanifah states that the person taking the eggs by force must pay a compensation for the eggs, but need not give up the young ones, and he argues on the strength of the argument that they are of a different form from the eggs. God has said in the chapter of Believers, "Then we produced it another creation."² In *Kitâb Tuhfat al-Makkîyah* by the Kâdî Naṣr al-'Imâdî, it is related regarding Ibrâhîm b. Ad-ham as having said, "I have heard that there was a man out of the Beni-Isrâ'il, who slaughtered a calf before his mother, on which account God caused his hand to shrivel up. While he was one day seated, a young bird fell from its nest; so, he commenced to look intently and steadily at its two parents, who too looked intently at him. That man then took the young one and returned it to its nest out of compassion for it. God thereupon took compassion on him on account of his kindness to that young bird, and restored to him the use of his hand for what he had done."

¹ Al-*Kur'ân* XIX-20.

² Idem XXIII-14.

(Interpretation of it in dreams.) Roasted young birds in a dream indicate wealth and means of sustenance, obtained with trouble and fatigue, on account of their having been touched by fire. He who eats in a dream the flesh of a young bird raw, will speak evil of the people of the house of the Prophet and noble people. He who eats in a dream the flesh of young ones of birds of prey, like the white falcon (*ash-shâhîn*), the hawk, the eagle, and others like them, will backbite the children of kings or marry them. He who buys a roasted young bird in a dream will hire a servant.

الْفَرَس (al-Faras).—[The horse and the mare.] The n. of un. of *al-khayl* (horses). Pl. *afrás*. It is applied equally to the male and the female, but is originally feminine. Ibn-Jinnî, however, says, “(farasah) *والفرأ فرسة*.” Al-Jawharî states that it is a name applicable both to the male and the female, and that the female is not called a *farasah*. Dim. *furais*, but if it is desired to express the feminine only, it cannot be expressed but as *fu-raisah*. The word is derived from *al-iftirâs* (breaking, crushing), because a horse breaks or crushes the ground by the quickness of its pace. A rider of a horse is called a *fâris*, which is like *lâhin* (one possessing milk), and *tâmir* (a possessor of dates); so also a *fâris* is an owner or master of a horse. Pl. *fawâris*, which is anomalous, not being according to analogy.

Abû-Dâwud and al-Hâkim relate, on the authority of Abû-Hurairah, that the Apostle of God used to call a mare *faras*. Ibn-as-Sikkî states that a rider on any beast with solid hoofs, whether it be a horse, a mule, or an ass, is called a *fâris*. A poet says:—

“I am a man in whose estimation horses have excellence,
Over the rider (*fâris*) of a jade or over the rider (*fâris*) of a mule.”

‘Umârah b. ‘Aqîl b. Bilâl b. Jarîr says, “I do not call an owner or rider of a mule a *fâris*, but I call him a *baggât*; nor do I call an owner or rider of an ass a *fâris*, but a *hammâr*.” The sobriquets of the horse are *abû-shijâ’*, *abû-ṭâlib*, *abû-mudrik*, *abû-maḍâ’*, *abû’l-miḍmâr*, and *abû’l-munajjâ’*.

The horse is of all the animals the one that most resembles man, on account of there being found in it a generous and noble soul and a

high spirit. The Arabs assert that it used to be wild, and that the first one to tame and ride it was Ishmael. There are some horses which neither make water nor void dung while their riders are on their backs, and some which know their owners and do not allow others to ride them. Solomon had horses with wings. Horses are of two kinds ;—the mean-blooded pack-horses (*hajlū*) and the generous ones (*‘atīk*), the difference between them being that the bones of a jade (*al-lirdhawn*) are larger than those of a riding horse (*al-faras*) ; the bones of a riding horse are harder and heavier than those of a jade ; a jade is more capable of bearing and carrying (loads) than a riding horse ; a riding horse is quicker in pace than a jade ; and a generous horse (*al-‘atīk*) takes the position of a gazelle, whilst a jade that of a goat or sheep. A generous horse is one, both of whose parents are Arabian, being thus named on account of its freedom (*عَفَا*) from faults and its being safe from any reproach on account of any defects in it. *Al-‘atīk* means a noble one and the best one out of any kind of things, such as dates, water, the hawk, and fat. The Ka‘bah is named *البيت العتيق* (the noble House), because of its freedom from a state of possession (servitude), for none of the tyrannical kings ever held possession of it. Abū-Bakr as-Siddīk was called ‘Atīk, on account of his beauty, but some say, because the Prophet said to him, “ You are a freed one of the Merciful, from the fire (of Hell),” and because God was always pleased with him. Others say that he was so named, because none of his mother’s children used to live, and therefore when he lived, she named him ‘Atīk, because he was freed from death.

(Information.) Az-Zamakhsharī states in the commentary on the chapter (VIII of the *Kur’ān*) called “ the chapter of the spoils ” that it is related in a tradition that Satan does not go near the owner of a noble generous horse, nor does he go near a house in which there is a noble horse. The Ḥāfiḍ Sharaf-ad-dīn ad-Dimiyāṭī relates in *Kitāb al-Khayl* a tradition which he has traced to Ibn-Mandah as is given in *Kitāb as-Sihābah*, to Ibn-Sa’d as is given in *at-Ṭabaqāt*, and to Ibn-Ḳānī as is given in *Mu‘jam as-Sihābah*, out of a tradition of ‘Abd-Allāh b. ‘Arib al-Malikī, who had it from his father, who had it from his father (grandfather of ‘Abd-Allāh), namely, that the Pro-

phet said, "Verily, Satan does not disorder the intellect of any one in a house in which there is a noble or generous horse." It is likewise related by al-Ḥārith b. Abi-Usāmah, on the authority of al-Malikī, who had it from his father, who had it from his father (grandfather of al-Malikī) as coming from the Prophet. It is also related by at-Tabarānī in his *Mu'jam* and by Ibn-'Adī in his *Kāmil*, in the biography of Sa'īd b. Sufyān¹; he (Ibn-'Adī) considers it to be based on slender authority.

The Kāḍī Abū'l-Kāsim 'Alī b. Muḥammad an-Nakha'ī relates in *Kitāb al-Khayl*, which is an excellent book, and a copy of which exists as a bequest in al-Fāḍiliyah (college), "Al-Ḥasan b. 'Alī b. 'Affān has related to us saying, 'Al-Ḥasan b. 'Aṭīyah has related to us, on the authority of Ṭalḥah b. Zaid, who had it from al-Waḍīn b. 'Aṭā', who had it from Sulaimān b. Yasār, namely, that the Prophet said with regard to the verse, "(Prepare ye against them what force and companies of horse ye can, to make the enemies of God, and your enemies,) and others beside them, in dread thereof. Ye do not know them, but God knows them!" "They are genii who do not enter a house in which there is a noble or generous horse." "Mujāhid states in his commentary on this verse that they were the Beni-Kuraidah. As-Suddī says that they were the people of Fārs. Al-Ḥasan says that they were the hypocrites. Some say that they were the unbelievers out of the genii, as has been already mentioned above.

Ibn-'Abd-al-Barr states in *at-Tamhīl* that *al-faras al-'atik* (a generous horse) is in our opinion the same as *al-fārik* (sprightly)." The author of *al-Ayn* states that it is the same as *as-sābiḳ* (a horse that out-strips).

It is related in *al-Mustadrak*, out of a tradition of Mu'āwiyah b. Hudaij, the same that burnt Muḥammad b. Abi-Bakr in Egypt, on the authority of Abū-Dharr, regarding the prophet as having said, "There is not an Arabian horse but has permission given to it to make two prayers, in which it says, 'O God, in the same manner that Thou hast given me as a possession to him whom Thou hast given me as a possession, cause me to be with him the best-loved of his posses-

¹ In two of the copies this name is given as Simān. * Al-Kur'ān VII:62.

sions or property !” He (the author of *al-Mustadrak*) adds that it is authentic in its authorities. There is a narrative in connection with this tradition, which is mentioned by an-Nasā’i in *Kutūb al-Khayl* in his *Sunan*, in which he says that Abū-‘Ubaidah states that Mu‘āwiyah b. Ḥudaij said, “When I conquered Egypt, every tribe had a rolling ground, in which they allowed their beasts to roll about.” Mu‘āwiyah happened to pass by Abū-Dharr, while the latter was engaged in allowing a horse belonging to him to roll about ; he saluted him and asked him, “O Abū-Dharr, what kind of a horse is this ?” upon which he replied, “I do not see this horse but as one that has its prayer answered.” Mu‘āwiyah asked, “Do horses pray (for things), and are their prayers answered ?” He replied, “Yes ; there is not a night in which a horse does not pray to its Lord and ask, ‘O Lord, Thou hast made me subservient to man and placed the means of my sustenance in his hand. O Lord, cause me to be more beloved to him than his people and children are !’ Some of them have their prayer answered, and I see that this horse of mine is one which has its prayer answered.”

Al-Ḥākim relates, on the authority of ‘Uḫbah, tracing the tradition to the Prophet (مرفوعاً), who said, “If you wish to go on an expedition, buy a black horse having white legs excepting those on the right side ; you will then obtain spoil and be safe.” He adds that it is an authentic tradition according to the mode (condition) of Muslim.

Al-hajīn is a horse whose sire is Arabian and whose dam is Persian or foreign, and *al-mukrif* is the opposite of it. These words are also used in the same sense in the case of human beings.¹ Abū-‘Ubaid al-Ḳāsim b. Sallāmah² quotes the following lines composed by Hind the daughter of an-Nu‘mān b. Bashīr :—

“Is Hind a filly of any but an Arabian dam ?
A young one of generous mares, whom a mule has made his lawful wife ;
If she bear a generous foal, it is only natural (proper),
But if it be a mean one (*ikrāf*), it would be so on account of the stallion.”

¹ *Hajīn* = one born of a free father and a slave-mother. *Mukrif* = one born of a slave-father and a free mother. ² This name is given as Sallām by Ibn-Kh. .

Al-Baṭalyawṣī says in his *Sharḥ* (commentary), "We have heard the lines thus recited 'فمن قبل الفحل'." The other version has "فما أنجب الفحل" (*because the stallion was not a generous one*), so that the last line would be "وان يك اقراي فما أنجب الفحل." He adds that it is said that these lines were composed by Ḥumaidah, the daughter of an-Nu'mān b. Bashīr, and that she said them in regard to al-Faiḍ b. 'Aḳīl ath-Thaḳafī. Those who say that these lines were composed by Ḥumaidah give this as the first line: "I am none but a filly of an Arabian dam."¹ Ḥumaidah was at first the wife of al-Ḥārith b. Khālīd al-Makhzūmī, but she deserted him and said the following lines regarding him:—

"I have lost old men and their followers,
And that on account of some imputation on my part;
You see the wife of the old man grief-laden,
Keeping company with him hatefully."

Al-Ḥārith thereupon divorced her and Rawḥ b. Zinbā' married her, but she deserted him also, held him of little account, satirized him, and said regarding him:—

"The *khazz** cloth cried on account of Rawḥ, and refused (to cover) his skin,
And the square-cut garments (*maṭārif*) cried out clamorously against leprosy,
And the 'abī said, 'We were their clothes,'
And so did also the flung *aksīyah* and the *kaṭā'if*."²

Rawḥ thereupon divorced her and said, "May God bring to you a (young) man who may become intoxicated and vomit in your lap!" Al-Faiḍ b. 'Aḳīl ath-Thaḳafī then married her, and he used to get drunk and vomit in her lap. She used therefore to say, "Rawḥ b. Zinbā's prayer has been answered." She used to satirize al-Faiḍ and say:—

"You are named Faiḍ, but you give flow to nothing
But your excrement between the door and the house;
I know that it is the curse of good Rawḥ;
May God pour over his resting-place a dark passing cloud!"

¹ So also in the version given by Ibn-Kh. —See De Slane's T. of Ibn-Kh.'s B D. Vol. II, p. 60. ² A kind of cloth woven of wool and silk or entirely of silk. ³ See Lane's Lex. for the meaning of the names of these garments.

Al-Baṭalyawṣī states that most people do not accept the version with the word بَغْل (bagl = a mule) (in the first verse), because a mule does not procreate, and say that the correct word is نَغْل (nagl), which means a *bastard* or an *ignoble* man.

It is related in the *Sunan* of al-Baiḥakī, in *Kitāb al-Buyūʿ*, that ʿAbd-ar-Raḥmān b. ʿAwf purchased from ʿUthmān b. ʿAffān a horse for forty thousand, and that the name of the horse which the Prophet purchased from the Badawī, and for which transaction Khuzaimah was a witness, was al-Murtajiz, the name of the Badawī being Sawād b. al-Ḥārith al-Muḥārībī. The Prophet purchased it from him and asked him to follow him to receive its price; he, however, quickened his pace in walking, and the Badawī lagged behind, upon which some men, who did not know that the Prophet had purchased it from him, bargained with him for it. The Badawī then cried out, "Will you purchase this horse? otherwise, I shall sell it (to somebody else)." The Prophet said, "And have I not (already) purchased it from you?" The Badawī replied, "No, by God," and kept on saying, "Produce a witness." Khuzaimah thereupon said, "I am a witness." The Prophet turned round to Khuzaimah and asked (him), "What do you bear testimony to?" He replied, "O Apostle of God, to your truthfulness." The Apostle of God thereupon kept on saying, "The evidence of Khuzaimah is (equal to) the evidence of two men." Abū-Dāwud, an-Nasāʿī, and al-Ḥākim have extracted this tradition as above. In one of the versions of the tradition the Prophet is said to have asked, "O Khuzaimah, were you present with us (at the time)?" and he replied, "No," upon which the Prophet asked him, "How do you then bear testimony to it?" Khuzaimah replied, "O Apostle of God, with my father and my mother may you be ransomed! I believe you in what you inform regarding heaven and what is to happen in future, and shall I not believe you in your having purchased this horse?" The Prophet then said, "O Khuzaimah, you have the evidence of two witnesses." In a version which at-Ṭabarānī holds to be authentic, it is said that the Prophet said, "Khuzaimah is enough for any one, for whom or against whom, he bears testimony." As-Suhailī states that in the *Musnad* of al-Ḥārith, more (than this) is given, namely, that the Prophet returned the horse

to the Badawî and said, "May God not bless you over it!" and in the morning it had to be carried by its legs, that is to say, it died.

A very strange thing that happened to Khuzaimah was what is related by the Imâm Aḥmad from several sources with trustworthy authorities, namely, that he saw in his sleep that he prostrated himself on the forehead of the Apostle of God. When the Prophet came, he mentioned it to him, upon which the prophet stretched himself flat (on the ground), and Khuzaimah then prostrated himself on his forehead.

It is related in the *Musnad* of the Imâm Aḥmad regarding Rawḥ b. Zinbâ' as having related, on the authority of Tamîm ad-Dâri, who said that the Prophet said, "For him who cleans barley for his horse and then goes and feeds it with it, God writes for every grain of barley a good action." Ibn-Mâjah has (also) related it in the same sense.

It is related in books containing wonderful things (*al-ḡarib*) that the Prophet said that God the mighty and glorious loves a strong man, one who goes forth (for a military expedition or a raid) and returns (المبدي المعيد) mounted on his horse. المبدي المعيد is one who goes forth on a military expedition and returns and keeps on going on expeditions, time after time, that is to say, one who becomes experienced in affairs, time after time. الفرس المبدي المعيد is a horse on the back of which its rider goes on a military expedition, time after time. Some say that it means a horse that has been trained and taught, and has become obedient to its rider.

It is related in *as-Sahîh* that the Prophet mounted a mangy horse belonging to Abû-Talhah and said, "We found it, verily, a swift horse (sea)." It is related in *al-Fâ'ik* that the people of al-Madînah having been once afraid, the Prophet mounted a horse whose sire was foreign and whose dam was Arabian (*mukrif*), and ran after them. When he returned he said, "We found it, verily, a swift horse (sea)." Ḥammâd b. Salamah states that this horse was a slow one, but when the Prophet said those words, it became a fast one, one not to be overtaken.

An-Nasā'ī and at-Ṭabarānī relate out of a tradition of 'Abd-Allāh b. Abī'l-Ja'd, the brother of Sālim b. Abī'l-Ja'd, on the authority of Ju'ail al-Ashja'ī, who said, "I went forth with the Apostle of God on one of his military expeditions, and I was mounted on a lean mare; I was therefore behind all men. The Apostle of God overtook me and said, 'O rider on the mare, go on.' I replied, 'O Apostle of God, she is a lean and weak mare,' upon which the Prophet raised a scourge which he had with him and struck her with it and said, 'O God, bless him over her!' You might have then seen me that I could not hold her head in, so that I became the foremost of the force. I sold her offspring for twelve thousand."

It is related regarding Khālid b. al-Walid that he did not use to ride any animals but mares (female animals) for fighting, on account of their little neighing. Ibn-Muḥairīz states that the Companions of the Prophet used to prefer horses (for fighting) in the ranks, and mares for night-surprises and raids.

Al-Bukhārī relates regarding Sa'īd al-Maḡburī as having said, "I have heard Abū-Hurairah say, 'The Prophet said, "He who bequeaths or gives unalienably a horse to be used in the cause of God, believing in God, the mighty and glorious, and depending upon, and believing in, His promise, will have on the Day of Judgment, in his scale, the satisfaction of its hunger and thirst, its dung, and its urine;"' " that is to say, good actions.

Mālik relates, on the authority of Zaid b. Aslam, who had it from Abū-Ṣāliḥ, who had it from Abū-Hurairah, that the Apostle of God said, "Horses are to a man a (means of) reward, and to a man a covering (screen), and on a man a burden of sin." As to those which are a (means of) recompense to him, they are so in this way:—A man ties them in the cause of God, and ties them with a long tether for pasturing in a meadow or a garden; what they may get by their being thus tethered in a meadow or a garden are good actions in his case, even if they cut their tethers and run in their friskiness a heat or two heats; their urine and their dung are good actions for him; and even if they happen to pass by a river and drink out of it, though it may not be his desire that they should drink out of it, they are good ac-

tions for him ; they are therefore a (means of) recompense for him. Another man keeps horses, not for any need of them, but out of a desire to abstain from what is unlawful, and does not forget the claim of God on their necks and on their backs ; they are to him a covering (screen). Another man keeps them for glory and show and for opposing the Muslims ; they are a burden (of sin) on him.

The Prophet having been asked regarding asses replied, " God has not revealed to me anything about them, excepting this comprehensive verse,—one which is unique in meaning,—“And he who does the weight of an atom of good shall see it ! and he who does the weight of an atom of evil shall see it !”

Ibn-Hibbân relates in his *Ṣaḥīḥ*, on the authority of Abû-‘Âmir al-Hawâzinî regarding Ibn-Kubshah al-Anmâri, whose proper name was ‘Amr b. Sa’d, as having come to him (Abû-‘Âmir) and said, “Lend me your horse for covering (my mare), for I have heard the Apostle of God say, ‘He who lends his horse for covering (a mare), and in consequence (of it) the horse has young ones, has the recompense of seventy laden horses in the cause of God ; and if it does not have young ones, he has the recompense of a laden horse in the cause of God.’”

Vanity, pride, the state of being pleased with itself, and love for its master are among the natural qualities of the horse. Out of the qualities indicative of the nobleness of its character, it may be mentioned that it does not eat fodder left behind by another, and as an instance of its high spirit it may be mentioned that the keeper of Ashkar (the horse) belonging to Marwân never used to enter its stable without (first) asking for its leave, which was done by shaking before it its nose-bag ; if it neighed, he entered, but if he entered and it did not neigh, he used to close the door over it.

The female is highly lustful, and for that reason she submits herself to be covered by a stallion of a different species from herself. The females (mares) have a menstrual flow, but it is small in quantity. The male covers till he completes the age of forty years, and some-

times lives to the age of ninety years. The horse has dreams like human beings, and it is a natural characteristic of it not to drink any but turbid water, for when it sees it to be clear, it makes it turbid. It is described to possess a sharp sight. If it treads on the track of a wolf, its legs become benumbed, so much so that it is then hardly able to move. Smoke comes out of its skin. Al-Jawharī states that it is said, "The horse has no spleen," which is a proverb for the quickness of its pace and motion, in the same way as is said, "The camel has no gall-bladder," that is to say, no boldness.

The Imām Abū'l-Faraj informs that he who always commences the wearing of his shoes by wearing the right one (first), and the pulling off of them by pulling off the left one (first), is secure from pain in the spleen. Another authority informs that, if the chapter "The tried" (LX of the *Kur'ān*) be written, then washed out, and the washings given to drink to one suffering from an enlarged spleen, he will be cured of it by the order of God.

[The author here gives several talismans to be used in different ways for hypertrophy of the spleen, which being composed as usual of gibberish are omitted in the translation.]

It has been related to us in *Kitāb al-Mujālasah* by ad-Dīnawarī al-Mālikī towards the end of the tenth part, on the authority of Ismā'il b. Yūnus, who said, "I have heard ar-Riyāshī say regarding Abū-'Ubaidah and Abū-Zaid as having said, 'The horse has no spleen, the camel has no gall-bladder, and the male-ostrich has no marrow.'" Abū-Zaid (also) says, "In the same way, the aquatic birds and marine serpents have neither tongues nor brains, and fish have no lungs, on which account they do not breathe, whilst every animal possessing a lung breathes."

The collectors (of traditions), excepting Ibn-Mājah, relate out of a tradition of Mālik, on the authority of az-Zuhrī, who had it from Sālim and Ḥamzah, the two sons of 'Abd-Allāh b. 'Umar, who had it from their father, that the Prophet said, "If there is good in anything, it is in three things,—a wife, a house, and a horse." In another version it is said, "Inauspiciousness (ill-luck) is in three things,—a wife, a house and a horse." In another version it is said, "Inauspiciousness

(ill-luck) is in four things,—a wife, a house, a horse, and a slave.” I (the author) say that the meaning of it is in accordance with the belief of the people, and that it is not information communicated by the Prophet in connection with the existence of inauspiciousness. This is related on the authority of ‘Ā’ishah. It is related in the *Musnad* of Abū-Dāwud ‘at-Tayālīsī regarding her that ‘having been informed, “Abū-Hurairah says that the Apostle of God said, ‘Inauspiciousness is in three things,—a wife, a house, and a horse,’” she replied, “Abū-Hurairah does not remember it, because when he entered, the Apostle of God[”] was saying, ‘May God kill the Jews! They say that inauspiciousness is in three things,—a wife, a house, and a horse,’ so that he heard (only) the latter part of the tradition and did not hear the first part of it.” Al-Baṭalyawṣī states that this is an undeniable fact to be opposed, for the Prophet used to mention in his assemblies information in the shape of narratives, and speak of things without intending them to be observed or avoided, nor did he intend them to be included in the fundamental principles of his religion, which is known by the fact of his acts being distinct from his sayings. This is like his saying, “A dead person undergoes torment on account of the crying of his people over him,” which is given in the two *Ṣaḥīḥs*, but ‘Ā’ishah said, “The Apostle of God happened to pass by a (dead) Jewess, and they were crying over her; he said, ‘They are crying whilst she is, verily, undergoing torment on account of their crying over her.’” Mālik and a party (of authorities) state that the saying of the Prophet, “Inauspiciousness is in three things, etc.,” is to be taken in its apparent sense, for God may perhaps cause dwelling in a house to be a cause of injury or destruction, and in the same manner God may cause a wife, a horse, or a slave to be (a cause of) destruction or injury on their meeting with the decree and destiny of God, Ibn-al-Kāsim states that Mālik having been asked regarding this, replied, “How many houses there are in which people have dwelt and died and then others have dwelt and died!” that is to say, it (the saying) is a general one in its apparent sense. Al-Khaṭṭābī and many others state that it is in the sense of an exception to the auguring of a bad omen, that is to say, auguring a bad omen is prohibited, excepting in the case of a house dwelling in which is to

be disapproved, or a woman whose company is to be disapproved, or a horse or a slave whose retention is to be disapproved. They ought all to be got rid of by selling or by other means like it, and in the case of a wife by means of divorce. Others state that the inauspiciousness (شؤم) of a house consists in its straitness and the bad behaviour of its neighbours and their injurious conduct; the inauspiciousness of a wife consists in her not getting children, the sharpness of her tongue, and her susceptibility to suspicions; the inauspiciousness of a horse consists in the inability to ride it on a military expedition, but some say that it consists in its obstinacy or restiveness and its high price; and the inauspiciousness of a slave consists in his bad qualities, and a want of attention (on his part) to what is entrusted to him. Some say that by الشؤم is here intended *unsuitableness*.

One of the impugnors of religion opposes this with the tradition that there is no auguring of an evil omen from these things, but Ibn-Kutaibah and others have replied that it is specially given in regard to the tradition that there is no auguring of an evil omen, that is to say, there is no auguring of an evil omen, excepting in the case of these three things. The Ḥāfiḍ ad-Dimyāṭī states, "The most wonderful thing I have come across, with regard to its explanation, is what we have been informed with authentic authorities, on the authority of Yūsuf b. Mūsā al-Kaṭṭān, who had it from Sufyān b. 'Uyainah, who had it from az-Zuhri, who had it from Sālim, who had it from his father, namely, that the Prophet said, 'There is a blessing in three things,—a horse, a wife, and a house.' Yūsuf said, 'I asked Sufyān b. 'Uyainah regarding the meaning of this tradition, and Sufyān said, "I asked az-Zuhri regarding it, and az-Zuhri said, 'I asked Sālim regarding it, and Sālim said, "I asked 'Abd-Allāh b. 'Umar regarding it, and 'Abd-Allāh b. 'Umar said, 'I asked the Prophet regarding it, and he said, "If a horse is a kicking (striking) one, it is inauspicious; and if a wife has known another husband beside her present one, and yearns for her former husband, she is inauspicious; and if a house is situated at a distance from a mosque, so that the call to prayer is not heard in it, it is inauspicious; but if they are free from these objections (qualities), they are blessed." " " " " " " "

It is related in *al-Muwatta'* that a man informed the Prophet that they lived in a house, and that their number was a large one and their wealth considerable, but their number dwindled and their wealth vanished. The Prophet thereupon said, "Leave it as a blameable house." He ordered them to go out of it, on account of their belief in its having caused that, and their thinking that the dwindling of their number and the vanishing of their wealth were due to the house; but it was not as they thought, for the Great Creator,—celebrated be His praises!—appointed that as the time for the manifestation of His destiny and decree. Men, however, ignore that, and attribute these things to an inanimate thing which can neither benefit nor injure. This is like the saying of the Prophet, "There is no transition (of the mange), nor auguring of an evil, nor is one having diseased camels to bring them to water immediately after one whose camels are in a healthy state," because God creates the mange in a healthy camel, but the person possessing healthy camels believes that the mange (in his healthy camel) is from that mange, which would therefore molest his heart and faith. This has been already alluded to before. This house (regarding which the above statement is made) was the house of al-Aswad b. 'Awf, the brother of 'Abd-ar-Rahmān b. 'Awf, and he it was who asked about it.

It is related in the *Sunan* of Abū-Dāwūd, out of a tradition of Farwāh b. Musaik, who said, "I said, 'O Apostle of God, we have a piece of land which is called *Ard-abyan*; it is our agricultural and pasture ground, but it is infested with a pestilential disease,' or he said, 'the pestilence in it is severe.' The Apostle of God thereupon said, 'Leave it, for from infection (*al-karāf*) comes destruction (*at-talāf*).'" Ibn-al-Athīr states that (*al-karāf*) is mixing or intercourse with sickness and bringing disease near, and *at-talāf* is destruction. This does not belong to the subject of transition of disease, but to that of medicine, for the purity (goodness) of the atmosphere is one of the most important factors in (the soundness of) the health of bodies, whilst its corruption is one of the quickest causes of disease.

(Information.) As-Suhailī states in the dissertation on the military expedition to Dhū-Ḳarad that there are twenty parts in

(the body of) the horse, each one of which is named after a bird ; out of them are *an-nasr* (the vulture—the frog or frush of the hoof of a horse), *an-na‘amah* (the ostrich—the muzzle of a horse), *al-hamah* (the owl—the head of a horse), *al-bâz* (the falcon—?), *as-samamah* (the mountain swallow—a ring or feather on the neck of a horse), *as-sa‘dānah* (a dove—a hard, horny, warty substance growing on the inside of a horse’s leg,—the part of the vulva of a mare where the veretrum enters), *al-kaṭāh* (the sand-grouse—the buttocks of a horse—the forepart of the croup), *adh-dhubāb* (the common fly—a black speck in the pupil of the eye of a horse), *al-‘usfūr* (the sparrow—a prominent bone in the temple of a horse not reaching the muzzle—also the place whence the forelock grows—also a narrow blaze on the forehead of a horse), *al-gurāb* (the crow—each of the two extremities of the haunches in a horse that are behind the forepart of the croup), *as-surad* (a certain bird—a certain vein beneath the tongue of a horse—also a white blaze on the back produced by galls or by the saddle), *al-kharab* (a male bustard—the inverted hair on the flank of a horse), *an-nāhiḍ* (a young bird whose wings have become complete and which is ready to fly, applied by some particularly to the young of the eagle—a protruberant muscle or piece of flesh in the upper part of the arm or foreleg of a horse), and *al-khattāf* (the swallow—the part of a horse which is the place of the heel of the rider). Al-Aṣma‘ī has mentioned these and the remaining ones out of them, and has quoted the lines of al-Jarir regarding them.

(Supplement.) The Imām Aḥmad relates with authentic authorities, on the authority of Abū’ṭ-Tufail that a man having had a son born to him in the time of the Apostle of God, brought him to the Prophet, who taking hold of the skin of his forehead prayed for a blessing for him. The hair on his forehead then grew like the shape of a blaze on the forehead of a horse. The boy then grew up into a young man, and when the time of the Khawārij came, he loved them, upon which the hair fell off from his forehead ; so, his father seized him, and fettering him imprisoned him, out of fear of his joining them. Abū’ṭ-Tufail said, “ We then visited him, exhorted him, and said to him, ‘ Do not you see how the blessing of the prayer of the Prophet

has fallen off from your forehead ?" We continued doing so, until he turned back from their doctrines, upon which God yet restored the hair on his forehead ; he then repented and remained in that state until he died."

Aṭ-Ṭabarānī relates, on the authority of 'Ā'idh b. 'Amr, who said, " I was hit in my face by an arrow while I was fighting on the side of the Apostle of God, at the battle of Khaybar, and when the blood flowed on my face and beard and chest, the Apostle of God removed it from me, and then prayed for me, upon which there formed on that part of the chest which was touched by the hand of the Apostle of God, a large blaze like a blaze on a horse's head."

Ibn-Dafar mentions in *A'lām an-nubūwah* that a Jewish doctor of religion had settled down and made his home in Makkah ; he came one morning to an assembly containing the opulent men out of the Beni-'Abd-Munāf and the Beni-Makhzūm. He asked them, " Is there a boy born amongst you last night (to-night) ?" and they replied, " We do not know of it." He said, " In case you should make a mistake, remember what I say. This night the prophet of this the last religious sect is born, and his distinctive mark is that between his two shoulders there is a yellow mole with hair thickly surrounding it, as though it were the mane of a horse ; he will refuse to suck (milk) for two nights." The people forming the assembly then separated, wondering over what he had said, and when they reached their homes, their women informed them that a son was born to 'Abd-Allāh b. 'Abd-al-Muṭṭalib. When they met (again) in their assembly, and while they were talking about it, that Jew also came there, and they informed him of it, upon which he said, " Take me to him that I may see him." They therefore went forth with him, and going in where Āminah was, said to her, " Bring your son out for us (to look at him)." She then brought him out, and they uncovered his back and saw (on it) the prophetic ring. The Jew thereupon fainted, and when he came back to his senses, on being asked (the reason of his fainting), he replied, " The prophetic office has now passed away from the Beni-Isrā'īl." He then said, " Do not rejoice over it, for they will attack you with violence, the news of which will spread to the east and to the west."

Al-Kalbi states in the commentary on the words of God, "(The Jews say Ezra is the son of God ;) and the Christians say that the Messiah is the son of God ; that is what they say with their mouths, imitating the sayings of those who misbelieved before.—God fight them ! how they lie!"¹ that the Christians followed the religion of al-Islâm for eighty-one years after the translation of Jesus (to Heaven), praying with their faces directed to the *Kiblah* and fasting during the month of Ramadân, until a war occurred between them and the Jews. There was a brave and bold man among the Jews called Paul, who killed a large number of the followers of Jesus. He said one day to the Jews, " If the truth is with Jesus, we have disbelieved him and we shall go to Hell-fire, and we shall be over-reached, if they enter Paradise and we enter Hell-fire ; but I shall scheme a dodge and mislead them, so that they would enter Hell-fire. Now, he had a horse called the Eagle (*al-'Ukâib*), on the back of which he used to fight ; he hocked it, showed repentance, and threw dust on his head, upon which the Christians asked him, " Who are you ?" He replied, " Paul your enemy. A voice from heaven declared to me, ' Your repentance will not be accepted until you become a Christian,' and here, I have now repented." They therefore took him into the church, and he entered a room in it and remained in it for a year, not going out either by day or by night, until he learnt the New Testament. He then came out and said, " A voice from heaven has declared to me, ' God has (now) accepted your repentance.' " They therefore believed him and loved him. He then went to Jerusalem and appointed over them as his successor Nestorius, whom he taught that Jesus, Mary, and God were three. He then went to Greece (ar-Rûm) and taught them there the doctrine of the divinity (اللاهوت) and the humanity (الانسانية). He told them that Jesus was neither a human being nor a *jinnî*, but that he was the son of God, and he taught a man named Jacob this doctrine. He then called a man named Malkân and told him that God always was and always will be Jesus. When he had got a proper hold over them, he called them three, one by one, and said to each one of them, " You are exclusively mine, and I have seen Jesus in a dream and he was pleased with me." He also said,

¹ Al-Kur'ân IX-30.

to each one of them, "I shall to-morrow kill myself; then invite people to follow your persuasion." He then entered the slaughtering-place and killed himself, saying, "I am doing this to please Jesus." When the third day came, each one of them invited the people to accept his creed, and a party followed each of them, so that the Christians became separated into three distinct bodies,—the Nestorians, the Jacobites, and the *Malkânîyah*. They differed from, and fought with, one another. Hence, God said, "And the Christians say that the Messiah is the son of God, that is what they say (their *words*) with their mouths, imitating the sayings of those who misbelieved before.—God fight them ! how they lie !" The authors (people) of meanings state that God would not have used the word *words* in conjunction with the words *mouths* and *tongues*, unless it were a lie.

• The Imâm Ibn-Balyân, al-Ğazzâlî, and others relate, that when ar-Rashîd assumed the reins of government, all the learned men visited him, excepting Sufyân ath-Thawrî, for he did not go, though there was friendship between them. This grieved ar-Rashîd ; so, he wrote a letter to him, in which he said, " In the name of God, the Merciful, the Compassionate.—From the servant of God, Hârûn, the Commander of the faithful, to his brother in God, Sufyân b. Sa'îd ath-Thawrî : —To wit, O my brother, you know that God has caused brotherhood to exist between the faithful, and here I have become your brother in God, with a brotherhood in which I shall never cut the string of love for you, nor from which shall I ever cut off the affection for you. I am bound to you with the most excellent love and the best of intentions, and were it not for this collar (the *khilâfah*) which God has placed round my neck, I should have myself come to you, even if it had been necessary for me to creep on the ground, on account of the love I possess for you in my heart. None of my and your brothers have remained behind, without visiting me and congratulating me on the state I have acquired, whilst I (on my part) have opened the treasure-rooms and given them such valuable presents as have gladdened my heart and rejoiced my eye. But I consider you to have been tardy (in coming), and I am therefore writing a letter to you to inform you of my great desire for you. O Abû-'Abd-Allâh, you know what has been related regarding the merits of visiting a Believer and of going

to him. So, when this letter of mine reaches you, be quick, be quick." He then gave the letter to 'Abbād at-Tālikānī and ordered him to take it to him and to be sharp in his ear and heart with any slight or great circumstance that might transpire, so that he might inform him (ar-Rashīd) about it. 'Abbād stated, "I went away to al-Kūfah and found Sufyān in the mosque. When he saw me at a distance, he rose up and said, 'I seek refuge with God, the *Hearing, the Knowing One*, from the accursed Satan! O God, I seek refuge with Thee from the wayfarer arriving with any news unless it be good news!' I then dismounted from my horse at the door of the mosque, upon which he got up to say his prayer, though it was not a time for a prayer. I entered and saluted him, but none of his disciples raised his head towards me. I therefore remained standing up, and none of them asked me to sit down, whilst owing to their awe-inspiring appearance tremors came over me; so, I threw the letter towards him. When he saw the letter, he trembled and moved away from it, as though it were a serpent that had appeared before him, to his prayer-niche, where he bowed, prostrated himself, and said the *taslimah*¹; then introducing his hand into his sleeve, he took the letter, and crumpling it with his hand, threw it to those that were behind him, saying, 'Let one of you read it, for I shall have to ask for God's pardon, if I touch anything that has been touched by a tyrant with his hand.' One of them then extended his hand tremblingly to it, as though it were a serpent about to bite him, and then read it, whilst Sufyān kept on smiling like one lost in astonishment. When he had finished the reading of it, Sufyān said, 'Turn it over and write to the tyrant on the back of it,' upon which some said to him, 'O Abū-'Abd-Allāh, he is the Khalīfah; it would be better if you were to write on a clean white sheet of paper,' but he replied, 'Write to the tyrant on the back of his own letter; if he has acquired it lawfully, he will be rewarded for it hereafter, but if he has acquired it unlawfully, he will hereafter burn for it, and nothing that has been touched by a tyrant will remain with us to corrupt for us our religion.' They thereupon asked him, 'What shall we write to him?' He said, 'Write to him, "In the name of God, the Merciful, the Compassionate. From the dead servant (of God) Sufyān to the proud servant (of God), one

¹ Salutation after prayer.—See Lane's Lex. art. *سلم*.

elated with vain hopes, Hârûn, who has been deprived of the sweetness of Faith and the pleasure of reciting the *Kur'ân*. To wit,—I write to inform you that I have, verily, cut off the rope of your friendship and cut off all your affection, whilst you have made me a witness against you by your affirming against yourself in your letter, with regard to your having attacked the public treasury of the Muslims, and to your having spent it in a way not demanded by its claims, and wasted it for no purpose of its; you are, however, not satisfied with what you have done, at a distance from me, but you must needs write to me, thus making me a witness against you. As to me, I, verily, bear testimony against you,—I and my brothers who have been present at the reading of your letter,—and we shall hereafter give that evidence before God, the just Judge. O Hârûn, you have ransacked the public treasury of the Muslims without their consent. Have their hearts become pleased by your conciliatory action, and the executors of it on the earth of God, and the exerters in the cause of God, and the traveller,—are they pleased with it? or are the rememberers (bearers) of the *Kur'ân* and the people of learning, that is to say, the practical appliers of learning, pleased with it? or have the orphans and widows become pleased with your action? or have any of your subjects become pleased with it? O Hârûn, tighten your lower garment, and prepare a reply for the question, and a veil (covering) for the trial, and know that you are to stand before the just Judge. Fear God about yourself, for you have deprived yourself of the sweetness of knowledge and the renunciation (of the world) and the pleasure of reciting the *Kur'ân* and sitting in the company of good men, and have chosen for yourself to become a tyrant and a leader for tyrants! O Hârûn, you have mounted the throne, put on silken clothes, hung curtains over your door, and likened yourself by screening (yourself) to the Lord of worlds; then you have caused your soldiers, to sit at your door and curtain,—the tyrants, who tyrannize over men and do no justice, who (themselves) drink wine and yet punish the drinker (of it), who (themselves) commit adultery and yet punish the adulterer, who (themselves) steal and yet cut (the hands of) the thief, who (themselves) kill and yet kill the murderer! Are not these orders applicable to you and them, before they can make them applicable to the people? O Hârûn, how would it fare with you hereafter when the

crier on the behalf of God will cry out, 'Collect the tyrants and their helpers,' and you will advance before God with your hands tied to your neck, which nothing can free but your uprightness and justice, and with the tyrants about you, and you as their leader or conductor to the Hell-fire! O Hārūn, and I should be, as if watching you, when you will be seized with a suffocation like that of quinsy and will have reached the goal! You will then see your good actions in the scales of others, and the evil actions of others in your scales, over and above your own evil actions,—a trial over trial and a torment over torment. O Hārūn, fear God with regard to your subjects and preserve (the religious law of) Muḥammad in his sect, and know that this state has not come to you alone, but it is one that has not become yours without (previously) having become that of others, and the world thus treats its people one after another; there are some out of them who provide themselves (in it) with a provision which benefits them, and there are others who lose both this world and the future one. Beware, and again beware of writing to me again after this, for I shall not reply to your letter. And salāms." He then threw the letter as it was, unfolded and unsealed. I took it and proceeded with it to the market-place of al-Kūfah, that exhortation having made an impression on my heart. I cried out there, 'O people of al-Kūfah, who will purchase a man that has fled to God?' upon which they produced before me dirhams and dīnārs. I, however, replied, 'I have no need of wealth; but I want only a woollen doublet and a *kaṭawānī* cloak.¹ They were brought to me; so, I stripped myself of the garment which I had on and with which I used to sit with the Commander of the faithful. I then proceeded barefooted and walking, leading the horse which was with me, until I arrived at the gate of ar-Rashīd. The person at the gate laughed at me and then obtained permission for me to enter. When ar-Rashīd saw me in that condition, he rose up and then sat down and commenced to slap his head and face and to scream in a wailing manner and to say, 'The messenger is benefited whilst the sender (of the message) is disappointed; what have I to do with this world, when the kingdom will pass away quickly from me!' I then threw the letter towards him in the same manner that it was thrown to me. He commenced

¹ A kind of Kūfic garment.

then to read it, upon which tears began to flow over his face and he kept on sighing. One of the men in the assembly said, 'O Commander of the faithful, verily, Sufyân has emboldened himself against you ; would it not be a good thing if you sent for him, had heavy irons put on him, straitened his condition in a prison, and made an example of him for others?' upon which Hârân said, 'Leave Sufyân and his business alone. O slaves of the world, he is deceived whom you have deceived, and wretched is he whose companions you have become! Sufyân is (in) himself a creed.' This letter of Sufyân's always remained with ar-Rashîd, and he used to read it after every prayer and cry, until he died."

Ibn-as-Sam'ânî and others relate that al-Manşûr used to hear about Sufyân denouncing him for not acting up to the Truth ; he therefore sent for him, but Sufyân fled to Makkah. When al-Manşûr went to the pilgrimage, he sent the executioners (crucifiers) before him and said to them, "Wherever you find Sufyân, crucify him." The crucifiers arrived and set up the wooden crucifix. The news of it came while Sufyân was asleep with his head on the lap of al-Fuḍail b. 'Iyâd and his feet on the lap of Sufyân b. 'Uyainah. They said out of fear and kindness for him, "Do not let the enemies rejoice over our misfortune," upon which he rose up and walked to the Ka'bâh and held fast its curtains at the *Multzam*.¹ He then said, "By the Lord of this building, he will not enter it!" meaning thereby al-Manşûr. Thereupon al-Manşûr's dromedary slipped in al-Ḥajûn,² and he fell from its back and died immediately. Sufyân then came forth and said prayers over his body. An allusion has already been made to some of Sufyân's qualities and his death under the letter ح in the art. *الحمار*.

(Lawfulness or unlawfulness.) Ash-Shâfi'î states that such animals out of pure Arabian horses, horses from a mean sire by a blood mare, and jades as bear the name of horses are lawful to eat. This is the statement of the Kâḍî Shuraih, al-Ḥasan, Ibn-az-Zubair, 'Atâ', Sa'îd b. Jubair, Ḥammâd b. Zaid, al-Laith b. Sa'd, Ibn-Sirîn, al-Aswad b. Yazîd, Sufyân ath-Thawrî, Abû-Yûsuf, Muḥammad b.

¹ A place between the door of the Ka'bah and the Black Stone. ² The grave-yard near a hill of that name towards the upper part of Makkah.

al-Ḥasan, Ibn-al-Mubārak, Aḥmad, Ishāk, Abū-Thawr, and a party of the ancient religious teachers. Sa'īd b. Jubair states, "I have never eaten anything better than an armpit or a groin of a jade." The proof of it is what al-Bukhārī and Muslim are agreed upon, out of a tradition of Jābir, who said, "The Apostle of God prohibited, at the battle of Khaybar, the flesh of domestic asses and allowed the flesh of horses."

Abū-Ḥanīfah, Mālik, and Awzā'i hold the doctrine of its being an undesirable (disapprovable) thing, but with Mālik its disapprovableness amounts to uncleanness requiring subsequent cleaning, and not to unlawfulness. They quote as their proof for it, what is given in the *Sunan* of Abū-Dāwud, an-Nasā'i, and Ibn-Mājah, namely, that the Prophet prohibited the eating of the flesh of horses, mules, and asses, on account of the words of God, "And horses, and mules, and asses, for you to ride upon and for an ornament."¹

The author of *al-Hidāyah*, a follower of the school of Abū-Ḥanīfah, says, "If you say that the verse gives the sense of giving a gift and eating as their highest use, and that the All-wise would not leave off the giving of the highest happiness and give instead one of a lower degree, I say that the reply is that the verse gives the sense of the general use, for the most common uses of horses are an ornament and riding, superior to eating, just as the saying of the Prophet, 'Let him clean himself with three stones,' conveys the sense of its being an usual thing, for mostly cleaning (after a call of nature) is not done but with stones." Ash-Shāfi'i and those that agree with him state that the object of the verse is not to declare the lawfulness or unlawfulness (of horses), but the object is God's informing men (His servants) of His favours and calling their attention to the perfection of His power and His wisdom.

As to the tradition which Abū-Ḥanīfah, Mālik, and those that agree with them quote (in support of their statement), the Imām Aḥmad states, "It is not supported by good authorities; there are two men among them who are unknown, and for such a tradition as this, we do not give up authentic traditions." The two Shaikhs relate, on the authority of Jābir b. 'Abd-Allāh, who said, "The Prophet

prohibited at the battle of Khaybar (the use of) the flesh of domestic asses and allowed (the use of) the flesh of horses." In one version the words are, "The Apostle of God gave us to eat the flesh of horses and prohibited us from (eating) the flesh of domestic asses." At-Tirmidhî has related this and held it to be authentic. In another version the words are, "We journeyed," that is to say, with the Prophet, "and we used to eat the flesh of horses and drink their milk." It is related in the two *Ṣaḥîḥs* regarding Asmâ', the daughter of Abû-Bakr as-Ṣiddîq, as having said, "We slaughtered a horse (or mare) in the time of the Apostle of God and ate of it." In one version it is said, "We were then in al-Madînah." In the *Musnad* of the Imâm Aḥmad it is thus given, "We slaughtered a horse (or mare) in the time of the Apostle of God and ate of it,—we and the people of his house."

It is related, on the authority of Ibn-'Abbâs, who said that when two armies meet (in a battle-field), the horse says, "Holy, sacred, the Lord of angels and the revelation!" and that on that account, it has a double share of the spoil allotted to it. 'Abd-Allâh b. 'Umar b. Ḥaḍḍ b. 'Abd-Allâh b. 'Umar b. al-Khaṭṭâb has also related similarly, on the authority of the Prophet; and this (double share) is not given to any but one horse, whether it be an Arabian one or not, because God,—celebrated be His praises!—has said, "Prepare ye against them what force and companies of horse ye can."² He does not make any distinction between Arabian and other horses, nor is there any difference mentioned in any of the traditions, but the word is used (in them) as applicable to all, as in the saying of the Prophet, "There is good tied up in the forelocks of horses till the Day of Judgment,—a recompense and spoil." The Imâm Aḥmad states that for any but an Arabian horse only one share is to be given, whilst an Arabian horse has two shares, on account of a tradition (أ) ³ received to that effect, on the authority of 'Umar, but it is untrue as regards his having said so. A lean horse or one which is of no use in war, is not to be given two shares, for it is a source of convenience and trouble to its master.

¹ This is so stated, because some are in the habit of taking with them extra horse in war, to be used in the event of the first one becoming dis-
² Al-Ḳur'ân VIII-62. ³ A tradition related by a Companion (of the prophet) without stating that it is on the authority of the Prophet.

It is the duty of the imām to look after the horses when they enter a hostile country, and none but a strong horse is to be admitted. A share is to be given for a borrowed or a hired horse, and the share would go to the borrower or hirer. It is true that a due share is to be given for a forced horse, on account of deriving a benefit through it, and the correct thing is that it belongs to the rider; but some say that it belongs to the owner. If the fight takes place in water or in a fort, in which a horse is brought, it is to have its due share, because perhaps it may be wanted. If two persons bring a horse conjointly between them, they are not to be given the due share of a horse, because neither of them is present with a complete horse; but some say that each of them is to be given the due share of a horse, because he has a horse which he may ride; others say that each of them is to be given half the due share of a horse, and perhaps this is the correct view. If two men ride one horse and are present in an engagement, according to some of the religious doctors, they are to be counted as two horsemen and are entitled to six shares, but according to others they are to be reckoned as two foot-men, on account of its inability to attack and flee. Some say that they are entitled to four shares, two being their own shares and two for the horse. Ibn-Kajj has selected a good fourth view, namely, that if it has the strength of attacking and fleeing, notwithstanding the two men riding it, they are entitled to four shares, otherwise to two only.

(Information foreign to the subject.) It is said in *Shir'at al-Islām* that a (good) general of an army ought to resemble in (certain) qualities certain creatures :—he ought to be in heart a lion, neither being a coward nor fleeing; in pride a leopard, not humiliating himself to his enemy; in bravery a bear, fighting with all the members of his body; in assault a pig, not retreating when he attacks; in a raid a wolf, committing a raid in another place when disappointed in one; in carrying heavy arms an ant, which bears (burdens) double the weight of its body; in firmness a stone, not moving from his place; in patience an ass, when the blows of swords, the plunging of spears, and the piercing of arrows fall heavily on him; in fidelity a dog, which when its master enters fire follows him; in taking advantage of an opportunity a cock: in watching a crane; and

in fatigue like *al-yār*, which is a small animal found in Khurāsān and which grows fat over fatigue, distress, and difficulty, as will be described hereafter under the letter ع.

(Side-information.) If an ass covers a mare, and causes her to become pregnant, the milk of that mare is lawful and pure, the stallion not affecting the state of the milk in this case, which is different from what obtains in the case of human beings, for the milk of the mare is derived from the fodder, and therefore follows in the matter of lawfulness the flesh of the mare; the covering by the stallion does not give rise to this milk, and therefore no degree of unlawfulness arises in this case, on account of the stallion and (for anything), excepting for its own young one specially, for it is the (joint) product of the stallion and the dam, the degree of unlawfulness preponderating in it. As to the milk, it is not produced by covering, but through the fodder, and is therefore not unlawful.

(Information.) The Prophet had several horses. 1 As-Sakb, which he purchased from a Badawî belonging to the tribe of Beni-Fazârah for ten *awâk* (of corn) in al-Madînah. It was black, and its name with the Badawî was ad-Daris, but the Prophet named it as-Sakb, which is derived from the *sakb* (pouring) of water, as though it were a torrent; *as-sakab* also means the anemone. It was the first horse on which the Apostle of God went forth on a military expedition. 2 Sabhah, which was the one that the Prophet had a race on; he won the race, upon which he was delighted. 3 Al-Murtajiz, which has been already mentioned before and which was so named on account of the excellence of its neighing. 4 Al-Lizâz, which, as-Suhailî states, means one that does not run a race without persevering in it. 5 Ad-Durubb(?). 6 Al-Laḥîf. As-Suhailî states that it means as if it covered the earth with its speed. Some call it al-Lakhîf, which is the name given by al-Bukhârî in his *Jâmi'*, out of a tradition of Ibn-'Abbâs. 7 Al-Ward, which was given to him as a present by Tamîm ad-Dârî, and which he subsequently gave to 'Umar b. al-Khaṭṭâb, who sent it in the cause of God. It was the one which he found being sold cheap. Regarding these seven horses the authorities are agreed. Some say that the Prophet had others, besides these, namely, Ablak, Dhû'l-'ukḳâl, al-Murtajil, Dhû'l-lammah, as-Sirḥân, al-Ya'sûb, al-Bahr, which was of a bay colour, al-Ad-ham,

Malâwah, at-Tîrf, as-Sahâ, al-Marâwah, al-Mikdâm, Mandûb, and ad-Darîr. As-Suhailî has mentioned these among the horses of the Prophet. Regarding these fifteen horses there is a difference of opinion. The Hâfid ad-Dimyâtî and others have written long accounts of them.

(Proverbs.) The Prophet said, "I and the Hour of Judgment have been sent like two horses running for a wager; one of us is nearly overtaking the other by the distance of the ear." "They two are like two horses running for a wager," applied to two persons who are equal to each other in anything, this simile being applied at the beginning (of a contest) and not at the termination (of it), for the termination undoubtedly shows which one outstrips. "More clear-sighted than a horse." "More submissive than a horse." "More vehement than a horse." "Such a one is like the horse Ashkar (a bay horse), which, if it advances, is stabbed in the neck, and if it remains behind, is hamstrung," for the Arabs regard a bay horse among horses as one of evil omen.

(Supplementary information.) It is mentioned in *al-Ihyd'* in the third chapter out of the part *Kitâb Ahkâm al-kasb* that it is related, on the authority of one of the champions in the cause of God, who said, "I mounted my horse for the purpose of killing an onager, but my horse failed me, so I returned; then the onager having approached me, I advanced again, but the horse again failed me; then I advanced again, but the horse again failed me, whilst I was never accustomed to such a behaviour on its part. I therefore returned sorrowfully, and sat down with my head bent down and a broken heart, on account of my having missed the onager, and what I had seen of the quality of the horse. I placed my head on a pole of the tent, and my horse stood before me. I dreamt as though the horse were talking with me; it said, 'By God, who is above you, you desired thrice to take the onager on my back, whilst (only) yesterday you purchased fodder for me and gave as its price a bad or rejected dirham; this will never do.' I woke up frightened and went to the fodder-seller and changed with him that dirham."

(Further supplementary information.) Ibn-Bashkuwâl relates in *Kitâb al-Mustaqîthîn bi'llâh* regarding 'Abd-Allâh b. Mubârak,—one who held fast his faith, knowledge, and piety,—as having said, "I went forth on a holy war, and I had a horse with me. While I was

in a part of the road, the horse fell down in a fit of epilepsy, upon which a man beautiful in countenance and sweet in odour passed by me, and asked me, 'Do you wish to mount your horse?' so, I replied, 'Yes.' He then placed his hand on the forehead of the horse until it reached its nostril and said, 'O disease, I conjure thee by a might, the might of God, by a glory, the glory of God, by a strength, the strength of God, by a power, the power of God, by the formula of the unity of God, ("There is no deity but God!"), by that which has been written as having come from God, and by the formula of "No strength nor power but in God!" that thou shouldst vanish.' The horse thereupon shook and got up, and the man seizing the stirrups said, 'Mount.' I then mounted and joined my companions. When it was the next morning, we presented ourselves before the enemy, and I found him before us. So, I asked him, 'Are not you my friend of yesterday?' He replied, 'Yes.' I said to him, 'I ask you by God, who are you?' upon which he jumped up and stood up, and the ground under him shook and became green. I then knew that he was al-Khidr." Ibn-al-Mubâarak (further) said, "I never said these words over a sick person without his being cured by the order of God."

(Properties.) If a tooth of a horse be hung on the person of a child (boy), its teeth will come forth easily without any pain. If its tooth be placed under the head of one who snores in his sleep, his snoring will cease. Its flesh removes windiness. If its sweat be painted on the pubes and in the armpits of a child (boy), no hair will grow on those parts. It is a deadly poison for beasts of prey and (kinds of) serpents (*tha'âbîn*.) If a hair out of the tail of a horse be taken and fixed in an extended way over the door of a house, no bug will enter that house while that hair is in that state. If a woman drinks the blood of a jade she will never conceive. If the ashes of a hoof of a horse be mixed with olive oil and applied over scrofulous glandular swellings in the neck, it will cure them. If squill be reduced fine and rubbed over the teeth of a restive horse, it will become mild, and its refractoriness will disappear. If the dung of a horse be dried, reduced to a fine powder, and then sprinkled over wounds, it will stop bleeding in them; if it be used as a collyrium for a white opacity in the eye, it will remove it; and if it be used as a fumigatory, it will cause a fœtus to come out of the womb.

(An article on the subject of dyeing jades.) The author of *'Ayn al-khawâss* states that, if water be made very hot, so hot as to remove hair, and then poured over a jade, it will remove its hair ; and it will then have new hair growing on it, of a different colour from that of the hair which is removed. He states that the plan to make it of a brownish gray colour is to take the dross of lead (*murdâr sanj*), galls (*'afs*), verdigris (*zinjâr*), lime, the vitriol used by shoemakers, and the clay from a sea-inlet, in equal parts, to pound them all together, then to knead them with hot water, and then to dye a jade with it, leaving it on for a day and a night and washing it off the following morning, upon which the jade will become of a gray colour. If it be applied to some parts of its body (only), leaving the rest (untouched), it will become particoloured. To make it of a dapple-gray colour with alternate specks of ash-colour and red, the plan is to cook the alkali-plant (*al-hurd*) with the leaves of oleander (*difla*) and to cook it also with glasswort and the pulp of *datura* (*جوز مائل*), and then to wash jades with it, upon which they will become of an ash-gray colour. Another plan also to make them of a brownish colour is to take the rind of fresh walnuts, to cook it with myrtle and the rust (dirt) of iron, and then to wash the jade clean with it and to apply it over it, upon which it will become blackish gray, and the blackness of it will remain six months.

(Interpretation of it in dreams.) A horse in a dream may be interpreted, in the case of a pregnant woman, as a son who will become a horseman. A horse may also be interpreted to mean travelling, merchandise, a partner, and a woman. If one dreams that a horse has died in his hand, it indicates for the person to whom the horse belongs, the death of a son, or a wife, or a partner. A particoloured horse in a dream indicates a famous nobleman, which has been already mentioned under the letter خ in the art. الخيل. A black horse and a gray one indicate wealth ; a yellow one and a sick one indicate illness for a person that rides (in a dream) one of them or both of them. A chestnut-coloured horse indicates debt and grief, but some say that it indicates misbelief. Ibn-Sirîn said, " I do not like a chestnut-coloured horse, on account of its resemblance to blood." A gray one indicates a man who is a good penman ;—so, it was interpreted by Ibn-Sirîn, who said, " Do not you see that it is

black on white." A bay horse indicates strength and amusement (play), and sometimes it indicates war and striking. If one mounts a horse (in a dream) and makes it run until it sweats, he will enter upon an affair in which he will be under the control of his desires, and there will be destruction of property, on account of the place of the sweat; sweat also indicates fatigue. As to galloping (running), it indicates the commission of lustful things, on account of the words of God, "Run not away, but return to what ye delighted in."¹ He who alights from his horse (in a dream) and has no intention of returning, will, if he is a wâlî (governor), be dismissed from his appointment. A refractory horse indicates a madman, and a restive one indicates a negligent, tardy, and insolent man. If one dreams of his horse's tail having much hair on it, his wealth and children will increase, and, if he is a sultân, his force will increase. He who cuts (in a dream) the tail of his horse, will not leave behind him a son, and if he has (many) sons, they will die; and if he is a sultân, his force will vanish; and in the same way, if the hair of the tail be plucked, it indicates that the army which follows the rider of the horse will disperse (separate). He who rides a horse (in a dream), if he is one of those for whom it is suitable to ride horses, will acquire honour, fame, and wealth, on account of the words of the Prophet, "Prosperity (good) is tied to the forelocks of horses." Sometimes it indicates that he will encounter a liberal man, and sometimes it indicates that he will go on a journey, for the word *as-safir* is derived from *al-jaras*. If it is a generous horse, he will be protected from his enemy; if it is a colt, he will be blessed with a handsome son; if it is one of a mixed breed, perhaps he will live for a long time; if it is a jade, he will become of a middling state, neither independent (of others) nor poor; if the horse is a confined one, if he (the dreamer) is a bachelor, he will marry a handsome and rich woman,—one likely to have many children. A horse with a good origin indicates a noble person, in comparison with one that has not a good origin. A horse sometimes indicates a beautifully built house. Ibn-al-Mukrî states that, he who dreams of having mounted a gray horse, will acquire honour and a victory over his enemies, because it is one of the horses of the angels; a black (brown) horse indicates anxiety; one marked with a white spot on its fore-

¹ *Al-Kur'ân* XXI-13.

head and with one hind-foot white, indicates learning (knowledge), piety, and religion, on account of the words of the Prophet, "You will arrive on the Day of Judgment with white spots on your foreheads shining in your faces, from the traces of the obligatory ablution for prayer." He who mounts a bay (*kumait*) horse, will perhaps drink wine, because it is one of the names for it. He who rides a horse belonging to another person, will acquire the other man's position (in life) or follow his ways, especially if the mounted beast is a well-known one and fit for him. (End of Ibn-al-Mukrī's statement.) He who dreams of leading a horse, will seek the service of a noble man. There is no good in being mounted on a horse in a place which is not a place for riding, such as the top of a house, a wall, or a prison. Sometimes a castrated horse indicates a slave; and whatever one sits upon (in riding) may be interpreted to have a meaning suitable for it; thus *as-sarj* (a saddle) is indicative of a horse, *al-kûr* (a camel's saddle) of a camel, and in the same way *al-mahmûl* and *al-hawdaj*, *al-mihajjah* of mules, and *al-barâdî* of asses. He who rides an animal that is not suitable for the purpose of riding, brings upon himself or others trouble which he or they are not able to endure. An unled beast without a bridle indicates an adulteress, for she behaves as she pleases, and in the same way a horse suffering from ophthalmia. He who dreams of eating the flesh of a horse, will get good praise and a good name. Some, however, say that he will fall ill, on account of its yellow colour. He whose horse quarrels with him, will have his slave rebelling against him; but if he is a merchant, his partner will turn against him. The following is among the interpreted dreams:—A man came to Ibn-Sirîn and said to him, "I dreamt that as if I were mounted on a horse whose legs were of iron." Ibn-Sirîn said, "Look out for death."

قَرَسُ الْبَحْرِ (*Faras al-baḥr*).—[The river-horse.—Hippopotamus.]

A certain animal found in the Nile in Egypt, having a mane like that of a horse and cloven feet like those of a cow. It is wide in the face and has a short tail resembling that of the pig. Its appearance resembles that of the horse, but its face is wide, and its skin excessively thick; it ascends on dry land and eats green plants, and sometimes kills man and other animals.

(Its lawfulness or unlawfulness.) It is lawful to eat it, because it is like wild horses, which mostly cause injury.

(Properties.) If its skin be burnt and mixed with the flour of pulse and then applied to cancer, it will cure it in three days. If its gall-bladder be left for thirty days in water, and then pounded and mixed with honey that has not been exposed over fire, and used as a collyrium for fourteen days or twenty-four days, it will remove the black humour (water) from the eye. Its tooth is beneficial for pain in the belly, if it be hung on the person of one who is on the point of death from pain in the belly due to indigestion or over-feeding; he will be cured by the order of God. If its skin be burned in the middle of a town or a village, no calamities will occur in it, and if it be burnt and applied on an (inflammatory) swelling, it will take it away and relieve the pain due to it.

(Interpretation of it in a dream.) A hippopotamus in a dream indicates a lie and an affair that will not be completed.

(Another section of it.) The sea in a dream may be interpreted as bondage and imprisonment for one who has fallen into it and is not able to come out of it. It may also be interpreted as a learned and liberal man. The Arabs speak of him as "the sea of knowledge" and "the sea of liberality." It may also be interpreted as this world. He who dreams of sitting in the middle of the sea or lying on it, will have dealings with a king, and will be in danger with regard to him, for nobody can trust in it as being secure from drowning in it. He who dreams of drinking water out of the sea, will obtain wealth from the king, and if he drinks the whole of it, he will get the whole wealth of the king. If one sees the sea from a distance without mixing up with it, it indicates an affair which will escape from his hands. If a person who has a partner dreams of drinking its water, he will separate from his partner, on account of the words of God, "When we divided for you the sea."¹ He who dreams as if he were walking in the sea on a dry road, will be secure from fear, on account of the words of God, "And we inspired Moses, 'Journey by night with my servants, and strike out for them a dry road in

¹ Al-Ḥur'ân II-47.

the sea. Fear not pursuit, nor be afraid!'' He who dreams of diving into the sea for the purpose of taking out some pearls, will enter into the concealed and obscure part of knowledge. He who divides the sea by swimming over to the other side, will be delivered from terror and grief. He who dreams of swimming in the sea in winter, will suffer from anxiety and grief in regard to a king, or will be attacked with illness, or will be imprisoned, or will suffer from pain due to windiness. If the sea encroaches on the road of men and wet their piece-goods, or the wild animals out of it eat the food of men, the king will tyrannize over the people of that quarter; sometimes it indicates long and continuous misery that year, especially if the sea is rough and has many waves on it, for it then indicates much damage.

A lake in a dream indicates *ḵâdîs*, *wâlîs*, and slaves, who do things by orders. A small lake indicates a wealthy woman. If the sea be calm, it indicates idleness. A lake indicates for a traveller a difficulty of travelling.

(Supplement.) As to a river in a dream, it indicates a glorious man. He who enters a river (in a dream), will mix with a great man. Drinking from a river is not considered a good action. Some say that it indicates travelling for one who enters it, for its water (always) changes and travels. He who dreams of jumping from a river to the other side, will be saved from anxiety and grief and will gain a victory over his enemy. Entering a river is indicative of entering into the service of a sultân. If water runs in streets and market-places and men use it for performing the obligatory ablution for prayers and derive other benefits from it, it indicates the uprightness of the sultân; if it runs on the tops of houses and wets the goods of men in the houses, it indicates oppression on the part of the sultân, or an enemy rebelling against the people. If one dreams of a river coming out of his house and not injuring anybody, it indicates kindness on his part, which he will show to men. He who dreams of having become a river, will die from loss of blood.

(Another section.) As to a spring of water in a dream, it indicates munificence, favours, and acquirement of a state of security, if the dreamer is an honest man. He who dreams of a spring of water gushing out of his house, will purchase a female slave. If it comes out of a house and goes to the back of it, it indicates wealth which has already vanished. Stagnant water in a house indicates permanent anxiety; if it is clean, it indicates anxiety with good bodily health. The springs to be disliked are those the water of which is stagnant and does not flow. He who drinks in a dream the water of a spring, will be afflicted with anxiety; if it is cold, there is no harm in it.

الْفَرْش (al-Farsh).—Young camels. Some say that it means such camels, bulls or cows, and sheep or goats, as are not fit for anything but slaughtering. In this sense are the words of God, "(Of cattle) there are some to ride on and to spread."¹ God has used the word (for) *riding* (حَمُولَةً) before *spreading* (فَرَشًا), because among the uses of cattle it is the greatest, as they are used both for eating and riding or carrying loads. Al-Farrâ' says, "I have not heard a plural for *al-farsh*," and adds that it is possible that it is a root so named on account of the saying, *فَرَشَهَا اللَّهُ تَعَالَى فَرَشًا*, that is to say, God spread them abroad (بَدَّهَا بَدًّا).

الْفُرَّانِق (al-Furânik).—The same as *al-babr* and *al-barûd*, which is the animal that warns of the presence of a lion, and which has been already described under the letter ب.

الْفُرْفُور (al-Furfur).—Like *hudhud*. A certain small aquatic bird about the size of a pigeon.

الْفُرْفُور (al-Furfûr).—Like *ugfûr*. A certain bird;—so al-Jawhari says. It is perhaps the same bird as the previous one.

¹ Al-Kur'ân VI-143. "That is, spread out when slaughtered, or from the hides and wool, etc., of which a bed is made." Foot-note, Palmer's T. of the Kur'ân.

الْفَرَع (al-Fara').—The firstling of any animal of the cattle-kind.

It is confirmed in the two *Ṣaḥīḥs*, on the authority of Abū-Hurairah, that the Prophet said, "There is neither (to be) a firstling nor a victim (al-ʿatirah) which was sacrificed in the month of Rajab as a propitiation," they used to slaughter it, but did not eat it, hoping (thereby) for a blessing to descend on the dam (of the victim) and for a large offspring of it. Al-ʿatirah was a victim, which they used to sacrifice on the first day of the month of Rajab and which they used to call (also) *ar-rajabīyah*.

(Lawfulness or unlawfulness.) There are two views regarding the disapproval of these two practices, the correct one being that which ash-Shāfiʿi has declared explicitly and which the traditions have decided, namely, that they are not to be disapproved, but to be liked.

Abū-Dāwud relates, giving respectable authorities, that the Prophet prohibited the practice of the Badawī Arabs of contending one with another for glory in hocking or slaughtering camels,¹ which was a contention for glory, for they used to take a pride in the fact of every one of them being able to slaughter a number of camels; whoever slaughtered the largest number won. The Prophet disapproved their flesh, lest they might be consecrated to others than God.

Abū-Dāwud also relates that the Prophet prohibited the eating of the food of persons given to rivalling one another on account of glory (المُتَبَارِضِينَ).

(Information.) [The author here gives an incident of rivalry in slaughtering camels, which occurred between Qālib, the father of Farazdaq the poet, and Suhaim b. Wathil].²

الْفَرَعْل (al-Farʿal).—Like *kunjud*. A young hyena. Pl. *al-farʿā'il*.

• Al-Baihaḡi relates, on the authority of ʿAbd-Allāh b. Zaid, who said, "I asked Abū Hurairah regarding the young one of the hyena,

¹ معارقة. For an explanation of this practice see Lane's Lex. art. عقر.

² De Slane's T. of Ibn-Kh. B. D. Vol. III, pp. 613—614.

and he replied, 'It is *al-fur'ul*, and the penalty for (killing) it (in the state of *ihrām*) is a ewe.' " Abū-'Ubaid states that according to the Arabs a *fur'ul* is a young hyena, and that what is intended by the above tradition is that it is lawful, holding the same position as goats and sheep. Al-Kumait says :—

"Round about it are heard the cries of young hyenas (*al-jarâ'il*)
Howling to famished young wolves.

That is to say, round about the water to which they had come for the purpose of drinking it.

(Proverbs.) " More confounded and perplexed (*agzal*) than a young hyena." The word *agzal* is here used in the sense of *al-gazal* = *acting in an enticing manner and importunating*. Al-Maydânî says that it is in the sense of *al-gazal* = *becoming confounded*, that is to say, *al-kharik* = *becoming struck with astonishment and fear*. *Gazil al-kalb* means that, when a dog follows a gazelle and overtakes it, the latter utters a cry in its face, upon which it flags (in its pursuit) and becomes confounded. Perhaps a young hyena does the same thing when it follows its game, and therefore the proverb, " More confounded or perplexed than a young hyena."

Ibn-Hishâm states that 'Irimah b. Abî-Jahl threw down his spear at the Battle of al-Khandak and was defeated, upon which Ḥassân b. Thâbit said about him :—

"He fled and threw away his spear to us ;
O 'Ikrimah, would that you had not done it !
And you turned away running like the male ostrich,
Which wanders away from the right way ;
You will not have your back at ease and happy,
As if your back were the back of a young hyena (*fur'ul*)."

الْفَرْكَادِ (*al-Farkad*).—A calf. *Abû-farkad* is a sobriquet of the wild bull.

الْفِرْنَبِ (*al-Firrib*).—Ibn-Sîdih says that it is the same as 'the rat or mouse. Some say that it is a young one, the product of a rat or a mouse and a jerboa.

الْفَرْحُود (al-Furḥūd).—Like *julmūd*. The young one of a lion. Some say that it is a young one of a wild mountain-goat. It is also applied to a thick and compact youth or boy. The word is declined and inflected. تَفَرَّهْد = *he* (a boy or youth) *became fat*.

الْفَرَّج (al-Farrāj).—A chicken (the young of the domestic hen.) *Al-furrāj* is a dial. var. of it given by al-Jāḥyānī. Pl. *al-farârīj*. Al-Jawharī quotes from al-Aṣmaʿī:—

"They approached from a well and a garden,
And the party was fatigued from walking;
They walked in parties after parties,
Like the walking of chickens (*al-farârīj*) with hens."

(Its lawfulness or unlawfulness and properties) are like those of the domestic hen.

(Interpretation of it in a dream.) Chickens indicate the children of a captive, because domestic hens indicate slave-girls. He who hears (in a dream) the cry of chickens, will hear the words of a wicked and immoral people. He who dreams of eating the flesh of chickens, will take the wealth of a generous man. Chickens indicate an affair which will be finished quickly without fatigue, for chickens do not require any trouble in rearing.

الْفَرِير (al-Farīr) and الْفُرَار (al-Furār).—The young one of the ewe and the she-goat, and of the cow. It is also said to signify a small one in body out of the young ones of the goat. Some say that *al-farīr* is the sing. and *al-furār* is the pl.;—so Ibn-Sīdah says.

فَسَافِس (Fasāfis).¹—Like *khanāfis*. Certain animals like the tick, highly stinking;—so Avicenna says. Al-Kazwīnī states that these animals appear to be bugs. If they are pounded and placed in the male urinary meatus, they will prove useful in difficult micturition. This has been already alluded to under the letter ب.

¹ Probably the same as the insect called in 'Omān *jassān*

الْقَصِيل (*al-Faṣīl*).—A young camel when weaned from (sucking the milk of) its mother. It is a word of the measure *fa'il* in the sense of the measure *maf'ūl*, like *jarīh* and *katīl* in the sense of *majrūh* and *maklūl*. Pls. *juslān* and *ḡisāl*.

The Imām Ahmad and Muslim relate, on the authority of Zaid b. Arkam, who said, "The Prophet went forth to the people of Ḳubā' while they were saying the forenoon-prayer, and he then said, 'The prayer of the forenoon is due when the young weaned camels feel the heat of the sun (رَعَفَتِ الْقِصَالُ)'. " That is to say, when the sand gets heated, the young weaned camels lie down in consequence of its heat and its burning their feet.

The Imām Ahmad also relates and so does Abū-Dāwūd, out of a tradition of Dukain b. Sa'id al-Khathramī, who said, "We came to the Apostle of God to ask him for food, and we were four hundred and forty riders. The Prophet said, 'O 'Umar, go and feed them.' 'Umar thereupon got up and we too with him; he then went up with us to an upper room and taking out a key opened the door, upon which we found in it (a heap of) dates resembling a young weaned camel lying on its breast. 'Umar then said, 'Now is your business.' So, each one of us took as much as he liked out of those dates, and I was the last one of them; I found as if we had not diminished that heap of dates by even a single date."

Ibn-Aṭīyah states in the commentary on the chapter of the Ḳur'ān, The Daybreak (CXIII), "A trustworthy friend has told me that he saw with one of them a red string on which knots were tied for the young weaned camels, which prevented them from sucking the milk of their dams; when any particular knot was undone, the weaned young camel to which it belonged used to run to its dam in an instant and suck its milk."

(Side-information.) Supposing a young weaned camel belonging to a man enters the house of another man, and it is not possible to take it out without breaking (a part of) the building, if it be due to a fault on the part of the owner of the house, for instance if he forces it to enter the house, he is responsible for the breaking of the

house, and the owner of the camel pays nothing towards compensation for it ; but if it be due to a fault on the part of the owner of the camel, he is responsible for the breaking of the building, and is bound to pay compensation for it. But if the camel enters of itself, he is still responsible for the breaking of the building. The owner of the camel is bound to pay the compensation for the breaking of it, (only) according to one doctrine, which is the one decided by the people of al-ʿIrāq ; some say that there are two views of it, the other one being that he is not to pay any compensation.

(Proverbs.) “More given to suffering from indigestion than a young camel,” because it sucks more milk than it has the power (of digesting) and then suffers from indigestion. “Like the excellence of a camel entering upon the second year of age (*ibn-ul-makhâḍ*) over a young weaned camel ;” that is to say, what there is of difference between the two is little ; it is applied to two persons resembling (approaching) each other in their manliness. “The young weaned camels leaped, even those affected with the small white pustules called *karâʿ* ;” it is applied to one who speaks before a person in whose presence he ought not to speak on account of the greatness of the position of the latter. *Al-karâʿ* is the pl. of *karʿ*, like *marʿāḍ*, pl. *marʿāḍ*, and means those that have the white pimples or pustules which come forth on the bodies of young weaned camels ; the remedy for them is salt and the froth (*jabāb*) of camels’ milk.

(Interpretation of it in a dream.) A young weaned camel in a dream indicates a noble son ; and the young one of any animal, if a person touches it (in a dream), indicates anxiety.

الْفَلْحَس (al-Falḥas).—Like *jaʿfar*. The bear and also a full-grown dog. Falḥas was one of the shaikhs of the Beni-Shaibân, who, whenever he was given his share of plunder, asked for a share for his wife and a share for his she-camel, which is used proverbially, “More begging than Falḥas.”

الْفُلُو (al-Fulûw), also الْفَلَو (al-Falûw) and الْفَلْو (al-Fîlw).—A young colt. Pl. *aḥlâʾ*. Sibawaih says that when it is of the

measure **فعل**, the Arabs do not *kasrate* it, out of a dislike for a hiatus, nor do they *kasrate* it when it is of the measure **فعلان**, out of a dislike for having a *kasrah* before a **و**, even if there be between them an intervenient letter, because a quiescent letter is not an inaccessible intervenient letter ;—so Ibn-Sidah says. Al-Jawharī says that *al-falān* is a colt, because it is weaned from its dam ; the female is sometimes called *falāwah*, in the same way as is said ‘*adūw*, fem. ‘*adiwah*. Pl. *aflā*’, like ‘*adūw*, pl. ‘*adā*’, and also *falāwā*, like *khatāyā*, the original measure of it being **فعاثل**. Abū-Zaid states that if the **ف** in it has a *fathah* over it, the **و** has a *shaddah* over it, but if the **ف** has a *kasrah* under it, the *shaddah* is omitted. I (the author) say that it is *filw*, like *jirw*. **فلاونه عن امه** and **افلاينه** = I separated it from its mother and weaned it. **فرس مفلايه** and **فرس مفلا** = a mare having a colt.

It is related in the two *Ṣaḥīḥs* and other books, on the authority of Abū-Hurairah, that the Prophet said, “No one gives anything in charity but the Merciful takes it with His right hand, even if it be a date, and rears it just as one of you rears a colt or a young she-camel belonging to him, until it becomes like a mountain or larger than it.” In another version, it is said, “It grows in the palm of the Merciful’s hand, until it becomes larger than a mountain.” Al-Māwardī states that the Prophet used in this and other like traditions, expressions which they were accustomed to in their conversation, so that they might understand them, for he expressed the acceptance (on the part of God) of a thing given in charity by the expression, taking it in the palm of the hand, and the increasing of the reward for it by the expression, rearing it. The Kādī ‘Iyād says that, since a thing that pleases and is honoured is given with the right hand and taken with the right hand, the Prophet used this simile for acceptance and satisfaction, the left hand in this matter expressing the opposite of it. He adds that some say that by the palm of the hand of the Merciful and His right hand, are here meant the palm of the hand of the person to whom the alms is given and his right hand, and its construction with God is the construction of a possession and specification for placing this alms in it as that given in the name of God. He adds further that some say that by its rearing and making it grow large,

so that it would become larger than a mountain, is intended the magnification of it, and that God would bless it and increase it out of His grace, so that it may become heavy in the scales. This tradition is like the words of God, "God shall blot out usury, but shall make almsgiving profitable."¹

It is related in the *Ṣunan* of Abū-Dāwūd, out of a tradition of az-Zubair b. al-ʿAwwām, that having given (in the cause of God) a mare called Qamar or Gamrah, he saw a colt or filly out of her colts being sold as related to his mare; he prohibited that, that is to say, prohibited the purchasing of it and its being introduced into his possession after having given her away for the sake of God.

الْفَنَاءَة (*al-Fanāh*).—A bull or cow. Pl. *fanawāt*.

الْفَنَك (*al-Fanak*).² —[The marten].³ Like *al-asal*. A certain beast, (of the skin) of which a furred garment is made. Ibn-al-Baitār states that it is the best kind of all the furred garments and is largely imported from the country of the Selavonians (Russians). Its flesh appears to have sweetness in it and is colder and more equable than that of the sable, and hotter than that of the squirrel; it is suitable to persons of temperate constitutions.

(Its lawfulness or unlawfulness.) It is lawful, because it is one of the good things. The Imām Abū-ʿUmar b. ʿAbd-al-Barr has copied in *at-Tanẖīd*, regarding Abū-Yūsuf as having said about the marten, the squirrel, and the sable, that they are all beasts of prey, like the fox and the weasel.

الْفَنَيْق (*al-Fanīk*).—A noble stallion-camel that is neither ridden nor molested, on account of its favour to them (the owners). Pls. *fanūk* and *afwīk*. In this sense is the saying of al-Ḥajjāj, when he had besieged Ibn-az-Zubair in Makkah and placed the catapult in position; he said, "The high estimation of him is like that of the *fanīk* camel."

¹ Al-Ḳurʾān II-277. ² In Egypt the Fennec—*Vulpes zerda*. ³ In W. Palestine *Martes foina*.

فهد) (al-Fahd). —[The lynx].² The sing. of *al-fuhūd*. *Al-fahūd* means a man resembling the lynx in its sleeping much and its insolence. It is said in a tradition of Umm-Zar' that a lynx entered.

Aristotle asserts that it is a cross-breed between the leopard and the lion, that its temperament is like that of the leopard, and that there is in its natural qualities a resemblance to the natural qualities of the dog, in the matter of its diseases and its treatment. It is said that when a female lynx becomes pregnant, all the male lynxes that see her pity her and give her (some) out of their prey. When she wants to bring forth, she flees to a place which she prepares for it.

The lynx is used proverbially for excessive sleep. It is heavy in body, and it breaks the back of an animal in its act of mounting it. Rage is one of its qualities, which is seen when it jumps on a prey, for it does not swerve from it till it gets it: it gets excited for that purpose, and its lungs get inflated with air which it keeps confined in the lungs, but when it misses the game, it returns angry and sometimes kills its keeper. Ibn-al-Jawzī states that the lynx can be seized with a sweet sound (voice). He adds that when it jumps at any game thrice and is not able to catch it, it becomes angry. One of its qualities is that it becomes tame with one who is kind to it: grown up lynxes are more easily trained than young ones. The first one to chase with it (the lynx) was Kulaib b. Wâ'il; the first one to carry it on the back of horses was Yazîd b. Mu'âwiyah b. Abî-Sufyân; and the person most noted for playing with it was Abû-Muslim al-Khurâsimî.

(Information.) Al-Kiyâ al-Harrâsî, the Shâfi'î juriconsult, having been asked regarding Yazîd b. Mu'âwiyah, whether or not he was one of the Companions of the Prophet, and whether or not it was allowable to curse him, replied, "He was not one of the Companions of the Prophet, because he was born in the reign of 'Uthmân. As to the statements of the old authorities, all the three Abû-Hanifah, Mâlik, and Ahîmad have each made two statements, namely, by an

¹ This name is applied in W. Palestine to the hunting leopard — *Cynelurus jubatus* (*Felis jubata*). ² *Felis lynx*. Lane gives it as the lynx.

open declaration (تَصْرِيح) and by hints (تَلْوِيع), whilst we have only one to make, namely, that by open declaration, and not by hints; and how can it be otherwise, when he used to chase with the leopard (lynx), to play the game of *nard*, and to drink wine constantly? The following are out of his lines on wine:—

‘I say to my companions that the cup has brought together their union,
And the reminder of the vehemence of love is singing;
Take your chance out of happiness and pleasure,
For every thing, even if its period of existence becomes long, will one day
be cut short.’²

He then wrote a long decision which we omit here: then turning the paper over, he wrote, ‘Had I extended this discourse and paper, I should have let loose the reins and stretched out words on the ignominy of this man.’

Al-Qazzâlî has decided this question in a manner totally opposite to the above, for having been asked with regard to those who clearly declare the cursing of Yazîd b. Murâviâh (to be lawful), ‘Whether he is to be judged in respect of his immorality, or it is permissible in regard to him (to curse him), and whether Yazîd killed al-Ḥusain or it was his intention to ward off his being killed, and whether it is allowable to say after the mention of his name, ‘May God have mercy on him!’ or it is better to remain quiet,” he replied, “In the first place it is not allowable to curse a Muslim, and whoever curses a Muslim is (himself) cursed: the Prophet has said, ‘A Muslim is not to be cursed:’ how can then the cursing of a Muslim be considered allowable, when it is distinctly prohibited? The respect due to a Muslim is greater than that due to the Ka’bah, according to a declaration on the part of the Prophet. Yazîd’s Islâm is an established thing, whilst his killing of al-Ḥusain is not proved; nor did he order it, nor was he pleased with it. Whatever therefore is not proved against him, ought not to be allowed to be suspected of him, for it is also unlawful to harbour a suspicion (bad thoughts) about a Muslim. God has said, “O ye, who believe! carefully avoid suspicion; verily, some suspicion is a sin.”¹ The Prophet said, ‘God has declared (the taking of) the blood, property,

¹ Al-Kur’ân XLIX-12.

and character of a Muslim to be unlawful, and also the harbouring of a suspicion about him.' He who wants to know the truth as to the person who ordered al-Ḥusain to be killed, is not able to do so, and when he does not know that, the fact of its being necessary to harbour good thoughts regarding all Muslims renders it possible to have good thoughts regarding Yazīd. Notwithstanding this, even if it be proved against a Muslim that he killed another Muslim, according to the doctrine of the people of Truth he is not an unbeliever, and killing is not disbelief, but only a sin; and perhaps when the murderer dies, he may die penitent; it is not allowable to curse even an unbeliever, if he repents of his disbelief; how then can it be allowable in the case of a person who repents of (his act of) killing? Besides, it is not known that the slayer of al-Ḥusain died before repenting. It is God who accepts the repentance of His servants. If, therefore, it is not allowable to curse a Muslim who has died, he who curses him is a transgressor and is disobedient to God; but even if it is allowable to curse him and one remains silent, he is not disobedient (to God) according to all; nay, if he does not curse Iblīs during the whole of his life, he will not be asked at the Judgment, 'Why did you not curse Iblīs?' whilst a curser will be asked, 'Why did you curse, and how did you know that he was accused?' A cursed one (الملعون) is one who is at a distance from God, which is not known to be the state of any one excepting of him who dies an unbeliever. That is the knowledge according to the religious law. As to asking for God's mercy for him (Yazīd), it is allowable, aye it is desirable, aye he is included in our prayer, 'O God, forgive the male believers and the female believers (their sins)!' for he was a believer."

Al-Kiyā al-Harrāsī's proper name was Abū'l-Ḥasan 'Imād ad-dīn 'Alī b. Muḥammad at-Ṭabarī. He was one of the Imām al-Ḥaramain's principal under-tutors, and a second al-Qazzālī. He died in al-Muḥarram 504 A.H. at Bagdād. [The author here relates the incident of the presence of Abū-Ṭalīb az-Zainabī and Abū'l-Ḥasan b. ad-Dāmagānī at his funeral and gives the lines said by them at the time.]¹ Some of the qualities and the particulars of

¹ De Slane's T. of Ibn-Kh. 's B. D. Vol. II, p. 232.

the death of al-Gazzâlî have been already given under the letter ح in the art. الحمام.

Ibn-Kh. relates that ar-Rashîd went forth once to hunt. The pursuit after game led him to the place of the present grave of 'Alî b. Abî-Tâlib; he there let loose leopards (lynxes) after the game, and they pursued it up to the place of 'Alî's present grave, where they stood; they would not proceed further after the game. Ar-Rashîd was astonished at this, when one of the men having knowledge (of the thing) came up to him and said, "O Commander of the faithful, do you think fit (to say) as to what you will give me, if I point out to you the grave of your cousin 'Alî b. Abî-Tâlib?" Ar-Rashîd replied, "Complete bounty." The man then said, "This is his grave." Ar-Rashîd asked him, "How do you know it?" He replied, "I used to come with my father, who used to visit it, and he informed me that he used to come there with Ja'far as-Sâdiq, who used to visit it, that Ja'far used to come there with his father Muḥammad al-Bâqir, who used to visit it, that Muḥammad used to come there with his father 'Alî b. Zain-al-Abidin, who used to visit it, that 'Alî used to come there with his father al-Ḥusain, who used to visit it, and that al-Ḥusain knew the place of the grave best of them all." Ar-Rashîd then ordered an enclosure to be made round the place, and the first foundations (of the tomb) were laid in it. Then additional buildings were erected in it in the time of as-Sâmânîyah and the Beni-Ḥamdân, and they further increased in the days of ad-Dailam, that is to say, the Beni-(the dynasty of) Buwaih. [The author then quotes from the B. D. of Ibn-Kh. the fact of 'Aḍud-ad-dawlah having made the grave of 'Alî b. Abî-Tâlib publicly known, and the difference of opinion regarding it. The author, however, states that the grave is not positively known. He then gives some particulars regarding 'Aḍud-ad-dawlah.¹ The author then states that the date of 'Aḍud-ad-dawlah's death has been already given under the letter ا in the art. الوز.]

(Lawfulness or unlawfulness.) It is unlawful to eat it, because it is an animal possessing a canine tooth, being like the lion: but it

¹ De Slane's T. of Ibn-Kh.'s B.D. Vol. II, p. 481 and the last third of p. 484.

is allowable to sell it for the purpose of chasing with it, and there is no difference of opinion in the matter of the lawfulness of its hire.

(Proverbs.) "Heavier in head than a lynx." "More given to sleeping than a lynx." "More given to springing than a lynx." "More earning or gaining than a lynx," the meaning of which proverb is that old lynxes which are unable to seize prey for themselves collect round a young lynx, which then seizes prey for them every day, sufficient to satisfy them.

(Properties.) The eating of its flesh gives rise to sharpness of intellect and bodily strength. If its blood be given to drink to any one, (even) foolish men will overcome him. If its paw be left in a place, rats will run away from it. The author of *ʿAyn al-khawāṣṣ* says, "I have seen in one of the books that, if a woman uses the urine of a lynx externally, she will not conceive and may probably become sterile."

(Interpretation of it in a dream.) A lynx in a dream indicates an undecided enemy, neither showing enmity nor friendship. He who quarrels with it (in a dream), will quarrel with a man in the same manner. Ibn-al-Muḳrī states that a dream about it indicates honour, elevation, and an auctioneer or broker with noise and clamour ; sometimes it indicates what a wild animal of prey indicates.

الْفُور (*al-Fūr*).—Gazelles. It is a pl. noun having nosing, derived from the same root. One says, "لَا أَفْعَلُ كَذَا مَا لَأَتِ الْفُورَ بِأَنْ تَابَهَا" (I will not do such a thing while the gazelles wag their tails)." It is also said, مَا لَأَتِ الْعَفَرَ بِأَنْ تَابَهَا, in which الْعَفَرُ also means gazelles.

الْفَوْلَع (*ʿal-Fawlʿ ?*).—A certain bird having red feet: its head looks, as though it had dyed white hair. There is a variety of it with the head of a black colour and the rest of the body of a dusty colour ;—so Ibn-Sīdah says.

الْفَيْصُور (*ʿal-Faiṣūr*).—Like *kaiṭūn*. A sprightly ass.

الْفَوَيْسِقَةُ (*al-Fuwaisiqah*).—The rat and the mouse.

Al-Bukhārī, Abū-Dāwud, and at-Tirmidhī relate, on the authority of Jābir b. ‘Abd-Allāh, that the Prophet said, “Cover up the vessels, tie up the water skins, close the doors, and keep back your children from going out, for there are ‘among genii those who snatch away (things); and (also) extinguish the lamps at the time of sleeping, for a rat or mouse may perhaps take a (burning) wick and burn the people of the house.”

Some say that it is called a *fuccisikah*, on account of its coming forth (from its hole) to men and attacking their property for the purpose of doing mischief in it, the original meaning of *al-fisk* being going forth; hence one who has gone out of the pale of obedience (to God) is called a *fāsik*. *فسقت البطة عن قشرها* = *the fresh ripe date came forth from its skin*.

الفَيَّاد (*al-Fayyād*).—Like *ṣayyād*. The male of the owl; it is also called *aṣ-ṣadā*.

الفيل (*al-Fil*).—[The elephant.] A certain well-known animal. Pls. *afyāl*, *fuyūl*, and *fiyalah*. Ibn-as-Sikkīt says that one ought not to say *afyilah*. The attendant or master of it is called a *fayyāl*. Sībawaih says that the original measure of *fil* may be *fuṭl*, but on account of the *ي*, the *ف* has become *kasrated*, in the same way as is said *abyaḍ* and *biḍ*.

Its sobriquets are *abū’l-ḥajjāj*, *abū’l-ḥirmān*, *abū-daḡfal*, *abū-kulthūm*, and *abū-muzāḥim*, and that of the female is *umm-shibl*. It is said in *Rabū’ul-abrār* that the sobriquet of the elephant of Abraham, the king of Abyssinia, was Abū’l-‘Abbās, and its name was Maḥmūd. A poet has said enigmatically with regard to the name of the elephant:—

“What is the name of a thing, which is composed of three letters ?

It is a thing with four legs, exalted is God !

كَيْل (*kīl*) is a change in its diacritical points,

And if it be turned about, it becomes لِي (*lī*), which is two-thirds of the name.”

Elephants are of two kinds, the common elephant (*fil*) and the larger kind of elephant (*zandabīl*); they stand to each other in the

relation of Bactrian to Arabian camels, buffaloes to cows, horses to jades, the garden rats to the common rats, and the red ants (*an-naml*) to the common ants (*adh-dharr*). Some, however, say that *al-fil* is the male and *az-zandabâl* the female. This species (of animal) does not breed (conceive) anywhere but in its own native country, the places of its origination and the nursery grounds of its original stocks, even if it becomes tame (in other places). When it becomes excited by lust, it resembles the he-camel in leaving off (drinking) water and (eating) fodder, to such an extent that its head becomes swollen, and its keepers have no other alternative than that of running away from it. Sometimes it becomes excessively mad. The male covers when it is five years of age, and the season for its covering is that of spring. The female carries the young one in her womb for two years; and when she conceives, the male does not remain with her, nor does he touch or cover her when she gives birth to the young one, until after three years. 'Abd-al-Latif al-Bagdâdi states that the female remains pregnant for seven years, and that the male does not cover any but one female and is highly jealous of her. When the period of her pregnancy is completed, and she desires to bring forth her young one, she enters a river, so that she may give birth to it, because she never brings forth in any but a standing posture, there being no joints in her legs. When she brings forth the young one, the male guards her and her young one from serpents.

It is said that the elephant bears malice like the he-camel, sometimes killing its (own) keeper out of spite against him. The people of India assert that the tongue of the elephant is upside down, and that if it were not for that, it would have spoken. Its two tusks grow to a very large size, each of them sometimes attaining the weight of a hundred maunds. Its trunk is composed of cartilage and serves the purpose of a nose for it and of a hand wherewith to convey food to its mouth and to fight. It cries out, but its cry is not in proportion to the size of its body, because it is only like that of a child. It possesses great strength in its trunk, on account of which it uproots trees from their places of growth, with it. It possesses understanding, so as to be able to be trained and to do what it is ordered to do by its keeper, in the shape of prostrating itself before

kings, and other good and bad feats both in the time of peace and that of war. Elephants possess the quality of fighting one with another, and the one that is vanquished humiliates itself before the vanquisher. The Hindus magnify it, on account of its possessing praiseworthy properties, namely, its great height, the largeness of its figure, the beauty of its appearance, the length of its trunk, the wideness of its ears, the heaviness of the weights it carries, the lightness of its step, for sometimes it passes by a man without his becoming aware of it, on account of the goodness of its stepping, and the erectness of its attitude. It lives to a long age. Aristotle states that there was an elephant four hundred years of age, which was known by the brand (mark on it). There is natural enmity between it and the cat, to such an extent that the elephant runs away from the cat, in the same manner that the lion runs away from a white domestic cock, and the scorpion dies when it sees a lizard of the kind called *al-wa'agah* (gecko).

Al-Kāzwinî states that the vulva of the female is situated in (under) the groins (armpit), and that when it is the time for covering, it rises up and comes forth for the male, so that it then becomes possible for the male to have coition with her. Celebrated be the praises of Him to whom nothing is impossible!

It is related in *al-Hilyah*, in the biography of Abû-'Abd-Allâh al-Kalânîsî, that he started on the sea in one of his travels, and the wind blowing violently over them, the people in the vessel addressed themselves with earnest supplication to God and took vows (to be fulfilled), if God saved them: they then urged Abû-'Abd-Allâh to take a vow, and God so caused his tongue to move that he said, "If God saves me from the state in which I am, I shall not eat the flesh of the elephant." The vessel was wrecked, and God saved him and a party out of the people in the vessel, by casting them on a shore. They remained there for days without any food. While they were in that state, they found a young elephant whom they slaughtered, and all excepting Abû-'Abd-Allâh ate its flesh: he did not eat any of it, on account of the fulfilment of the pledge which he had taken. When the party slept, the dam of that elephant came there, following its track and smelling it. She trampled to death

with her legs whomever she found its smell in. He related, "She thus killed all of them and then came to me, and finding no smell of the flesh in me made a sign to me to mount on her back. I therefore mounted her, and she went with me at a rapid pace the whole of that night, and in the morning I found myself in cultivated land. She then made a sign to me to alight. I then alighted from her back, and the people of that place conveyed me to their king, whose interpreter asked me about it, upon which I related to him the whole case. He said, 'The female elephant came with you last night the distance of eight days.' I then remained with them until I was conveyed and returned to my people."

In *Kitâb al-Faraj ba'd ash-Shiddah* by the Kâdî at-Tanûkhî, he says, "Al-Ispahânî has informed me from his memory, saying, 'I have read in one of the ancient histories that when Alexander went to China and invaded it, his chamberlain came to him one night, when half the night had passed, and said to him, "A messenger from the King of China is at the door and wants permission to come in to you." Alexander replied, "Give him permission." When he came in, he stood before Alexander and kissed the ground (before him). He then said, "If the King thinks fit to let me be alone (with him), he may do so," upon which Alexander ordered those that were with him to retire, and they accordingly went away, so that none but his chamberlain was left behind. The messenger then said to him, "The business on which I have come, will not admit of being heard by anybody else but the King." Alexander thereupon ordered him to be examined, which was accordingly done, but no arms were found on him. Alexander then placed before himself an unsheathed sword and said, "Stand in your own place and say what you wish to say;" he then ordered his chamberlain to retire. When the place was empty, the messenger said to him, "Know that I am myself the King of China and no messenger of his, and that I have come to you personally to ask you as to what you desire of me. If it be anything which is possible to be done, even if it has to be done in the most difficult of ways, I shall do it, and you and I will be free from war." Alexander asked him, "What made you consider yourself secure with me?" He replied, "My knowledge of your being a wise man and

of the fact of there being no ancient feud between us, nor a seeking on each other's part of an opportunity for revenge, as also my knowledge to the effect that when you would kill me, the people of China would not deliver their kingdom to you, and their loss of me would not prevent them from appointing for themselves another king, and also that in that case the qualities of want of magnanimity and improvidence would be attributed to you." Alexander then looked down thoughtfully over his words, and then he raised his head and saw clearly that his words were true and knew that he was a wise man. Alexander then said to him, "I want the revenue of your kingdom for three years immediately and half the revenue every year." The King of China asked, "Is there anything beside this?" Alexander replied, "No," upon which the King of China said, "I accept your demand." Alexander asked, "How will your state be in that case?" He replied, "I shall be slain by the first warrior and then eaten by the first lion." Alexander then asked, "If I am satisfied with two years' revenue from you, how will then your state be?" He replied, "It will be the most suitable thing, but it will cause all my pleasures to vanish." Alexander then asked, "If I am satisfied with a sixth from you?" He replied, "The sixth will be abundant, and the rest will be for the army and the necessities of the state." Alexander then said, "I have reduced the sum to come from you to that." The King then thanked Alexander and went away. When the morning came and the sun rose, the Chinese army advanced in such numbers as to cover the (whole) ground, and surrounded Alexander's army, so that the latter were afraid of destruction; they therefore jumped one after another to their horses, mounted them, and prepared themselves. While they were in this state, the King of China presented himself mounted on a large elephant and with a crown on his head. When he saw Alexander, he dismounted, walked to him, and kissed the ground before him. Alexander asked him, "Have you practised treachery?" He replied, "No, by God." Alexander then asked him, "Wherefore then is this army?" He replied, "I wanted to let you know that I did not submit to your demand on account of the smallness (of force) or weakness, and that you might see this army, and that which is (at present) not before you is greater than this;

but I saw the greater world still facing before you and firmly established for you from Him who is stronger than myself and yourself and who possesses a larger force, and I knew that he who fights with God would be vanquished and conquered. I therefore desired to obey Him by obeying you and to submit myself to you." Alexander thereupon said to him, "From one like you, nothing ought to be taken. I have not seen anybody deserving of elevation and description as a wise man but yourself. I now remit for you all that I had demanded from you." The King of China then said, "If you do that, you will not, verily, suffer any loss." The King of China produced presents, curios, and beautiful things worth several times more than the sum he had agreed to pay him. Alexander then went away from him."

"I (the author) say that this narrative reminds me of what is related by the author of *Ibtidâ' al-akhbâr* regarding what occurred between Alexander and the queen of the most distant part of China. He states that, when Alexander invaded the earth and conquered countries, the Queen of China heard of him. She then caused to be present before her such persons as knew to draw pictures, out of those that had seen the picture of Alexander, and ordered them to draw a picture of him on all the manufactured things, out of fear of him. They accordingly drew pictures of him on carpets, vessels, and striped garments. She then ordered the things they had manufactured to be placed before her, and kept on looking at them, until she knew the picture thoroughly well. When Alexander advanced against her and invaded her country, he said to al-Khidr one day, "Something has occurred to my mind, which I will tell you." He asked him, "What is it?" Alexander said, "I desire to enter this town unknown and see how things go on in it." Al-Khidr saïl, "Do what has come to your mind." When Alexander entered the town, the Queen saw him from her fort and recognised him by the pictures (of him) she had with her. She then ordered him to be brought before her, and when he was brought before her, she ordered him to be confined in an underground cellar, in which night could not be distinguished from day. It was accordingly done. He remained in it for three days, during which time he neither ate nor drank, so that his strength was very nearly failing him, whilst

his army became impatient on account of his absence, and al-Khidr tried to pacify and console them. When the fourth day came, the Queen of China spread a table about a hundred cubits in length, and placed on it vessels of gold, and silver, and crystal-glass, and filled the vessels of gold with pearls and emeralds, and the vessels of silver with pearls, rubies, and sapphires, and the vessels of crystal-glass with gold and silver; but there was nothing in them which could be eaten; only it was wealth the price of which none but God could know. She then ordered to be placed at the bottom of the table a dish containing cakes of wheaten bread and a cup of water, which was accordingly done. She next ordered Alexander to be brought out, and made him sit at the head of the table. He looked at it, and it caused him to be out of breath from astonishment; those gems attracted his sight, but he saw nothing on it for eating. He then looked about and found at the distant end of the table a vessel containing food; he therefore got up from his place and walking to it sat near it, pronounced the name of God, and ate. When he had finished eating it, he drank out of the water as much as he required, then thanked God, and got up and sat in his first place. She then came out to him and said to him, "O Sultān, after three days, all the gold and silver and gems did not ward away from you the power (*sultān*) of hunger; and a thing the price of which is only a single dirham has been found to be sufficient for you against all this. Why then do you cast an eye on the wealth of other people, when you have all this extent of land (as your possession)?" Alexander said to her, "Your country and your wealth will remain for you, and no harm will come to you after this day." She replied, "If you do that, you will not suffer any loss." She then gave him as a present all that she had produced before him, which was enough to puzzle a person looking at it and to cause the mind to forget (other things). She also gave him many heads of cattle. He then went to his army, accepted her present, and went away from her. Another authority states that among the presents were three hundred elephants, that he asked her to profess a belief in God, and that she and the people of her kingdom became believers.

(A wonderful thing.) The author of *an-Nashwān* relates that a Khārijī (rebel) once went forth against an Indian king, who there-

upon sent his force to him, and he had to ask for quarter, which he granted him. The Khârijî (rebel) then went to see the king, and when he came near the town of the king, the king ordered his army to go forth to meet him, which they did, taking with them their arms. The people also went forth to see him enter the town, and when they went to a long distance in the desert, they stopped there expecting the arrival of the man. He then came there walking with a number of his men and a silken mantle on him and a waist-wrapper in the middle of his body flowing after the fashion of fighting men. They received him with great honour and walked with him, until he came to (some) large elephants which were brought there for show; there was among them a large elephant, which was specially reserved for the king and which he used to ride at times. When he went near it, the keeper of it said to him, "Keep out of the way of the King's elephant," but he did not give him any reply; so the elephant-keeper repeated his words, but again he did not give a reply. The elephant-keeper then said to him, "O you, be cautious about yourself and keep out of the way of the King's elephant." The Khârijî (rebel) thereupon said to him, "Tell the King's elephant to keep out of my way." The elephant-keeper became enraged and incited the elephant against him with certain words he said to it; the elephant then became enraged and running to the Khârijî (rebel) and folding its trunk round him raised him to a great height, whilst the people kept looking at him; it then threw him on the ground, when lo! he fell erect standing on his legs and holding on to the trunk of the elephant. The rage of the elephant thereupon increased, and it lifted him a second time to a greater height than the first time, and then ran and threw him on the ground, but lo! he was straight on his legs, erect and holding on to the trunk of the elephant and not taking his hand away from it. The elephant then lifted him up a third time and did the same thing to him again, but he came to the ground erect and holding on to the trunk; the elephant then fell down dead, for his holding the trunk for such a long time prevented it from breathing. He thus killed it, and the King being informed of it, ordered him to be slain, but some of his ministers said to him, "O King, a man like this ought to be left alive and

ought not to be slain, for he is the pride of the state, and it will be hereafter said that the King had a slave who killed an elephant with his strength and stratagems and without any weapon, and that the King pardoned him and allowed him to remain alive."

Aṭ-Ṭurṭûshî and others relate that an elephant was brought (for the first time) into Damascus in the time of Mu'âwiyah b. Abî-Sufyân. The Syrians went out to look at it, as they had never seen an elephant before it, and Mu'âwiyah ascended to the top of his palace to enjoy the sight; his attention was then drawn away from it, and he saw a man with one of his slave-girls in one of the rooms of the palace. Coming down hastily to the room, he knocked at the door, upon which he was asked, "Who are you?" He replied, "The Commander of the faithful; open the door, as there is no escape now from opening the door willingly or unwillingly." The Commander of the faithful, Mu'âwiyah, then entered and stood at the head of the man, who bent his head down and was in the greatest fear. Mu'âwiyah then asked him, "O you, what led you to do what you have done, namely, your entering my palace and sitting with one of my women? Were you not afraid of my vengeance; were you not afraid of my power? O wretch, inform me as to what led you to do that." He replied, "O Commander of the faithful, your spirit of forbearance led me to do that." Mu'âwiyah then said to him, "Do you think, if I pardon you, that you will conceal that about me and not inform anybody about it?" The man replied, "Yes," upon which Mu'âwiyah pardoned him, and gave him the slave-girl and all the things there were in the room, which were of an immense value, as a present. Aṭ-Ṭurṭûshî adds, "Look at this instance of great shrewdness and this instance of great forbearance, as to how he asked a criminal to screen his reputation!"

(Information.) When it was the first of al-Muḥarram of the year 882 of the era of Dhû'l-Ḳarnain, at which time the Prophet was in the womb of his mother, Abrahah al-Ashram (one with the lower lip slit), the king of Abyssinia, came with the object of pulling down the Ka'bah. He had built a church at Ṣan'â, and he wanted to turn the tide of the pilgrimage thither. In the meantime a man out of the

tribe of Kinānah went forth and sat¹ in the church a whole night, which enraged him, and he swore that he would pull the Ka'bah down. He advanced therefore with a large army, having with him his elephant Maḥmūd, which was very strong and big, and twelve other elephants, or according to some eight other elephants. When he reached al-Mugannīs at the distance of two-thirds of a league from Makkah, his guide Abū-Rigāl died there : the Arabs threw stones at his grave, and the people still throw stones at it. Abū-'Alī b. as-Sakan relates in his *Sunan as-Sahāh* that the Prophet, when he was at Makkah and desired to satisfy a call of nature, used to go out to al-Mugannīs.

Abrahah then sent his cavalry to Makkah, and they took two hundred camels belonging to 'Abd-al-Muṭṭalib, upon which the people of the sacred territory thought of fighting with him, but seeing that they had no power to cope with him, left him alone. Abrahah then sent a message to the people of Makkah to the effect, "I have not come for a war with you, but I have come (only) to pull this House down : if you do not oppose me with fighting, I have no need of your blood." 'Abd-al-Muṭṭalib said to his messenger, "We do not wish to fight with him, nor do we want anything from him. This is the House of God and of His Friend Abraham, and He will defend it from him who desires to demolish it." 'Abd-al-Muṭṭalib then went to Abrahah. 'Abd-al-Muṭṭalib was full in body and beautiful; nobody ever saw him without loving him, and his (supplicatory) prayers (to God) used to be answered. Abrahah was informed, "This is the lord of Kuraish, who feeds men in the plains, and wild animals and birds on mountain-tops." When therefore he saw him, he honoured him and made him sit by himself on his sofa. He then said to the interpreter, "Say to him, 'Inform (me) of your want.'" He replied, "My want is that the King may return to me the two hundred camels belonging to me, which he has got." When he said that, Abrahah said to the interpreter, "Say to him, 'I was much pleased with you when I saw you, but now that you have spoken, I have no desire for you; but do you speak to me (only) of two hundred camels and leave alone the

¹Ibn-Hishām says, "that is to say, احدث (voided his ordure or committed some other act of defilement)."

House which is your and your ancestors' religion? I have come to demolish it, and you have not spoken to me anything about it." 'Abd-al-Muṭṭalib replied, "I am the owner (only) of the camels, and the House has an owner of its own, who will protect it from you." Abrahah thereupon said, "It cannot be protected from me." 'Abd-al-Muṭṭalib replied, "That is between you and Him." Abrahah then returned the camels to 'Abd-al-Muṭṭalib, who thereupon went back to Kuraish, and informed them of it, and ordered them to go out of Makkah to the mountains and defiles. 'Abd-al-Muṭṭalib then got up and seizing the ring on the door of the Ka'bah prayed to God as follows :—

"O God, a man defends his own abode :

Do thou now defend Thy lawful possession, and the inhabitants of the
sacred territory,

And cause Thy people to vanquish the people

Of the Cross and its worshippers to-day :

Their Cross will surely not conquer,

Nor their stratagems ever overcome Thy stratagems !"

He then left off his hold on the ring of the door and went away with such Kuraish as were with him, to the mountains, to watch for themselves what Abrahah would do in Makkah, when he would enter it. At that time there interposed the decree of the One, the only One, the Powerful, the Strong. In the morning Abrahah was ready to enter Makkah and demolish the House, and so sent¹ his elephant in advance of the army. When the elephant went in the direction of Makkah, Nufail b. Ḥabîb approached it. This name is thus given in the *Sīrah* of Ibn-Hishâm, but as-Suhailî gives it as Nufail b. 'Abd-Allâh b. Jaz' b. 'Âmir b. Mâlik. Taking hold of the ear of the elephant, he said, "Lie down on thy breast, Maḥmûd, or turn back, a follower of the right path, for thou art in the sacred territory of God." He then let go its ear, upon which it lay down on its breast ; the men then struck it with the iron trident, until they made it bleed, so that it might get up, but it refused to do that. So, they turned it round in the direction of al-Yaman, upon which it got up and commenced to trot ; they then turned it in the direction of Syria, and it did the same thing ; and then they turned it in the direction of Makkah, upon which it lay down on its breast. Thereupon God "sent on them birds in flocks to throw down on them stones of baked clay,"¹ upon

¹ Al-Kur'ân CV-3—4.

which they fell down by degrees in every road, and perished in every possible way. Abrahah was also hit (by the stones), and the tips of his fingers fell off one after another ; so, they took him on to Ṣanʿā in a state like that of a young one of a bird, and he did not die, until his heart split asunder from his chest. His wazīr then went away quickly with one of the birds hovering over him, until he came to the Najāshī and related to him the affair. When he finished the relation of it, a stone fell over him, and he fell down prostrate and dead before the Najāshī. The Prophet alluded to this narrative in his saying in an authentic tradition, namely, "God prevented the elephant from entering Makkah, whilst He gave power to His Apostle and the Believers over it."

It is related in the *Ṣaḥīḥ* of al-Bukbārī, and in the *Sunan* of Abū-Dāwūd and an-Nasāʾī out of a tradition of al-Miswar b. Makhramah and Marwān b. al-Ḥakam, each of whom believes the tradition related by the other to be true, and who said, that the Apostle of God went forth at the time of al-Ḥudāibiyah, until when he reached the mountain-pass (*tharīyah*) whence to descend upon them, his she-camel lay down on her breast and the men said, "Descend, descend," upon which she became refractory and they said, "The she-camel has become refractory (خَلَّتْ)." The Prophet thereupon said, "The she-camel has not become refractory, and it is not in her nature to be so, but the Preventer of the elephant has prevented her (from proceeding)." *Al-khilāʾ* (refractoriness) is in camels the same thing that *al-ḥirān* is in horses. The meaning of comparing it to the prevention of the elephant is that, had the Companions of the Prophet entered Makkah, there would have been a fight between them and Kuraish in the sacred territory and blood would have been shed, which would have given rise to mischief, and perhaps God, having had previous knowledge, had decreed that those unbelievers would in the future become Muslims, and that a tribe of believers would come forth from their loins, whilst had Makkah been attacked, that (future) progeny of theirs would have been cut off and those results would not have occurred.

Some say that the above-named Abrahah was the grandfather of the Najāshī who flourished in the time of the Prophet, and that the

birth of the Prophet took place in the year of the Elephant, fifty days after the destruction of the Army of the Elephant. 'Â'ishah said, "I have seen the leader and the keeper of the elephant both blind, seated in Makkah, asking people for food." It is related that 'Abd-al-Malik b. Marwân asked Kabâth b. Ashyam al-Kinânî, "O Kabâth, are you bigger or the Apostle of God?" He replied, "The Apostle of God is bigger than myself (in position), but I am older than he in years. He was born in the year of the Elephant, whilst my mother stood with me on the dung of the elephant: it was green, which I had then sense enough to know."

As-Suhailî says that Ibn-Hishâm's saying, "The elephant thereupon lay down on its breast," requires consideration, for the elephant does not lie down on its breast. It is possible that the elephant did the act of an animal that is in the habit of lying down on its breast and remaining in its place without stirring from it, the sense of lying down on the breast being thus derived from it. It is also possible that its lying down on the breast was its falling down on the ground when the order of God came suddenly upon it. He adds, "I have heard some say that there is one particular kind among elephants, which is in the habit of lying down on its breast, in the same manner that a he-camel does, if it be true: otherwise the explanation of it is as we have given." He says with regard to the words used by 'Abd-al-Muttalib (in his prayer) "لا إله إلا الله (O God,) etc.," that the Arabs are in the habit of dropping *إلا* out of *اللهم* (O God,) and what remains behind is enough to convey the sense. As to *الحلال* (*al-hilâl*), it means the *furniture* of a house, and here the *inhabitants of the sacred territory* are meant by it. The meaning of *محالك* (*mahâlak*) is "Thy stratagems and strength."

As regards the church which Abrahah built at Şan'â', it was called *al-Kullais* (القلايس) ¹ of the same measure as *al-kubbait*, being thus named on account of the loftiness of its structure and its height. From the same root is derived *al-kalânis* (*high caps*), because they are worn on the highest part of the head. *تَقْلَسَى الرجل* and *تَقْلَسَى* = *the man attired himself with a high or pointed cap* such as is

¹ It is thus spelt in Johnson's Arabic Dictionary, but Wüstenfeld in his edition of Ibn-Hishâm's *Sirat Rasûl-Allâh* gives it as *al-Kalfs*.

called *al-kalansurah*. *تَقْلَسَ طَعْمًا* = *the food rose from his stomach and came to his mouth*. Abrahah had forced the people of al-Yaman into his service for building it, and subjected them to several kinds of compulsion in working at it without any wages. He used to have the black and white marble stones and the stones inlaid with gold and silver removed to it from the palace of Bilqīs, the 'friend of Solomon the son of David, which was situated at a distance of several leagues from the place of this church. He had crosses of gold and silver, and pulpits of ivory and ebony fixed in the church, and Aden used to be seen from it. His order with regard to the workmen engaged on it was that, should the sun rise before any of them commenced work, his hand would be cut off. One of the workmen happened one day to sleep till the sun rose, so his mother who was an old woman came with him to Abrahah and implored him on behalf of her son. He, however, refused to grant her request and insisted on cutting his hand, upon which she said, "Strike with your pickaxe to-day, for to-day belongs to you, but to-morrow will belong to another person." He said, "Woe betide you! What did you say?" So she said, "Yes, in the same way that this dominion has come to you from another, it will go away out of your hands!" Her exhortation made an impression on him; so, he pardoned her son and let the men off from working at it by compulsion.

When the Abyssinians perished and were scattered in the most horrible way, the place surrounding this church became destitute, and the number of wild animals and serpents round about it increased. Whenever any one attempted to take anything out of it, he was attacked by genii, so that from that time it together with its contents in the shape of provisions, timbers inlaid with gold, and utensils, and appurtenances of silver, which were worth loads of hundred-pound weights of wealth, remained in that state till the time of Abū'l-'Abbās as-Saffāh, who having been told of it and of the manner in which the genii in it frightened (men), was not afraid and sent to it Abū'l-'Abbās b. ar-Rabī', his governor over al-Yaman, with some cautious, resolute, and bold men with him. He demolished it, extirpated it, and obtained a large quantity of wealth out of it; he sold out of it such things as could be sold, namely, its marble stones, utensils, and appurtenances. After that, its marks became invisible, all

account of it ceased, and even its traces were obliterated. What used to befall men from *al-jinn*, they attributed to Ku'aib and its wife, two idols over which the church was built. When Ku'aib and its wife were broken, the person who broke them was afflicted with leprosy, and the vulgar people and the inferior order of men of al-Yaman fell into a state of distress on that account. Abū'l-Walīd al-Azrakī states that Ku'aib was made of wood and was sixty cubits in length. I (the author) have alluded to the narrative about Abrahah in the form of a poem in the first part of *Kitāb as-Sīyar*. [The author here gives the poem, which is omitted in the translation, on account of its length and its being a repetition of the narrative of the expedition already given.]

(Further information.) If a person goes to a person from whom he dreads an evil action, let him recite the words “عَصَى عَمَّ”¹, the number of the letters of the two expressions being ten, and fold for every letter one of his fingers commencing with the thumb of his right hand. When the folding of all the fingers is finished, he is to recite in his mind (to himself) the chapter of the Elephant (CV), and when he comes to the word “تَرْمِيهِمْ” (to throw down on them)” (CV-4), he is to repeat that word ten times, opening out each time one of his folded fingers. If he does that, he will be secure from the other man's evil. It is a wonderful and tried thing.

(Information regarding one of the tried things.) One of the good and pious men has informed me that if a person recites the chapter of the Elephant a thousand times at the rate of a hundred times a day, for ten days successively, and thinks of the person he desires (to be punished), in his mind, and then on the tenth day sits over flowing water and says, “O God, Thou art the Present One, the knower of the secrets of minds! O God, the tyrant has prevailed, and there is no helper. Thou perceivest and knowest (all the affairs), O God. Verily, such a one has done me wrong and injured me, and there is no witness for it but Thou. O God, Thou art his owner, destroy him! O God, clothe him in the vestment of contempt and put on him the shirt of destruction! O God, break him!” repeating these words ten times, and then saying, “But God caught them up in their sins, and they had none to

¹ Al-Ḥur'ān XIX-1 and XLII-1.

guard them against God.”¹ God will surely destroy him and stop him from injuring him. This is an excellent and tried secret.

It is related that ‘Amr b. Ma’dî-Karib at the battle of al-Ḳâdisîyah attacked Rustam, whom Yazdagird the king of the Persians had sent forward at that battle to fight with the Muslims. ‘Amr approached, and facing Rustam, who was mounted on a large elephant, cut off its legs with one stroke, upon which Rustam fell, and the elephant fell over him together with the saddle-bag which was on its back and which contained forty thousand dinârs. Rustam was slain, and the Persians were defeated. No stroke like this was ever heard of in the Time of Ignorance, or has been heard of in the time of al-Islâm. It is related that the Greeks (ar-Rûm) carried away the above-mentioned legs, and hung them in a church belonging to them, and that whenever they were reproached with any defeat, they used to say, “We met a people, the result of whose stroke was this.” The brave men out of the Greeks used to alight (from their horses) to look at them and to be astonished at that.

Abûl-‘Abbâs al-Mubarrad relates that ‘Umar b. al-Khattâb having one day asked, “Who was the most liberal man among the Arabs?” was told, “Hâtim.” He then asked, “Who was the best horseman among them?” and was told, “‘Amr b. Ma’dî-Karib.” He then asked, “Who was their best poet?” and was told, “Imru’ul-Ḳais.” He then asked, “Which sword of theirs was the sharpest?” and was told, “The Ṣamṣamâh of ‘Amr b. Ma’dî-Karib.” As-Suhailî informs that the Ṣamṣamâh of ‘Amr b. Ma’dî-Karib was made out of that iron which was found near the Ka’bah, and which was buried there by their ancestor or others, and that Dhûl-Fiḳâr, the sword of the Apostle of God, was also made out of that iron. As-Suhailî adds that the latter was named Dhûl-Fiḳâr, because there were in the middle of it things like the vertebrae of the back; before the Prophet (had it), it belonged to al-Âṣ b. Munabbih and was taken from him as plunder at the battle of Badr.

(Lawfulness or unlawfulness.) That it is unlawful to eat the elephant, is a well known thing, and the reason for it as given in *al-Wasîṭ* is that it is an animal possessing a canine tooth, and that

¹ Al-Ḳur’ân XL-22.

it is a fighting (مكادح) animal, that is to say, an over-powering and fighting animal. But in a strange view related by ar-Râfi'î as coming from 'Abd-Allâh al-Bûshanjî, who was one of the imâms of our sect, it is said to be lawful. The Imâm Ahmad states that the elephant is not one of the articles of diet of the Muslims. Al-Hasan says that it is a transformed animal. Abû-Hanîfah disapproves of it, whilst ash-Sha'bî allows its being eaten. The selling of it is valid, because it is ridden and fighting is done with and on it, and its rider is to be given out of the booty more than a rider of a mule. With us the elephant does not become clean by slaughtering, nor do its bones become clean by washing, whether they are taken out of it after its lawful slaughtering or after its death. But here we have a strange view, namely, that the bones of a dead animal are clean, which is the statement of Abû-Hanîfah and those that agree with him. The general religious doctrine, however, that they are unclean is an absolute one. According to Mâlik, a bone of an elephant becomes clean by its being polished, as has been already said under the letter م in the art. *السلحفاة*. It is not allowable, however, to sell it, nor is its price a lawful thing; — so Tâ'us, 'Atâ' b. Abî-Rabâh, 'Umar b. 'Abd-al-Azîz, Mâlik, and Ahmad say. Ibn-al-Mundhir states that 'Urwah b. az-Zubair, Ibn-Sirîn, and Ibn-Jurâij have allowed it. It is said in *ash-Shâmil* that tanning has no effect on the skin of an elephant, on account of its thickness. With regard to the validity of racing on an elephant, there are two views, but some say that there are (only) two statements, the correct one of which is that it is valid, on account of what is related by ash-Shâfi'î, Abû-Dâwud, at-Tirmidhî, an-Nasâ'î, Ibn-Mâjah, and Ibn-Hibbân, and confirmed on the authority of Abû-Hurairah, namely, that the Prophet said, "There shall be no stake or wage, except in the case of racing with animals having feet like those of camels or solid-hoofed animals, or in the case of shooting with arrows or casting spears." *As-sabak* is that which is laid down as a stake for the winner of a race, (to be given to him) on his winning it. As to *as-sabk* it is the root of *سبق الرجل*, aor. *اسبقه* (= *I preceded the man*). The true version of this tradition is "لا سبق" etc., and the Prophet intended by it that a stake or gift is not due, excepting in the case of racing with horses and camels, and in the case of shooting with arrows or casting spears, because all of these things are preparations for fighting

with the enemy; the object in giving it is to create a desire for prosecuting a holy war. Ash-Shâfi'î, however, does not mention the elephant (among them). Abû-lshâk states that racing on its back is allowable, because the enemy is (sometimes) encountered with on its back, in the same way that he is encountered with on the backs of horses, and because it possesses camel-like feet. A rare animal may truly be included among the general animals, according to those who follow the fundamental principles of religion, but there are some religious doctors who say that racing on its back is not valid, which is what Ahmad and Abû-Hanîfah say, because charging (the enemy) and fleeing (from him) cannot be effected on its back, and therefore there is no object in racing on its back. If one, however, says that camels are the same as an elephant in this sense, the answer is that the Arabs fight on the backs of camels most vigorously, and that fighting on their backs is mostly their habit, whilst an elephant is not thus used. Those that give the former opinion say that an elephant can overtake and run before horses in India.

(Supplementary information.) In the year 590 A. H. Yanârus, the greatest of the kings of India, advanced with the object of invading the country of the Muslims, and was opposed by the Amîr Shihâb-ad-dîn al-Qûrî, the lord of Gîznah. The two armies met on the river Mâjûn. Ibn-al-Âthîr states that the Indian had with him seven hundred elephants and a force of a million of men. Both the armies fought bravely, and Shihâb-ad-dîn gained the victory; the slaughter of the Indians was so great that the land stank with the smell of their corpses. Shihâb-ad-dîn took ninety elephants, and slew their king, Yanârus, whose teeth were bound with gold, which was the only way that he was identified. Shihâb-ad-dîn entered his country and took from his treasuries a thousand and four hundred loads of wealth and then returned to Gîznah. Ibn-al-Athîr states, "Among the elephants which Shihâb-ad-dîn took was a white one. I have been thus informed by one who saw it."

(Proverbs.) "A greater eater than an elephant." "Stronger than an elephant." *More wonderful than the form of an elephant."

[The author here gives an account of the incident of an elephant passing, while the Imâm Mâlik b. Anas was lecturing, upon which all the pupils excepting Yahyâ b. Yahyâ al-Laithî went out to look at

it, which is also given by Ibn-Kh.¹ The author also gives some particulars of Yahyà's life and death, from the same book.]

Similar to the above narrative (of Yahyà b. Yahyà) is what happened to Abū-ʿĀsim an-Nabīl, whose proper name was ad-Dahhāk Makhlad b. ad-Dahhāk. He was at al-Baṣrah, and an elephant having arrived there, the people went to look at it. Ibn-Juraij asked him, "Why do not you go out to look at the elephant?" He replied, "Because I shall not find (there) a substitute for you." Ibn-Juraij thereupon said, "You are the excellent (ingenious) one (an-Nabīl)." Whenever he came in, Ibn-Juraij used to say, "Here comes the excellent one." Al-Bukhārī states, "I have heard Abū-ʿĀsim say, 'Since I have come to know that back-biting is unlawful, I have never slandered anybody at his back.'"

"Heavier than an elephant." A poet says:—

"O you, you are heavy,
And heavy and heavy;
In appearance you are a man,
But in the scales an elephant."

(Properties.) He who has had given to him to drink the wax out of an elephant's ear, will sleep for seven days. If its bile be painted on patches of lepra and left on them for three days, they will disappear. If its bone be tied on the bodies of children, it will protect them from epilepsy. If ivory, which is its bone, be tied on a tree, it will not give fruit that year. If vine-creepers, plants, and trees are fumigated with its boile, no worms will approach that place. If a house containing bugs be fumigated with it, the bugs will die. If the shavings of ivory, about the weight of two dirhams, be given mixed with water and honey daily to drink to any one, his retentive faculty will become excellent: and if a sterile woman drinks them for seven days, she will conceive by the order of God. If a piece of its skin be tied on the person of one suffering from ague (with shivering), it will leave him; and if a person suffering from cramps sleeps over it, they will leave him. If its dung be burnt and rubbed with honey and then painted over eyelids from which the hair has fallen off, the hair will spring up again. If a woman drinks its urine without knowing,

¹ De Slane's T. of Ibn-Kh.'s B. D. Vol. IV, p. 29.

she will not conceive : and if its dung be hung on her person, she will not conceive also, while it is on her person. The smoke of its skin cures piles.

(Interpretation of it in a dream.)' An elephant in a dream indicates a foreign king, one that is dreaded, stupid and sluggish of heart, bearing burdens (of responsibilities), and knowing the tactics of war and fighting. He who rides an elephant (in a dream), or obtains possession of it, or has control over it, will go to a sultân and will be exalted to a position of high eminence by him, and will live for a long time honoured and respected. Some say that an elephant in a dream indicates a big or stout foreigner. He who rides (in a dream) an elephant which is then under his control, will overcome a covetous stout foreigner. He who rides an elephant in a dream in the daytime, will divorce his wife, because in former times in the country of elephants, whoever divorced his wife was mounted on an elephant and paraded, so that men came to know of it. If one of the kings rides (in a dream) on an elephant while he is engaged in a war, he will die on account of the words of God, "Hast thou not seen what thy Lord did with the fellows of the elephant ? Did He not make their stratagem lead them astray, and send down on them birds in flocks, to throw down on them stones of baked clay, and make them like blades of herbage eaten down ?"¹ He who rides a saddled elephant, will marry a daughter of a stout foreigner ; and if he be a merchant, his merchandise will increase. He who is made a prey of by an elephant, will meet with a calamity at the hands of a sultân : and if he be ill, he will die. He who tends elephants, will enter into intimate relations with the Persian or foreign kings, who will become submissive to him. He who milks a female elephant, will deceive a foreigner and obtain wealth from him. The Jews say that an elephant in a dream indicates a noble or generous, gentle, courteous, and patient king. If a person be struck by an elephant with its trunk, he will obtain good : and he who rides it, will obtain the position of a wazîr or a governorship. He who takes some of its dung, will become independent.* It also indicates a party of pious men. Some say that he who sees an elephant in a dream, will see a difficult affair and will then be saved from it. The Christians say

¹ Al-Kur'ân CV (the whole chapter).

that he who sees an elephant in a dream, but does not ride it, will suffer a loss in his body or in his wealth. If one sees (in a dream) a slain elephant in a town or country, the king of that country will die or a celebrated man will be slain. He who slays an elephant (in a dream), will overcome a foreigner. He who is thrown down by an elephant under it, which then does not move away from him, will die. If an elephant be seen (in a dream) in any country but that of the Nubians, it indicates a sedition, on account of the ugliness and hideousness of its colour. If it be dreamt of in a country in which it is found, it indicates one of the honoured men. If a woman dreams of an elephant, it is not a good thing for her in whatever state she dreams of it. Elephants are also interpreted to indicate the nature of years (whether they are fruitful or barren) like cows. The departure of an elephant from a country in which there is the plague, indicates good for the people of it and the disappearance of the plague from among them. If an elephant is ridden in a country in which there is a lake, it indicates travelling in a ship.

(A chapter on the excellence and beauty of knowledge or intelligence and the shamefulness or disgrace of ignorance.) One of the wise men has said that knowledge or intelligence is that wherewith the heart is restrained from evil actions and led to do good actions. Intelligence is a restraint against vile actions or vices, and a safety from causes of destruction, and a foresight into consequences before the befalling of misfortunes, and remaining still at the time of the coming into effect of decrees on things, both in the shape of words and actions, on account of the words of the Prophet, "Bind her and then trust in God." The wise and learned men and juriconsults are agreed that all the affairs, both great and small, require intelligence, and that intelligence requires experience. They say that intelligence is a sultân and has its troops; the head of its troops is experience, then comes discernment, then consideration, then understanding, then memory, and then the gladness of the soul, for with it the body becomes firm, the soul being a lamp the light of which is intelligence. It is related in a tradition that God has not given to his servants anything better (as their share) than intelligence.

It is related that Gabriel went to Adam and said to him, "I have brought you three things; choose one of them." So, Adam

asked him, "What are they ? " and he replied, " Sense of shame, intelligence, and religion. " Adam said, "I select intelligence." Gabriel thereupon went out to the sense of shame and religion, and said to them, "You may return, as he has selected intelligence in preference to you two ;" but they replied, "We are ordered to remain with intelligence wherever it may be." One of them (the wise and learned men) says that whoever tries to go on the road of prudence without the guidance of intelligence, will surely miss the right way. Intelligence is a lamp wherewith ignorance is exposed and excellence distinguished from error. Were intelligence to be given a form, the sun compared with it would be quite dark, and were ignorance to be given a form, the night compared with it would be full of light. There is nothing better than intelligence adorned by learning, knowledge adorned by humility, forbearance or humility adorned by kindness, and kindness adorned by the fear of God.

It is related that Gabriel (once) came to the Prophet and said, "O Muhammad, I have brought to you all the noble qualities in this world and the next one," and the Prophet asked him, "What are they ? " upon which Gabriel said, " 'Take to pardon, and order what is kind, and shun the ignorant.' " O Muhammad, these things consist in your pardoning him who does a wrong to you, giving to him who prevents you (from taking a thing), going to him who ceases visiting you, your behaving well towards him who treats you badly, your asking pardon (from God) for him who slanders you, your giving good advice to him who advises you insincerely, and your forbearance for him who enrages you. These constitute the noble qualities in this world and the next one." A poet has said in this sense :—

“Take to pardon, and order what is kind,”

As you have been ordered, and shun the ignorant ;

Be soft in your speech to all men.

For of those possessing character the one that is gentle is preferred.”

Some of the praiseworthy ways of intelligence are contentment, which is an imperishable treasure, and charity (alms-giving), which is an everlasting honour, the completion of a man's honour being his becoming independent of men. One of its ways is also the sense of shame. It is said :—

“When the water of the face (shame) becomes diminished, its sense of shame also becomes diminished;

And there is no good in a face when its water has become diminished.”

One of its ways is also a goodness of qualities. It is related regarding the Prophet as having said, “The most complete of the Believers in the matter of Faith is the best of them in qualities.” It is related that Yahyâ b. Zakariyâ having one day met Jesus, the son of Mary, the latter smiled in his face, upon which Yahyâ asked him, “Why do I see you playing (trifling away time), as if you were secure?” So Jesus asked him, “Why do I see you frowning, as if you were in despair?” They both then said, “We shall not depart (from here), until a revelation is made to us,” upon which God inspired them, “He out of you two who is better in qualities is the one more loved by me.”

(Supplement.) Al-Gazzâlî, Ibn-Balbân, and others relate that Abû-Ja'far al-Manṣûr having gone to the pilgrimage took his quarters in the Hall of Convocation (دارالخطبة) and used to go out very early and do the circuit of the House. He went out one night very early in the morning, and while he was going round the House, he heard a speaker say, “O God, I complain to you of the manifestation of disobedience and corruption on earth, and of what comes between rights and their possessors in the shape of greed.” Al-Manṣûr then trotted in his walk, and his ears were filled (with that prayer). He then returned to the Hall of Convocation and said to the captain of the guards, “There is in the (Sacred) House a man going round; bring him to me.” The captain of the guards thereupon went out, and finding a man near the Yamânî corner said to him, “Answer the summons of the Commander of the faithful.” When he came in to al-Manṣûr, the latter asked him, “What was it that I heard you just now complaining of to God,—‘of the manifestation of disobedience and corruption on earth, and of what comes between rights and their possessors in the shape of greed.’? By God, you have verily, stuffed my ears with it, and it has made me quite ill.” He replied, “O Commander of the faithful, the person who has been seized by greed, so as to come between rights and their possessors, on account of which the country of God is filled with sinfulness, disobedience, and corruption, is yourself.” Al-Manṣûr said to him, “What is this?” or he said, “Woe betide you! How can greed seize

me, when I have gold and silver lying at my door and the kingdom of the earth in my possession?" The man replied, "Celebrated be the praises of God! O Commander of the faithful, is there any greed that has seized anybody and has not seized you? God has entrusted you with the affairs and property of the faithful, but you have neglected their affairs and concerned yourself in collecting their property. You have placed, between yourself and your subjects, a screen of gypsum and bricks and armed doorkeepers, and ordered that nobody is to visit you but such a one and such a one—men whom you have selected for yourself as your special friends, and whom you have given power over your subjects; but you have not ordered to be brought to you the oppressed, nor the hungry, nor the naked, when there is nobody who has no right to this property. When those whom you have selected as your special friends, and to whom you have given power over your subjects, saw you collecting the property and not dividing it, they said (to themselves), 'This one has acted perfidiously towards God and His Apostle; why should not we also act similarly towards him?' They then agreed (among themselves) to prevent the affairs of the people coming to your knowledge, excepting such as they wished. They have thus become your partners in your dominion, whilst you have remained heedless about them. If an oppressed person comes to your gate, he finds that you have stationed at your gate a man to inquire into the grievances of men, but if the oppressor is one of your intimate friends, the inquirer into grievances diverts the oppressed party and puts him off with promises to inquire into his grievances thereafter, time after time; if he persists, and you happen to appear there, when he may scream out before you, he is given a severe beating as an example for others, and you see that and do not disapprove it; whilst the khalifahs before you of the Benî-Umayyah (dynasty), when they heard of any grievance, it was immediately redressed. O Commander of the faithful, I used to travel to China, and on one occasion the king who ruled there lost his hearing; he cried, upon which his ministers asked him, 'O King, what makes you cry? May God not cause your eye to weep!' He replied, 'I do not cry for the misfortune that has befallen me, but I cry on account of any oppressed person crying out at my gate and my not being able to hear his voice.' He then said, 'If my hearing power has gone, my seeing power has not (yet) gone; there-

fore proclaim among the people that none but an oppressed person is to wear red clothes.' He then used to mount his elephant in the morning and afternoon of every day and go about in the town, so that he might find out if there was any person dressed in red clothes and know that he was an oppressed person, and then do justice to him. O Commander of the faithful, this man was a believer in the plurality of gods, but his compassion for the believers in the plurality of gods overpowered his avarice; how then does not your compassion for the Believers overpower your avarice, when you are a Believer in God and a cousin of the Apostle of God? Verily, wealth is collected for one of three things; if you say, 'I collect it for my son,' God has already shown you an example among those who have gone before you, out of such as collected wealth for their sons; that surely did not render the son independent, nay perchance he died a beggar degraded and despised, for perhaps the infant may come out of the womb of its mother when it has no property, and there is no property on the face of the earth but there is an avaricious hand near it to collect it; God, however, continually shows kindness to that infant, until the desire of men for it increases, whilst that avaricious hand collects it, in the manner you have done. You are not the one to give, but it is God that is the giver. If you say, 'I collect it for any misfortune that may befall me,' God—celebrated be His praises!—has already shown you the example of kings and peoples, who have gone before you, that what they had prepared as a provision in the shape of wealth, men, and horses did not avail them when God desired to do with them what He wished. If you say, 'I collect it for a purpose,' greater than the state (purpose) in which you are at present, by God, there is no position above your position but one which cannot be attained, excepting by the performance of pious deeds." Al-Manşûr thereupon cried vehemently and said, "What am I then to do? The learned have fled from me, men do not come near me, and the pious do not visit me." He replied, "O Commander of the faithful, open your gate, lighten the restraint of the screen over you, help the oppressed, and take out of wealth what is legal and good and distribute it rightfully and justly, and I guarantee that those who have fled from you will return to you." Al-Manşûr said, "We shall do that." The callers to prayer having then come and chanted the call to prayer, al-Manşûr got up and said his prayer. When he finished

doing that, he searched for the man, but did not find him ; so, he said to the captain of the guards, "Bring me the man this moment."

The captain of the guards then went out searching for him, and finding him near the Yamâni corner said to him, "Answer the summons of the Commander of the faithful." He replied, "There is no way for my doing that." The captain said, "Then my head will be struck off," but he replied, "No, there is no way to the striking off of your head." He then took out of his provision-wallet a written scrap (of paper) and said, "Take this, there is on it a prayer for dispelling grief ; he who says it in the morning and dies that day, will die a martyr ; and he who says it in the evening and dies that night, will die a martyr." He mentioned great excellence and recompense as attached to it. The captain of the guards took it and came to al-Manşûr, who, when he saw him, said to him, "Woe betide you ! or is it that you know magic ?" He replied, "By God, O Commander of the faithful !" He then informed him of what had passed between him and the man, upon which al-Manşûr ordered the prayer to be copied out and to pay the captain of the guards a thousand dinârs. The following is the prayer :—

"O God, in the same manner that Thou art kind in Thy greatness and power over and above the kindly-disposed, and art high by Thy greatness over the great ones, and Thou knowest what is underneath the earth as Thou knowest what is above Thy throne, and the evil promptings of the mind are like a public thing with Thee, and the public words are in Thy knowledge a secret, everything is submissive to Thy greatness and every one possessing power is humble before Thy power, all the affairs of this world and the next one are in Thy hands, give me a relief and a way out from all kinds of grief and anxiety which may overtake me in the morning or evening ! O God, Thy pardon for my sins, Thy connivance at my errors, and Thy concealing my evil actions have tempted me to ask of Thee what I do not deserve to have from Thee on account of my shortcomings. I pray to Thee securely and ask Thee cheerfully, for Thou art the doer of good to me and I am the doer of evil to myself in what concerns the relations between Thee and me. Thou showest love to me by Thy favours, whilst I show hatred for Thee by (my) acts of disobedience. I have not found a benevolent

being more kindly-disposed than Thou art towards a worthless man like me, but my trust in Thee has emboldened me to address Thee. O God, grant me Thy grace and favours! Thou art merciful and compassionate!"

It is related that the above mentioned man was al-Khiḍr.

الْفَيْدَةُ (*al-Fainah*).—A certain bird resembling the eagle, which when it is afraid of cold, migrates to al-Yaman;—so Ibn-Sīdah says. *Al-fainât = times*. لَقِيْتَهُ الْفَيْدَةَ بَعْدَ الْفَيْدَةِ = *I met him time after time*, in which the ال (before فَيْدَةَ) may be omitted. Since this bird migrates at one time to al-Yaman and at another time disappears from it, it is given the name of time.

أَبُو فِرَاسٍ (*abû-Firās*) [also أَبُو فَرَّاسٍ (*abû-Farrās*)].—A sobriquet of the lion. افترسها = *the lion broke or crushed the neck of its prey*. فَرَسًا، يَفْرُسُهَا، فَرَسَ الاسد فَرَسَتَهُ = *the lion broke or crushed the neck of its prey*. This is the original meaning of *al-fars*, and secondarily it is applied to several things, being thus applied to any killed animal.

Abû-Firās b. Ḥamdān, the brother of Saif-ad-dawlah b. Ḥamdān, was named after it. He was a brilliant king and a glorious poet, so much so that it is said that poetry commenced with a king and ended with a king, that is to say, it commenced with Imru'ul-Kais, whose proper name was Ḥunduḡ, and ended with Abû-Firās. Another instance like this is the saying, "Discourses (الرِّسَالُ) commenced with 'Abd-al-Ḥamīd and ended with Ibn-al-'Amīd.

ADDITIONS AND CORRECTIONS.

- P. 15, Foot-note², last line for *veral* read *several*.
- P. 37, l. 10, for *سُحْلِيَّةٌ* (*as-Suhlîyah*) read *سُحْلِيَّةٌ* (*as-Sihlîyah*)
- P. 75, l. 5, Delete the first *in*.
- P. 137, l. 12, for (*ash-Shahrmân ?*) read (*ash-Shaharmân ?*)
- P. 260, l. 11, for *called* read *called*.
- P. 269, l. 10, for *will described* read *will be described*.
- P. 277, l. 9, from the bottom, for *thy* read *they*.
- P. 368, l. 17, for *used, take* read *used to take*.
- P. 393, l. 15, for *ormed* read *formed*.
- P. 434, l. 16, for *b.* read *bint*.
- P. 434, l. 26, for *their* read *there*.
- P. 460, l. 4, from the bottom, for *transgressed* read *transgressed*.
- P. 522, l. 6, from the bottom, for *baggâl* read *baggâl*.
- P. 532, l. 8, from the bottom, for *God,* read *God*.
- P. 583, l. 10, from the bottom, for *wage* read *wager*.

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